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THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. XLVI

" Ut Ecclesia aedificationem accipiat."

I COR. 14 : 5.



PHILADELPHIA
American Ecclesiastical Review
The Dolphin Press
1912



MAY 6 1955

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American Ecclesiastical Review

The Dolphin Press

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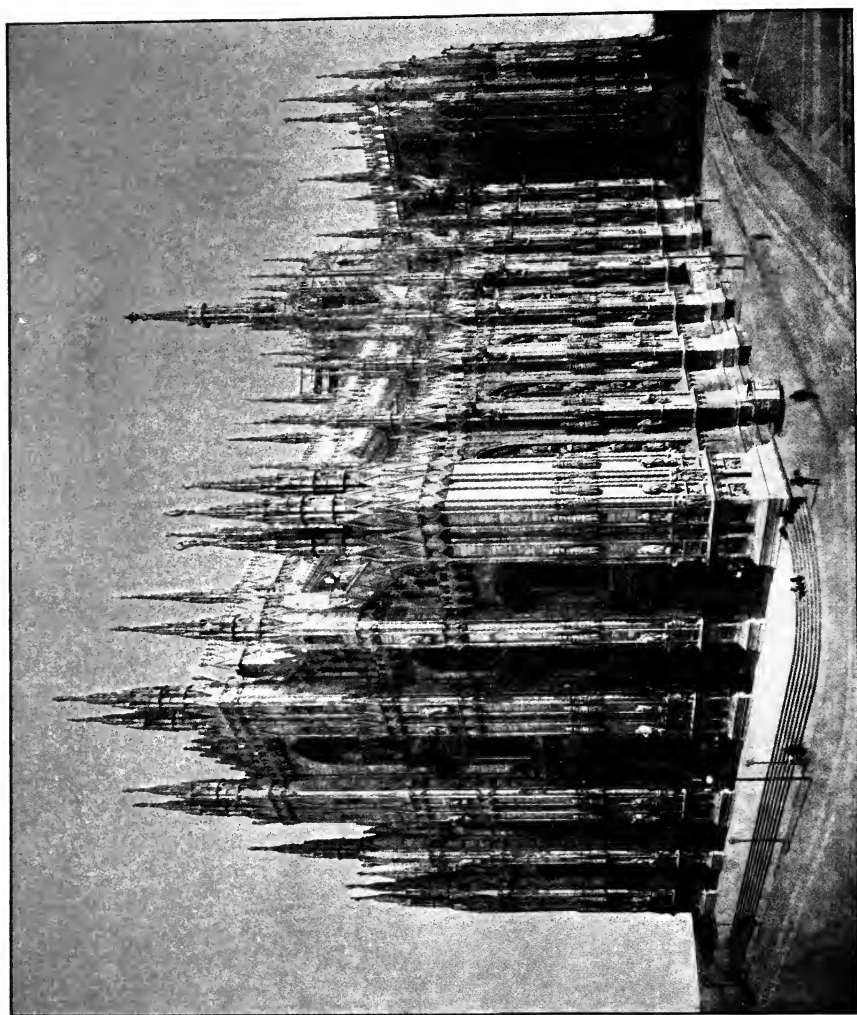
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MILAN CATHEDRAL





A MEDIEVAL SARUM ALTAR SHOWING THE USE OF VARIOUS FABRICS. NOTE THE GRACEFUL FOLDS IN THE GOTHIC CHASUBLE ON CELEBRANT.

THIS ILLUSTRATION IS TAKEN FROM PUGIN'S "GLOSSARY OF ORNAMENT"

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—JANUARY, 1912.—No. 1.

THE CARDINALS OF THE HOLY ROMAN CHURCH.

IN view of the widespread interest aroused by the recent appointment of three American Cardinals it is opportune to give a sketch of the origin, position, and functions of the Cardinals of the Holy Roman Church.

THE NAME "CARDINAL."

The word cardinal is derived from the Latin *cardinalis* (*cardo*, a hinge) and denotes therefore, that which pertains to, or is of the nature of, a hinge. Several theories have been advanced by canonists to explain how this term came to be employed to designate the eminent prelates who form the Senate of the Church.¹

Some authorities, relying entirely on the etymological meaning of the word, assert that this name was adopted on account of the striking similarity of functions which exists between the Cardinals and the Roman Pontiff on the one hand, and between a hinge and a door on the other. A hinge supports the door and permits it to be moved freely to and fro. In a similar way the Pope, in ruling the Universal Church, depends on the aid of the Cardinals, and is moved or determined in many of his decisions by the advice of these counsellors. Although this explanation seems to be an obvious attempt to fit the thing to the name, it commended itself to the Fathers of the Council of Basle (1431) and to more than one Pope. Thus Eugene IV, in his Constitution *Non Mediocri*, writes: "The name itself harmonizes perfectly with the office, for, as the door of a house is turned upon a hinge,

¹ Lombardi, *Juris Can. Priv. Inst.*, Vol. 1, pp. 239-242.

so upon these (the Cardinals) the Apostolic See, the door of the entire Church, rests and is supported."

Since *cardinalis* indicates a thing which partakes of the nature of a hinge it was frequently used as a synonym for fixed or immovable, for a hinge is permanently attached to the wall and remains fixed and unmoved. Hence some writers, especially those belonging to the Jansenistic school, maintained that the Cardinals were so named because they held a fixed, permanent, and irrevocable office. The motive underlying this view was that these authors, claiming that the parish priests of the present day are identical with the cardinals of ancient times, endeavored to deduce from the name cardinal a proof of their erroneous contention that parish priests, as the successors of the seventy-two disciples chosen by our Lord, were of divine institution, and were, in early days, denominated cardinals to indicate the permanency and stability of their office. It is, however, historically untrue that at any time the title of cardinal and parish priest were perfectly synonymous. One proof of this assertion may be seen in the fact that in very remote times of the Christian era there were cardinal *deacons*, who surely were not parish *priests*.

A third explanation, which has the merit of resting on historical evidence, calls attention to the fact that since the eighth century the term *cardo* has been employed in ecclesiastical terminology to designate a cathedral church,² because it is the residence of the bishop on whom the members of his flock depend. Hence the clerics who are permanently attached to the bishop's church (*cardini*) were known as *cardinati*,³ or cardinals of that church. In other words, the

² Lombardi, op. cit., p. 241; Sebastianelli, *De Personis*, p. 70. It is true that in the time of St. Gregory the Great (590-604) the term cardinal was used to designate a cleric permanently (or even temporarily) attached to any church, whether cathedral or not. The texts for this assertion may be conveniently consulted in Sebastianelli, pp. 69-70. It is well to keep in mind that until the tenth century the only parish church in episcopal cities, with the exception of Rome and Alexandria, was the church presided over by the bishop. (Lombardi, p. 323). The ancient *parish* is the modern *diocese*. A vestige of this ancient discipline is still to be seen in some Italian cities where the sacrament of Baptism, a strict parochial right, may, and in some places must, be administered in the baptismal attached to the cathedral.

³ The canonical terms used to signify admission to, and dismissal from, a diocese, incardination and excardination, favor this interpretation.

cardinals were the clerics who composed the bishop's presbyterium, or, in modern usage, the cathedral chapter. For this reason the word cardinal soon came to have the meaning of *principalis*, principal or distinguished, because those who habitually assist the Ordinary in ecclesiastical functions and in the administration of the diocese are rightly considered to be the more prominent members of his clergy.

Not only in Rome, but in many other places in Europe, the canons of the cathedral chapter were formerly known as cardinals. This was true of Aix la Chapelle, Besançon, Cologne, Compostella, London, Milan, Naples, Orleans and Ravenna.⁴ The official title of a cardinal at the present day, Cardinal of the Holy *Roman* Church (*Sacrae Romanae Ecclesiae Cardinalis*), is an indication that formerly this title was not exclusively reserved to the members of the papal senate. In 1567, Pope St. Pius V interdicted the use of this title to all except the cardinals of the Roman Church.⁵

ORIGIN.

The members of the Sacred College of Cardinals, as it is at present constituted, are divided into three classes or orders, namely, Bishops, Priests and Deacons.⁶ The order of Bishops dates from the middle of the eighth century, while the other orders are of much more ancient origin. In the early centuries, though all bore the title of cardinal and were the counsellors and assistants of the Roman Pontiff, they did not form a single corporate body or college. This was accomplished only in 1179, when the exclusive right of electing the Pope was granted to all the cardinals irrespective of their order. From that time dates the present College of Cardinals. We propose to sketch briefly the origin of these three orders.

⁴ L. Lector, *Le Conclave*, p. 235, note 2.

⁵ Baart, *The Roman Court*, p. 13, asserts that at the present time there are fourteen canons of the Cathedral of Naples who still retain the title of Cardinal, but several priests from that city have assured me that they never heard them so called.

⁶ This distinction is drawn, not from the Sacred Orders which the cardinal may have received, but from the title of the church which he holds. Cardinal De Lai, a priest, was assigned to a deaconry, and is a Cardinal Deacon; Cardinal Gibbons, an Archbishop, was given a title, and is a Cardinal Priest; the late Cardinal Satolli, an Archbishop, was first a Cardinal Priest, and later, on his elevation to the suburban See of Frascati, became a Cardinal Bishop.

CARDINAL PRIESTS.

In the early days of the Christian era there was in each episcopal city only one church. This church was presided over by the bishop, who therein personally administered the Sacraments, celebrated the Divine Mysteries, and enforced discipline among the faithful. He was surrounded by a presbytery (*presbyterium*) whose duty it was to assist him in the sacred functions, to aid him in ruling his flock, and to care for the people during the interval which might elapse between his death and the installation of his successor.⁷ The presbytery, as a rule, consisted of twelve priests and seven deacons, in keeping with the number of Apostles and Deacons mentioned in Sacred Scripture. This system prevailed in the city of Rome during the first three centuries, and the present Cardinals of the Holy Roman Church are the direct successors of the clerics who composed the papal presbytery in those early days.⁸

In the fourth century parishes were established in the suburban and rural districts, but the clergy in charge of these congregations had no voice in the conduct of diocesan affairs. The same rule was followed when, in the tenth century, parishes, distinct from the cathedral church, began to be erected in the episcopal cities. The right of assisting the bishop in the management of his diocese was restricted to his presbytery, or in other words to the cathedral clergy.⁹ The modern cathedral chapter is essentially identical with this ancient presbytery.¹⁰

At a very early date the Christian population of Rome had become so numerous that it was impossible for the Bishop of Rome to attend personally to the temporal and spiritual wants of his flock.¹¹ Even if we set aside the statement that

⁷ Sebastianelli, op. cit., p. 232.

⁸ "Tribus prioribus saeculis, juxta tunc generaliter receptam disciplinam, omnia gerere solebant Romani Pontifices cum presbyterio romano (quemadmodum alii Episcopi cum presbyterio suo) seu cum coetu illorum clericorum, quorum proprium erat Pontifici adsistere, eique operam praestare in regimine tum romanae dioeceseos, tum ecclesiae universalis; quosque senior aetas appellavit Cardinales." Lombardi, p. 238.

⁹ Sebastianelli, p. 233.

¹⁰ Lombardi, p. 297.

¹¹ "At the beginning of the fourth century the Roman Church had twenty-five titles or quasi-parishes for the purposes of baptism and penance, and some twenty cemeteries for the burial of the dead. All this argues a large

Pope St. Evaristus (97-105), "Titulos¹² divisit in Urbe presbyteris", we learn from the *Liber Pontificalis* that Popes St. Dionysius (259-268)¹³ and Marcellus (308-309),¹⁴ after the ravages of the Valerian and Diocletian persecutions, took measures to restore the disturbed parochial administration and redistributed the titles among the priests. Under the latter Pontiff the Roman dioceses (parishes) numbered twenty-five, the titulars of which were given extensive faculties for the administration of Baptism. From the subscriptions of the titulars who attended the Roman Council under Pope Symmachus in 499 it appears that the number of titles had been increased to twenty-eight. Seven of these titulars were assigned to each of the four patriarchal basilicas, St. Peter, St. Paul, St. Lawrence, and St. Mary Major, wherein they daily, in turn, conducted divine services.

The senior cardinal priest was known as the Archpriest in the fourth century. He was practically the Vicar General of the Pope in spirituals. His chief duty was to aid or represent the Pope in ecclesiastical functions and to look after the education and conduct of the younger clergy.¹⁵ Later he was known as the *prior presbyter cardinalis*.

The rector of a title was known as the *presbyter cardinatus*, or *cardinalis*,¹⁶ and was, as a rule, assisted by one or more

Christian element, and we cannot be far wrong in putting down the contemporary Christians of Rome at about one hundred thousand in a population variously estimated from eight hundred thousand to a million and half." Shahan, *The Beginnings of Christianity*, pp. 223-224. Tacitus speaks of the Christians in Rome at the time of Nero as "Ingens multitudo". The well known passage of Tertullian, "Hesterni sumus", indicates the same.

¹² Various explanations are given of the origin of the term "title" as applied to these churches. Some claim that it is due to the fact that the resident clergy took their designation or title from the church to which they were attached, as John, of the Church of the Holy Apostles. Others say that, just as public buildings bore the arms of the Emperor to indicate his ownership, so the cross was placed over Christian edifices for a similar reason. These places were said to be *intitulatae*. Still others favor the view that it was a continuation of the Old Testament custom of calling a "title" any place or altar dedicated to Almighty God. Sebastianelli, p. 72, note 1.

¹³ "Presbyteris ecclesias divisit et coemeteria et parochias-dioceses instituit". In S. Dionysium.

¹⁴ "Fecit coemeteria et XXV titulos in Urbe Roma constituit quasi dioceses, propter baptismum et poenitentiam et propter sepulturas martyrum." In S. Marcellum.

¹⁵ Lector, p. 237.

¹⁶ It is impossible to fix with precision the date when these clerics were first called *cardinati* or cardinals. The term was in general use in the fifth cen-

priests (*socii*),¹⁷ and a number of minor clerics.¹⁸ Since one of these ancient titles is assigned to every cardinal priest he is justly regarded as the successor of the *presbyter cardinalis* of that church in the early centuries.¹⁹

CARDINAL DEACONS.

At the very beginning of their ministry, the Apostles found it impossible to attend personally to the temporal wants of the widows and indigent among the converts without seriously hampering their divinely given commission of preaching the Word of God.²⁰ They thereupon set aside and ordained seven deacons for this work. A like state of affairs developed in every large centre of population where the faith took root and was relieved in a similar way. In Rome, the division of the city into deaconries to provide for the temporal care of the poor was practically synchronous with the establishment of titular churches for the spiritual needs of all.

We meet with the title of deacon at a very early date in the Roman Church. Pope St. Eleutherius, before his elevation to the papal throne, had been the deacon of Pope St. Anicetus (167-175). Seven deacons were appointed by Pope St. Evaristus (97-105) to act as witnesses of the orthodoxy of the Bishop's teaching.²¹ In the following century, Pope St. Fabian (236-250) divided the city of Rome into seven regions or districts. Each district was placed under the charge of a deacon, assisted by a sub-deacon and a notary, whose duty it was to collect the acts of the martyrs.²² The

tury, and is found in a charter issued in the pontificate of St. Damasus in 366. Some writers, quoting from the acts of the apocryphal Second Council of Rome, assign the year 324. This date is uncertain. See Ferraris, *Cardinalis*, art. I, par. 3-4.

¹⁷ In the cemetery of St. Pancratius there is an inscription of the year 521 attesting the purchase of a burial-place "a presbyteris tituli Sanc. Chrisogoni, id est Petro priore Chrisogono secundo Catellio tertio Gaudio quarto, etc." Marucchi, *Basiliques et Églises de Rome*, p. 7.

¹⁸ In a letter of Pope Cornelius written in 250, it is stated that the Roman clergy counted 47 priests, 7 deacons, 7 sub-deacons, and 124 minor clerics, acolytes, exorcists, etc. These were apportioned among the different titles.

¹⁹ Lector, p. 235.

²⁰ Acts of the Apostles, 6; 1-6.

²¹ "Et septem diaconos constituit qui custodirent Episcopum praedicantem propter stylum veritatis". In S. Evaristum.

²² "His regiones divisit diaconibus, et fecit septem subdiaconos, qui septem notariis imminerent et gesta martyrum colligerent". In Fabianum.

existence of these seven deacons in the year 250 is vouched for by the letter of Pope Cornelius quoted above. They were known as regionary deacons, and at first were officially designated as deacon of the first or second region. Later they took the title from the name of their deaconry. From the middle of the fourth century, at the very latest, they were known as *cardinati*, or cardinals.²³ The senior deacon was called the Archdeacon.

The Deaconry (*diaconia*), where the deacon resided, was a sort of dispensary, not unlike the modern charitable bureau. It was usually situated in the poorer and more populous quarters of the city. Here the poor were received and aided, and from it the deacon directed the relief work among those who were in prison and suffering for their faith. Attached to the deaconry was an oratory wherein the deacon preached and instructed the catechumens.²⁴ Later the deacons became the guardians of the morals of both clergy and laity, and looked after the preparation of the candidates for the sacred ministry.²⁵ The power of the Archdeacon gradually increased so that in time he became practically the vicar general of the Pope in temporals,²⁶ and frequently his successor in the chair of Peter.

The original number of deacons was increased to fourteen under Gregory the Great (590-604). Four additional deacons, called palatine deacons, were appointed by Gregory III, in 731, to assist the Pope during the celebration of the Mass. Sixtus V (1686) reduced the number to fourteen.

CARDINAL BISHOPS.

The third order²⁷ in the Sacred College is that of Cardinal Bishops, who rank first in dignity, though they were the last in point of time to be invested with this title.

²³ See note 11 to cardinal priests.

²⁴ Lector, p. 238.

²⁵ The Pontifical directs the Bishop to ask the *Archdeacon* before the ordination, "Scis illos dignos esse?"

²⁶ Lector, p. 244.

²⁷ In the early Middle Ages there is occasional mention of cardinal subdeacons and acolytes. Sebastianelli, p. 73.

The suburbicarian or suburban Sees, which are ruled by the Cardinal Bishops, are situated in the immediate vicinity of the Eternal City. They are small towns of ancient origin and were erected into dioceses in the early centuries of the Christian era.²⁸ As suffragans of the Bishop of Rome, the heads of these dioceses were in close intercourse with the Holy See, but before the eighth century there is no evidence that they were called upon to give any regular or permanent assistance to the Roman Pontiff.

Pope Stephen IV, "a strict observer of the tradition of the church", in 768 ordained that "every Sunday Mass should be celebrated at the altar of St. Peter by the seven hebdomadary cardinal bishops who serve in the church of the Saviour".²⁹ It seems, therefore, that before the time of Pope Stephen these bishops were called cardinals and were accustomed to pontificate in the Lateran Basilica.³⁰ Some authorities regard Gregory III, (731-741) as the author of this regulation. By virtue of an ancient tradition, mentioned by St. Augustine,³¹ the Bishop of Ostia has the right of consecrating a newly elected Pope in case the latter was not a bishop at the time of his elevation to the Papacy.

By reason of their episcopal character the Cardinal Bishops gradually secured preëminence over the other cardinals. Their power increased until it reached its climax in 1059, when Pope Nicholas II made them the chief electors of the Pope. This decree was modified in 1179 by Alexander III who gave each cardinal an equal voice in papal elections.

Originally there were seven or eight cardinal bishops, but by the union of Velletri with Ostia (1150) and Santa Rufina with Porto (1119) the number was reduced to six.

²⁸ The dioceses of Ostia, Porto and Frascati were founded in the third century; Albano and Palestrina in the fourth; Sabina (which is a district; the episcopal residence is in Magliano) and Velletri in the fifth, and St. Rufina in the sixth.

²⁹ "Erat isdem praeatus beatissimus praesul ecclesiae traditionis observator. Hic statuit ut omni dominica die a septem episcopis cardinalibus hebdomadariis qui in ecclesiae S. Salvatoris observant, missarum solemniam super altare b. Petri celebrarentur." Lib. Pontificalis in Stephanum III.

³⁰ Ferraris, sub voce Cardinalis, Art. I, n. 76.

³¹ Ferraris, Art. II, n. 37.

THE CREATION OF CARDINALS.

The right of creating cardinals of the Roman Church belongs solely and exclusively to the Roman Pontiff. In the exercise of this prerogative the Pope is entirely independent of any human authority. Apart from the stipulations of a Concordat, he is not even bound to follow the prescriptions of his predecessors in the Chair of Peter. The time, the place, the ceremonial, the number, the personality, and qualifications of the new dignitaries,—in a word, everything connected with the creation of Cardinals falls within the exclusive competence of the Pope.⁸²

That the Popes have appreciated the heavy responsibility attached to their entire freedom of choice in this matter may be gathered from the numerous Constitutions wherein they speak of the sublimity of the cardinalitial dignity and the special qualifications that should be found in the members of the Sacred College. The words of Paul II are almost startling: "In appointing the rulers of dioceses it behooves the Pontiff to be an angel; in enlarging the College (of Cardinals) he should be a God. Who sins in the first instance must be considered an impious man; but in the second instance, he must be regarded as a demon. In one case a single diocese is made a prostitute, being joined to a stranger who is not her spouse; in the other case the entire church is placed in jeopardy." Hence it has been truly said that, in estimating the character of a Pope, no fairer criterion can be employed than the list of cardinals whom he freely chose to aid him in ruling the universal church.⁸³

Although the Pope is absolutely untrammelled by any law in the creation of cardinals, in practice he usually follows the enactments contained in the Constitutions of several of his predecessors, notably Sixtus V. Certain long-established customs also serve as precedents, and in a few cases the terms of a Concordat oblige him to confer the red hat on certain dignitaries.

In the Constitution *Postquam*, issued in 1586, Pope Sixtus V decreed that the following classes of persons should be debarred from the Sacred College:

⁸² Ferraris, Art. 1, n. 10.

⁸³ Audusio, *Storia dei Papi*, T. 3, p. 34.

1. All those related to a living cardinal in the first or second degree of consanguinity. Hence, for example, two brothers, or two first cousins, or an uncle and nephew, cannot be cardinals contemporaneously. This disqualification was introduced to prevent the formation of factions in the College.³⁴

2. Those born out of wedlock, even though they were legitimized by the subsequent marriage of their parents.

3. Widowers who have living children or grandchildren, lest human affection or care for their descendants should interfere with the proper discharge of their official functions.

4. Those who have not received the four Minor Orders and worn the clerical habit and tonsure for at least one year.

5. Those created in excess of the number seventy.

In addition to these Sistine disabilities the Council of Trent (Sess. 24, de reformat. c. 1) decreed that only those should be created cardinals who possess the canonical qualifications for the episcopate, namely, learning, unblemished reputation, and who have completed their thirtieth year. A cardinal deacon may be admitted to the College at the age of twenty-two.

Among the precedents of a positive character we may note the following:

1. As far as possible the College should contain representatives from all Christian nations. (Council of Trent, l. c.)

2. There should be not less than four Masters of Theology chosen from the Mendicant Orders. (Sixtus V, *Postquam*.)

3. Certain important offices in the Roman Curia are traditionally regarded as cardinalitial posts, for instance, the Major Domo, the Secretary of the Congregation of the Council, the Secretary of the Conclave, etc.³⁵

4. Nuncios who have completed a term of service in a nunciature of the first class, namely, Lisbon, Madrid, Vienna, and until recently Paris. The Patriarch of Lisbon, according to the terms of the existing Concordat, receives the red hat in the first consistory held after his promotion. For several centuries the archbishops of several important dioceses, e. g. Florence, Bologna, Paris, have been admitted to the College shortly after taking possession of their sees.

³⁴ Sixtus IV (1484) had five nephews in the College at one time; Paul II had three (1517); Leo X elevated an uncle and a nephew in a single consistory.

³⁵ Humphreys, *Urbs et Orbis*, pp. 99-100.

5. If the newly-elected Pope has a near relative in sacred orders, the cardinals usually petition that he be admitted to their ranks. This was the case with Joseph Pecci, the brother of Leo XIII.³⁶

That these precedents have only a directive, and not preceptive, force is shown by the fact that they have been many times "more honored in the breach than in the observance". To mention a single instance, there are at present two brothers in the Sacred College, Vincent and Seraphim Vannutelli.

THE CEREMONIAL.

The following résumé of the proceedings of the Consistory of 16 December, 1907, will furnish a graphic picture of the ceremonial usually employed in the creation of cardinals.³⁷

In the secret Consistory held on that date the Holy Father addressed an Allocution to the assembled cardinals in which he spoke of the injuries inflicted on the Church by inimical governments and by the propagators of modernistic doctrines. At the conclusion of the Allocution he said:

And now we have determined to create and publish as Cardinals of the Holy Roman Church four eminent men, whose ability and administration of various offices have proved them worthy to be admitted to your most illustrious College. They are—Peter Gasparri, titular Archbishop of Cesarea, Secretary of the Congregation for Extraordinary Ecclesiastical Affairs; Louis Henry Luçon, Archbishop of Rheims; Pauline Peter Andrieu, Archbishop of Marseilles; Cajetan De Lai, Secretary of the Congregation of the Council.

Turning to the assembled cardinals, the Pope asked: "What do you think?" (*Quid vobis videtur?*) The cardinals raised their birettas and bowed their heads in approval. The Holy Father then continued:

Hence, by the authority of Almighty God, of the holy Apostles Peter and Paul, and by our own authority, we create and publish Cardinals of the Holy Roman Church of the order of Priests,

Peter Gasparri,

Louis Henry Luçon,

Pauline Peter Andrieu; and of the order of Deacons,
Cajetan De Lai.

With the necessary and suitable dispensations, de-

³⁶ Lector, p. 275, note.

³⁷ Cf. *Acta Pontificia*, Vol. 5, pp. 469-481.

rogations and clauses. In the name of the Father + and of the Son + and of the Holy + Ghost. Amen.

Soon after the close of this secret Consistory the newly elected Cardinals received a note from the Cardinal Secretary of State officially notifying them of their elevation. On the afternoon of 18 December they were summoned to the Vatican when the Pope placed the red biretta on their heads. Cardinal Gasparri made a short address to the Holy Father thanking him for the honor conferred on the new Cardinals. At the conclusion of this address the Pope made a fitting reply and imparted to them the Apostolic Blessing.

In the public Consistory of 19 December the Holy Father placed the red hat on the heads of the new Cardinals, saying:

For the praise of Almighty God and the honor of the Holy Apostolic See receive the red hat, the emblem of the matchless dignity of the cardinalate, whereby is signified that you should show yourself intrepid, even to death and the shedding of blood, for the exaltation of Holy Faith, for the peace and tranquillity of Christian people, for the growth and prosperity of the Holy Roman Church, in the name of the Father, + and of the Son, + and of the Holy + Ghost. Amen.

Immediately after this public Consistory the Pope held a secret Consistory in the beginning of which he performed the ceremony of "closing the mouths" of the new Cardinals, whereby they were forbidden to take any part in the deliberations of their fellow Cardinals. After the Pope had preconized sixty-three bishops he "opened the mouths" of the new members of the College, saying:

We open your mouths (i. e. empower you to speak) as well in conferences as in counsel, and in the election of the Supreme Pontiff, and in all acts, either in or outside the Consistory, which belong to cardinals and which they are accustomed to perform. In the name of the Father + and of the Son + and of the Holy + Ghost. Amen.

After granting the pallium to ten archbishops and to two bishops, the Pope placed a sapphire ring on the finger of each new dignitary. This ring is furnished by the Congregation for the Propagation of the Faith, to which each new cardinal

is obliged, in return, to pay a tax of \$600.00. Lastly the Holy Father assigned titular churches to the three cardinal priests and a deaconry to the cardinal deacon, saying, "For the honor of Almighty God, of the holy Apostles Peter and Paul, and of Saint N. (titular saint of the church) we commit to you the church (or deaconry) of Saint N. with its clergy, people, and chapels, according to the form in which it has been customarily committed to the cardinals who have held the same church (or deaconry)." Finally the new Cardinals were notified by the Secretary of State of their appointments to several of the Congregations of the Roman Curia.³⁸

If the newly elected cardinal is not in Rome at the time of the consistory the notification of his elevation is sent to him by one of the Pope's Noble Guards, who also presents the red zucchetto, or skull cap. A prelate of the papal household is despatched with the red biretta, which is placed on the cardinal's head by the civil ruler, or by a bishop deputed by the Pope for that office. Before receiving the biretta the cardinal must take an oath that he will visit Rome within a year to receive the red hat from the hands of the Holy Father.

CREATION AND RESERVATION "IN PETTO".

An analysis of the essential portion of the ceremonial employed in the promotion of a cardinal will reveal the fact that it consists of two distinct and separable pontifical acts, creation and publication. We may define creation as the announced determination of the Pope to advance to the cardinalial dignity a specified number of clerics, whose names however he does not mention. Publication is the official announcement of the names of the newly created prelates to the cardinals assembled in consistory. Promotion is actually effected by creation alone, while publication is absolutely required to place a cardinal in possession of the rights and privileges of

³⁸ The creation of a cardinal is substantially completed by the mere publication of his name by the Pope in consistory. The closing and opening of the mouth, the imposition of the hat and ring, and the assignment of a titular church, are non-essential solemnities. Hence the non-observance of these ceremonies does not deprive a cardinal of the honors due his rank, much less of the right to cast a vote for the election of a Pope. This was explicitly decided by Pius V, 26 January, 1571, who reversed the contrary disposition of Eugene IV, *In Eminenti*.

his rank. Hence the seniority of a cardinal is computed from the day of his creation and not from the day of publication. Should his name not be published at the time of creation, a cardinal, after the announcement of his name in consistory, will nevertheless precede those cardinals who were created and published in the interval which elapsed between the date of his creation and of his publication. On the other hand, a non-published cardinal has no juridical existence in the eyes of the Sacred College, and if the Pope who created him should die before proclaiming his name in consistory the promotion would be null and void. Such a cardinal would be denied admittance to the conclave, nor would the succeeding pontiff be under any obligation to ratify the choice of his predecessor by proclaiming the name in consistory.³⁹

As a rule both creation and publication take place in the same consistory, but not infrequently they are separated by a considerable length of time. When publication of the name is deferred to a future consistory the cardinal is said to be "created and reserved *in petto*", i. e. in the bosom of the Pope. In the Sacred College there are two cardinals who were reserved *in petto*, namely, Vincent Vannutelli and Francis Della Volpe. The former was published after a delay of six months, while the latter was compelled to wait nearly two years. Leo XIII reserved the late Cardinal Perraud *in petto* for almost three years, and Cardinals Steinhuber and Samminiatielli for a shorter period. The sole advantage that accrues to a cardinal who is reserved *in petto* is that, after publication of his name in consistory, he is considered senior to cardinals of the same order admitted to the College after the date of his creation.

The reasons which move the Supreme Pontiff to reserve a cardinal *in petto* are generally prudential in character. Thus a nuncio, who has merited this promotion, may at the time of the consistory be engaged in some important negotiation. Rather than interrupt the course of affairs, the Pope creates and reserves the nuncio *in petto*. In this way the nuncio is

³⁹ It was popularly believed that Leo XII had created the historian Lingard a cardinal, and reserved him *in petto* in order not to interfere with the completion of his *History of England*. His name was never published. See *Cath. Encycl.*, sub voce.

allowed to continue in office, which would not be the case if his promotion were published, and at the same time his seniority in the Sacred College is safeguarded. Again it may happen that the rulers of the State interpose some objection to the elevation of a particular prelate whom the Pope has determined to make a cardinal. That this was the reason why Cardinal Perraud was so long reserved *in petto* is clear from his discourse to President Faure on the occasion of the reception of the red biretta. The Cardinal said:

M. le President:

Created Cardinal in the consistory of 16 January, 1893, when the Presidency of the Republic was held by M. Carnot . . . I receive only to-day (II December, 1895) from your hands one of the emblems of that high dignity. Why such a long delay? I am not here to tell the reasons. . . .

Several years ago the Supreme Pontiff had formed the design of calling me to his counsels and opening for me the ranks of the Sacred College. Nothing has discouraged him from endeavoring to obtain its realization. While waiting for his sweet and firm perseverance to triumph over certain misunderstandings he opened for me in his paternal heart, *in petto*, a retreat where it has been most easy for me to wait with him the hour of a mutual understanding between the two powers.

That hour has arrived, M. le President. You have personally aided that it was not longer delayed. You have placed at the service of that work of pacification the governmental power with which the Constitution has invested you.⁴⁰

The custom of creating and reserving a cardinal *in petto* came into vogue in the latter half of the sixteenth century. It superseded the usage of the previous century of creating the so-called *secret* cardinals.⁴¹ A secret cardinal differed from a cardinal *in petto* in this, that his name was confided to those present in consistory under an obligation of the most absolute secrecy. This confidential manifestation of the name was not intended by the Pope, nor regarded by the Sacred College, as an official promulgation. Hence unless the Supreme Pontiff published these names in consistory before his death these secret cardinals were generally excluded from

⁴⁰ Pinchetti-Sammarchi, *Guida Diplomatica Ecclesiastica*, Vol. 9, pp. 80-81.

⁴¹ Lector, p. 587, note 1.

the conclave. Thus "toward the end of his reign, Paul II created four cardinals. This was done in a secret consistory, and with the proviso that in the event of his death they were to be considered as published. The publication was deferred for the time out of consideration for the French King. At the conclave after the death of Paul II they were excluded by the other Cardinals.⁴² A similar incident happened after the death of Paul III. To prevent occurrences of this kind the succeeding Pontiffs mentioned only the number, and not the names, of those cardinals whose publication was deferred for a time after their creation.

Pius IX, 18 March, 1875, created and reserved *in petto* five cardinals. He announced in the consistory that, in event of his death before publishing these cardinals, their names would be declared in his last will, and that after such publication they would have an active and passive voice in the subsequent conclave.⁴³ There were many objections to this extraordinary, though legal, method of proclaiming new cardinals. The experience of the past showed that a post-mortem publication was a fruitful source of contention. Doubt could be cast on the genuinity and integrity of the contents of the will. The votes of these doubtful cardinals might render the election of the future Pope doubtful. These and similar considerations led the Pope to publish the names of the reserved cardinals in a consistory held later in the same year.

NUMBER.

The number of cardinals has varied greatly at different periods of the Church's history. We have seen above that the number of deaconries was originally fixed at seven, then raised to fourteen and finally to eighteen. Likewise the priestly titles were increased from twenty-five to twenty-eight. These, together with the seven (or eight) suburban dioceses, provided places for fifty-three (or four) cardinals. This was the usual number during the twelfth and thirteenth centuries.⁴⁴ Thus at the election of Gelasius II, in 1118, there were precisely fifty-three cardinals present in the conclave.⁴⁵

⁴² Pastor, Vol. 4, p. 123 and note; p. 201. (Eng. Tr.)

⁴³ Santi, T. I., pp. 285-286.

⁴⁴ Aichner, p. 371.

⁴⁵ Santi, Tom. I, p. 281.

Before long the number decreased notably, so that in 1277, Nicholas III was elected by the votes of four cardinal priests and three cardinal deacons,⁴⁶ and after him nearly a score of Popes were raised to the Chair of Peter by the suffrages of less than twenty cardinals.⁴⁷ At the conclaves held during the Avignon period (1305-1376) there were present from eighteen to twenty-five cardinals. In 1410, during the pontificate of John XXII there were thirty-one members of the Sacred College.⁴⁸ At the Council of Constance (1414-1418), and again at Basle (1431-1443), the attending prelates formulated a petition that the number of cardinals should be restricted to twenty-four. In the following century Leo X created thirty-one cardinals in a single consistory. Paul IV (1555) fixed the maximum number at forty, but under his successors Pius IV (1559) and Gregory XIII (1572) there were as many as seventy-six cardinals in the Sacred College at one time. This number has never been surpassed under any succeeding Pope.

The present legislation, which was promulgated by Sixtus V (*Postquam Verus Ille*, 1586, and *Religiosa Sanctorum*, 1587), provides that the number of cardinals shall at no time exceed seventy,—namely, six bishops, fifty priests and fourteen deacons. For more than three centuries this number has never been reached at any one time. Before the last consistory there were but forty-six cardinals, five of whom are bishops, thirty-seven priests and four deacons. The eighteen cardinals recently created brings the total to sixty-four. At the election of the reigning Pontiff the Sacred College counted sixty-four members, six bishops, fifty priests, and eight deacons.

The following tables,⁴⁹ which show the attendance at the conclaves held from 1276 to 1903, will give an approximate idea of the membership of the Sacred College during the past

⁴⁶ Lector, p. 78.

⁴⁷ Piacenza, *La Vacanza della S. Sede*, p. 45.

⁴⁸ Sebastianelli, p. 72, note 2.

⁴⁹ These tables were compiled from data given by Piacenza, pp. 45-49. The list begins in 1276, the date of the first papal election by the cardinals assembled in a conclave properly so called.

six hundred years. It is not of course exact, as allowance must be made for those cardinals who were unable to attend.

TABLE I.

At 2 conclaves there were present 8 cardinals.

| | | | | | |
|----|---|---|---|---|--------------------------|
| 18 | " | " | " | " | from 10 to 20 cardinals. |
| 12 | " | " | " | " | " 20 " 30 " |
| 8 | " | " | " | " | " 30 " 40 " |
| 8 | " | " | " | " | " 40 " 50 " |
| 15 | " | " | " | " | " 50 " 60 " |
| 9 | " | " | " | " | " 60 " 65 " |

TABLE II.

| <i>Century.</i> | <i>No. of Conclaves.</i> | <i>Cardinals Present.</i> |
|-----------------|--------------------------|---------------------------|
| 1276-1300..... | 9 | from 8 to 22; |
| 1300-1400..... | 10 | 14 to 25; |
| 1400-1500..... | 11 | 8 to 25; |
| 1500-1600..... | 17 | 20 to 65; |
| 1600-1700..... | 11 | 52 to 65; |
| 1700-1800..... | 8 | 35 to 63; |
| 1800-1903..... | 7 | 31 to 62. ⁵⁰ |

AGE.

Previous to the Councils of Basle and Trent there does not seem to have been any specified age which a cleric should have attained before being honored with the Roman purple. At one extreme we have the venerable Ponzetti (1517) entering the College at the advanced age of four score, and, at the other, Giovanni De Medici, the future Leo X, elevated to the same dignity at the precocious age of thirteen. In fact a custom had grown up during the fifteenth and sixteenth centuries of creating what were popularly known as "Boy" cardinals. They were usually nephews of the reigning Pontiffs or scions of princely families. In the sixteenth century alone there were some twenty of these juvenile papal counsellors. St. Charles Borromeo was scarcely twenty-two at his

⁵⁰ It has been computed that 2586 cardinals have been created since the year 1099. This would give an average of about twenty-six for each pontificate, or a fraction over three each year. Eight Popes did not create a single cardinal. Leo XIII raised 147 to the purple, the record number for a single pontificate. The present Pope has created so far 35 cardinals. See "Notes on Cardinals and their Insignia" reprinted in *Catholic Mind*, 8 June, 1906.

elevation; Raphael Riario, nephew of Sixtus IV, was but seventeen (1477); Ippolito d'Este was only fifteen (1493). In 1735 Clement XII announced the elevation of the Infant of Spain, Luiz Antonio, who had attained the mature age of seven years.

It could scarcely be expected that such youthful cardinals would be of much assistance to the Pope in ruling the universal Church. In fact, such creations tended to diminish the prestige and reputation of the Sacred College. It was probably with this in view that the Fathers of the Tridentine Council decreed that henceforth a cardinal should have the same qualifications that are exacted of a candidate for the episcopacy. Hence a cardinal should have completed his thirtieth year before being admitted to the College. Sixtus V modified this decree so that a cleric may be made a cardinal deacon at the age of twenty-two.

In recent years the honor has been reserved for more mature shoulders. Three cardinals in the college prior to 27 Nov., 1911, had passed the Scriptural age of three score years and ten before their elevation. Fourteen were sexagenarians; twenty-one were over fifty years of age, six were in their forties, and two were thirty-eight when they received the red hat. Of the seventeen cardinals created by Pius X in the first eight years of his pontificate, fourteen had passed the age of fifty-four, two were in their forty-ninth year, and one, Merry Del Val, was thirty-eight. The oldest of the seventeen was Cardinal Samassa, who was seventy-eight years of age when he was admitted to the College. The youngest among the new Cardinals is Cardinal Bourne, aged 50; the oldest, Cardinal De Cabrières, aged 81.

In this connexion it may be interesting to add a few notes in reference to the number of years that cardinals have borne their honors. The Cardinal Duke of York wore the purple from 1747 till 1807. Benedict XIII entered the college fifty-two years before he became Pope. Pope Celestine III had been a cardinal for forty-seven years before his elevation to the papal throne in 1191. These of course are exceptional cases, as the average term of service is much smaller. Of the thirty-four cardinals who have died in the present pontificate only one had celebrated the silver jubilee of his

entrance into the college. Thirteen had been cardinals from fifteen to twenty years, and fifteen had seen service from five to fifteen years. One survived his promotion by five weeks another for only a few months.

One of the sixty-four living cardinals has been in the College thirty-eight years. Six have worn the purple from twenty-three to twenty-seven years, and twenty-three others for various periods from ten to eighteen years. Eleven have been cardinals for only four years, and eighteen have just been created.

NATIONALITY.

For several centuries the *cardinati*, priests and deacons, who formed the papal presbytery, were selected exclusively from the native-born or adopted clerics of the Diocese of Rome. This was only natural, for a native clergy is best adapted to provide for the spiritual and temporal wants of the people to whom they minister.

With the diffusion of Christianity throughout Europe the labors of the Roman Pontiff were multiplied to such an extent that, before the close of the ninth century, it became necessary to have frequent recourse to many of the Italian Bishops to aid and counsel the Pope in the government of the universal church. Shortly after the dawn of the following century the custom was introduced of raising to the cardinalate clerics from various Catholic nations.⁵¹ These cardinals of foreign birth were obliged to reside in the Roman Court in order that the Pontiff might have immediate recourse to their experience and knowledge of their respective countries. It was not till the twelfth century that bishops were permitted to reside in their sees after they had been created cardinals.⁵²

By the middle of the twelfth century the practice of admitting foreigners to the Sacred College seems to have been fairly well established. This may be inferred from the words of St. Bernard⁵³ to his former disciple, Eugene III, on the latter's elevation to the Chair of Peter: "An non eligendi (car-

⁵¹ Sebastianelli, p. 71.

⁵² Lombardi, vol. I, p. 246.

⁵³ De Consideratione, I, 4, c. 4.

dinales) de toto orbe orbem judicaturi?" During this century six Englishmen were invested with the Roman purple, among them Nicholas Brakespeare, the future Adrian IV.

The prelates assembled in the Councils of Constance and Basle, and later at Trent,⁵⁴ petitioned the Holy See to give the Sacred College a more international character by the admission of representative clerics from every Catholic nation. They felt that the special necessities of foreign countries could be better provided for if each nation had a spokesman and protector in the papal senate. In this way, also, the Pontiff could have ready recourse to a trusty counsellor who was familiar with the sentiments and conditions of his native land. Lastly, each nation would then have a voice in the selection of the Pope, an affair which deeply concerns every Catholic country.

The actions of the Popes in recruiting the membership of the Sacred College show that they recognized the wisdom of these suggestions. Thus, for example, at the elevation of Nicholas V (1447) nine nations were represented in the conclave, namely, Italy, France, Spain, Greece, England, Germany, Poland, Hungary, and Portugal.⁵⁵ Only eleven of the entire number of twenty-four were of Italian birth. Likewise there were cardinals of six countries present at the election of Calixtus III (1455) and Leo X⁵⁶ (1513). In a consistory held 20 September, 1493, Alexander VI elevated to the purple clerics from five nations and four independent provinces of Italy.⁵⁷

Nor has this policy lapsed into desuetude in more recent times. At the deaths of both Pius IX and Leo XIII the College of Cardinals counted sixty-five members, and of this number twenty-five were of foreign birth. At the present time thirteen countries are represented in the papal senate: Italy, Germany, Austria, Hungary, Spain, France, United States, Belgium, Holland, Brazil, Portugal, England, and

⁵⁴ "Quos Sanctissimus Romanus Pontifex ex omnibus Christianitatis nationibus, quantum commode fieri poterit, prout idoneos repererit, assumet". Sess. 24, de reformat., c. 1.

⁵⁵ Pastor, *History of the Pope* (Eng. tr.), vol. 2, p. 11.

⁵⁶ Idem, vol. 2, p. 319, and vol. 7, p. 28.

⁵⁷ Idem, vol. 5, p. 416.

Ireland. The comparatively recent deaths of Cardinals Taschereau and Moran temporarily removed Canada and Australia from the roster of cardinalitial nations. At present there are sixty-four cardinals, thirty of whom are of foreign birth, and thirty-four Italians. Of the latter, eleven rule important dioceses in Italy and twenty-three reside in Rome. Four cardinals, who are not Italians by birth, also reside permanently in the Eternal City, Merry Del Val, Vives y Tuto, Billot, and Van Rossum.

JUS OPTANDI.

A cardinal is not obliged to retain permanently the deaconry or title which was assigned to him at his creation. Neither is he bound to remain until death in the first suburban see to which he may be promoted. On the contrary he is free, within certain limitations, to make application for other vacant deaconries, titles, or dioceses. This privilege is technically known as the right of option (*jus optionis*). It may be exercised in a twofold manner: first, the cardinal, while remaining in the same order, may ask to be transferred to another church; secondly, he may apply for promotion to a higher grade in the Sacred College. The first choice lies with the senior cardinal resident in the papal court at the time the vacancy occurs. The option must be made in the first consistory held after the place becomes vacant, and upon receiving the consent of the Pope to the desired change the cardinal resigns his first charge and takes possession of the other.

A glance at the *Gerarchia Cattolica* shows that this right has been exercised several times in recent years. Thus, the late Cardinal Macchi resigned the deaconry of S. Maria in Aquiro, which he had received at his elevation, 11 February, 1889, and chose that of S. Maria in Via Lata, 30 November, 1896. So too there are at present in the Sacred College two cardinal priests, Capecebatro and Di Pietro, who have exchanged their original titles for those they now hold. Likewise the senior cardinal bishop resident in Rome may ask to be transferred to another suburban see which may happen to fall vacant. He is allowed to make this change of diocese only once of his own volition.⁵⁸ Should he, however, become

⁵⁸ Clement XII, *Pastorale Officium*, 10 Jan., 1731.

senior, or second in seniority among the cardinal bishops, or in other words dean or sub-dean of the Sacred College, the law prescribes that he shall be transferred to the Sees of Ostia and Velletri or Porto and S. Rufina, which are reserved respectively for the dean and sub-dean. Cardinal Serafino Vannutelli was only ten days Bishop of Frascati when he became, by seniority, Sub-Dean and Bishop of Porto. It must be noted that seniority among the Cardinal Bishops is reckoned, not from the date of admission to the Sacred College, but from the day they began to rule one of the suburban Sees.⁵⁹

In its stricter sense the term *jus optionis* is employed to designate the right or privilege of requesting advancement from a lower to a higher grade in the College of Cardinals, from the diaconate to the priesthood, or from the priesthood to the episcopate. Provision is also made to allow a deacon to pass directly into the rank of bishop without passing through the intermediate grade of priest.

A cardinal deacon, after passing ten years in that order, may make option for admission into the grade of priest. If his petition is granted he must receive priestly ordination if he has not already received it. Thus Cardinal Prisco was raised from the diaconate to the priesthood, 24 March, 1898, in the consistory when he was preconized Archbishop of Naples. In accordance with the established rule he then took precedence over all cardinal priests who had been created priests after his elevation to the diaconate.⁶⁰ The late Cardinal Mazzella passed through the three grades; he was created Cardinal Deacon in 1886, priest in 1896, and Bishop of Palestrina in 1897.

The senior cardinal priest present in Rome when a suburban see becomes vacant may request to be appointed to that see. The present Dean, Cardinal Oreglia, was created Cardinal Priest 22 December, 1873. He made option for Palestrina 24 March, 1884. Subsequently, by virtue of seniority, he became Sub-Dean and Bishop of Porto and S. Rufina, 24 May, 1889, and finally, 30 November, 1896 Dean and Bishop of Ostia and Velletria.

⁵⁹ Clement XII, ib.

⁶⁰ Clement VIII, 18 Aug., 1587.

The right of option for a suburban see cannot be exercised by any Cardinal priest who is not in residence in the Roman court at the time the vacancy occurs.⁶¹ Exception is made for a cardinal who is absent at the time on public business of the Church at the designation of the Pope. Such a cardinal is assumed to be present constructively and may make application on his return to Rome. The option must be made in the first consistory held after the vacancy. The senior cardinal priest has the first right to make this application, with the exception that every fourth vacancy in the episcopate is reserved to the senior cardinal deacon, provided he has passed ten years on that grade.⁶²

Three cardinals, in addition to their titular church or diocese, are invested with the dignity of archpriest of one of the three great Roman basilicas, of St. Peter, the Lateran, St. Mary Major. In these basilicas the archpriests have the same jurisdiction as in their titular churches in regard to the service of the church. The Archpriest of the Vatican can grant dimissorial letters to his subjects for the reception of Sacred Orders, and can administer Confirmation to them at any time. In the other basilicas the Archpriests can confirm those who present themselves during the octave of the feast of SS. Peter and Paul.⁶³

CARDINALS IN THEIR TITULAR CHURCHES.

I. CARDINAL BISHOPS.

The cardinal bishops, as we have already noted, are entrusted with the government of the six suburban dioceses of the city of Rome. On account of their important duties in the various Roman Congregations these cardinals are dispensed from the obligation which binds every bishop to reside permanently within the confines of his diocese. The comparative nearness of these suburban sees made it easy for the cardinal bishop to rule them from his Roman residence, or to resort thither when any special occasion required his presence. With this exception the cardinal bishop had the same

⁶¹ Clement XII, *ib.*

⁶² Sixtus V, *Postquam verus ille*, 25 Nov., 1586.

⁶³ Russo. *La Curia Romana*, pp. 36-37.

rights over his diocese, and was bound by the same obligations toward his flock as other residential bishops.

In recent years, however, the multiplied duties of the cardinals in Rome, the changed conditions in these suburban towns, together with the advanced age of the cardinals, combined to make the administration of these dioceses at once highly laborious and unsatisfactory. To remedy this state of affairs the present Pope, Pius X, issued a Constitution, *Apostolicae Romanorum Pontificum*, 15 April, 1910, which provided that the active administration of these Sees should be turned over to a suffragan or auxiliary bishop.⁶⁴ The cardinal remains the real and true bishop of the diocese, and like all residential bishops is bound to offer Mass for his flock on Sundays and holidays of obligation. His name is mentioned in the Canon of the Mass as the ordinary; he has the exclusive right to the episcopal throne in the cathedral; to him alone belongs the Blessing of the Holy Oils and the use of the pontifical vestments and insignia on the greater feasts; his coat of arms surmounts the episcopal residence and official documents of the diocese. He may still grant a partial indulgence of two hundred days to his subjects, and administer to them all the sacraments, including marriage. He retains the right of watching over his flock, and of making an official visitation of the diocese to prevent any injury to faith or ecclesiastical discipline. His consent is required for the convocation of a synod and the bestowal of capitular and parochial benefices. He must be consulted in the appointment of the rector and faculty of the seminary and when a change is contemplated in the state of any benefice. The decrees of the synod must be made known to him before publication, and are to be promulgated in his name.

With these restrictions the suffragan bishop rules the diocese in the name and in the place of the cardinal. The suffragan, who is appointed directly by the Holy See, retains his authority after the death or transfer of the cardinal. After presenting his letters of appointment he receives from his superior all the powers necessary for the management of the diocese, so that, after taking possession, he has, to the ex-

⁶⁴ *Acta Apostolicae Sedis*, Vol. 2, pp. 277-281.

clusion of all others, the same rights and duties in ruling the see as other residential bishops in their respective dioceses. He resides in the episcopal palace and every year he is obliged to make a report of the state of the diocese to his chief. He cannot confer Sacred Orders without permission of the cardinal, and on the other hand the cardinal cannot ordain any one who has not been examined and approved by the suffragan. After consultation with the cardinal he may unite or dismember any benefice in the diocese, but to appoint any one to a parish or canonry he must have the consent of his superior.

In a word the new legislation safeguards the position and privileges of the cardinal bishop, and at the same time transfers to the suffragan the "daily solicitude" of the diocese. These changes are not to be introduced during the tenure of office of the present cardinal bishops unless they wish and ask to conform to the provisions of the Constitution.

2. CARDINAL PRIESTS AND DEACONS.

For many centuries the titular churches and deaconries of the cardinal priests and deacons were the administrative centres of practically independent dioceses. The Diocese of Rome was divided into as many smaller bishoprics as there were cardinalitial titles and deaconries.⁶⁵ Each cardinal had a separate section of the city confided to his care, and within his district exercised a quasi-episcopal jurisdiction over his clergy and people. In fact, the old documents call these districts "parish-dioceses" or "quasi-dioceses".

Even as late as 13 April, 1589, Sixtus V (Const. *Religiosa*) approved this condition of affairs, saying: "To the cardinal priests and deacons particular churches (titles, and deaconries) are entrusted, together with their clergy and people, to be ruled and administered with quasi-episcopal jurisdiction in spirituals and temporals." Like bishops they were bound to reside in their titles, and within their districts could inflict censures on refractory subjects, confer the benefices belonging to their church, and assist at the marriages of their people. As they wielded the jurisdiction of a bishop they

⁶⁵ Sebastianelli, pp. 102-103.

were naturally accorded the honors due the episcopal dignity.⁶⁶ Hence even when they were not bishops they were allowed to wear the episcopal insignia and vestments (*pontificalia*) and solemnly bless their people with the triple sign of the cross after the manner of a bishop. So firmly established was their position that without their permission no one was allowed to perform any episcopal function in their district.

Frequent conflicts of jurisdiction between the titular cardinals and the Cardinal Vicar of Rome led to the promulgation of the constitution *Romanus Pontifex*, 17 September, 1692. In this document Innocent XII decreed that the quasi-episcopal jurisdiction of the cardinal priests and deacons should henceforth be exercised by the Cardinal Vicar alone. The only vestige of their ancient extensive power is that they are still authorized to make the needful regulations for the proper discipline and correction of those connected with the service of their church.

Although shorn of their powers of jurisdiction the cardinal priests and deacons are still accorded in their titles the honorary rights of a bishop in his see. Thus in their churches they wear the rochet covered only with the mozzetta, bless the people like a bishop, and can impart to them a partial indulgence of two hundred days. Even when they are only priests by ordination they are authorized to confer Tonsure and Minor Orders on those who serve in their church. Likewise they have the right of appointment to the benefices established in their titles. The exclusive right of a cardinal to perform such episcopal functions as the consecration of the church or altar in his titular church or deaconry was reaffirmed by a decision of 30 January, 1879.⁶⁷

[CONCLUDED IN NEXT NUMBER.]

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⁶⁶ Santi, T. I, p. 290.

⁶⁷ Santi, *ibid.*, p. 291.

THE CHANCEL AND ITS FITTINGS.

IN the architectural design of a Catholic Church, the chancel, whether intended to include the choir—that is “those places where they sing” together with the portion reserved for the officiating clergy (the ideal for all town as well as the larger country churches)—or the sanctuary merely, deserves the minutest attention. And very properly so, as this, the “Holy of Holies”, is the place where the “clean oblation”, the great Eucharistic Sacrifice, the one great central act of worship of the Catholic Church, is daily offered. Hence the builders of churches in all ages and in every nation bestowed upon this portion of the edifice the greatest consideration; apart from its perfect liturgical arrangement and appointments all the elaboration and adornment that taste and love of beauty suggested was lavished upon it.

The term “chancel” is as a rule used in connexion with parish churches, whereas in cathedral or monastic or any of the greater churches the term “choir” (quire) is applied to the part of the church containing the altar and, “as in times past” that portion reserved for the clergy and choristers, who chant the choir offices. In the United States we have but few such choirs, and these for the most part are in private religious establishments. St. Patrick’s Cathedral, New York, and the new Cathedral at Richmond, Va., are designed to provide for liturgical choirs, though they have not, thus far, been installed. The design of the cathedral at Los Angeles, Cal., also provides for a proper liturgical choir, and lovers of the old Catholic ritual must experience a certain satisfaction in these evidences of a desire to return to the ancient practice which has done so much to enhance the spacious and perfectly appointed choir. The Cathedral of Westminster, with its Catholic worship, is an inspiring sight, and we trust that the example of England’s first great step to restore the ancient service will be followed in our American Cathedral churches. This would mean giving ample room and proper appointment to the sanctuary, which at present is in many places little more than a niche or “hole in the wall” suggestive of an alcove rather than of the grand central eucharistic cenacle which it is designed to be.

In pioneer days there were doubtless many good and sufficient reasons for various liturgical non-observances, which can no longer be regarded in any other light than that of retrograde departures from the norm of Catholic liturgical requirements. There is no excuse to-day, at any rate in the larger towns, for the lack of a properly arranged and appointed "sanctuary" of dignified proportions, even though it be without a choir in the liturgical sense. England and Ireland are far in advance of us in matters of this kind, for the reason, no doubt, that in these countries the medieval traditions have never wholly died out. They might furnish us with matter for imitation in those marvelous and enduring examples preserved in the great and small ecclesiastical edifices which to this day remain the admiration and despair of the modern church-builder.

The size and general proportion of the chancel is largely governed by the size of the church. However, it should never take the form of a mere appendage, for, as has been said, this, the place destined to enshrine the altar, should of all others be given a prominence beyond the scant minimum of practical requirement. Especially is this true of churches designed in the Gothic style. Even in the smaller country churches which have no sanctuary choir, the depth of the chancel should be at least eighteen feet in the clear; and this not only for architectural but likewise for liturgical reasons since it would otherwise be impossible to perform with requisite decorum the most simple functions of the Catholic ritual. Relatively speaking, the chancel, exclusive of a choir, should be not less than two bays in depth, though the bays may be shallower than those of the nave. This will ensure good proportions, besides giving requisite dignity to the altar with its appendages, occupying a large part of the easternmost bay, or architectural spaces spanned by the arches or between the pillars marking the vaultings of the interior. [Throughout this article the terms east, west, north, and south, are to be understood in their liturgical application.] The remaining space is given over to the officiating ministers and their assistants.

There are many beautiful, ancient, and symbolical appurtenances which have been revived in modern English Catholic

chancels and which are all but unknown to us in this country. With us the chancel has come to be merely the space for the altar, which latter, in its popular type, has been described with more truth than reverence as resembling a "glorified soda-fountain". Indeed the customary mountainous tabernacle, its numerous gradines and almost invariably its white marble, polished to the enth degree, "*pure Gothic*" and made in *Italy*, present often a mere travesty of what the sacramental altar should be. Moreover these modern creations do not admit of properly carrying out the ritual details directed or implied by the rubrics. The type of the simple Catholic altar is best represented by the principal altars in the Roman basilicas, notably that in St. Peter's, as also by the new and correctly appointed Cathedral at Westminster. The high altars in these churches seem to be without gradines. We seem to have overlooked the fact that the rubrics do not even consider gradines. Indeed they are of comparatively late introduction, and the requisite ornaments are intended to stand directly on the altar. The same arrangement may be seen in any medieval representation of the altar and its furnishings. I do not mean that there is no legitimate use for gradines in connexion with the altar. For convenience one step or gradine, especially if there be a number of altars in a church, should however suffice for the placing of ornaments or the setting of the tabernacle. But banks of steps, three, five, or even seven in number, are entirely uncalled for either from the point of view of rubrical requirement or of architectural design. As they are commonly seen, our altars remind one of some elaborately "decorated" show-window in a florist shop, quite out of keeping with the notion of a sacrificial *mensa*, and calculated to obscure the actual purpose of the altar in the Catholic Church. Ignorance and bad traditions are largely responsible for these modern abortions. We should not be tempted to use such appendages if we realized that nothing could be more dignified than a solid and severely plain stone altar, properly vested with antependium, and adorned with the prescribed ornaments, namely the cross and six candlesticks, all correctly arranged. It is likewise desirable from the esthetic point of view that the ornaments be of corresponding design. Hence the cups of the candlesticks

and the knop of the cross are so placed that they are on a line, thus elevating the feet of the corpus of the cross above the top of the candlesticks—a correct feature. To be sure, in a parish church where the Blessed Sacrament is usually reserved at the high altar, there is reason for having one gradine of sufficient height to admit the tabernacle being placed in the centre of it. In this case the top of the tabernacle is continuous and on the same level with the gradine, thus permitting the proper arrangement of ornaments as before mentioned, a thing which is impossible in the present construction of most of our altars.

The gradine is to be of sufficient width to admit of moving the cross forward and inserting in its place the seventh candlestick, *precisely like the other six*, required when the Ordinary pontificates within his own jurisdiction.

Since the top of the tabernacle proper may not be used as a throne, either for the cross or the ostensorium, it should be located forward of the cross. The throne itself on which the ostensorium is placed should not be of such height as to require the employment of a stool or miniature flight of steps in order that it may be reached by the celebrant or assisting ministers for the purpose of exposition. This process of placing the Blessed Sacrament by means of a stepladder is wholly undignified.

In some churches, as for example in the new St. Peter's Church, Edinburgh, the tabernacle is a thing wholly apart and veiled in the form of a tent, as implied by the rubric. It is placed in the middle of the altar in front of the single high gradine, the gradine taking the form of the medieval *halpas* upon which stand the altar ornaments correctly placed.

Whilst on the subject of altars it may not be out of place to state that it is not at all necessary for more than one side-altar to possess a tabernacle, and even that is not an actual necessity if the Blessed Sacrament is reserved at the high-altar. Hence no gradines whatever are required for the side-altars. There is a beautiful example of a correct altar in the Lady Chapel of the Abbey Church of St. Gregory the Great, at Downside, the English Catholic Benedictine establishment near Bath. This altar is appointed according to the canons and has neither gradines nor tabernacle, the cross and *two* candlesticks only standing directly upon the altar-linen.

It is not at all necessary that the side-altars be adorned with six candlesticks. In truth the present arrangement which requires the six lights for the high altar with which we are so familiar, did not come into general use until the sixteenth century. Before that time two altar lights as such were all that were generally used.

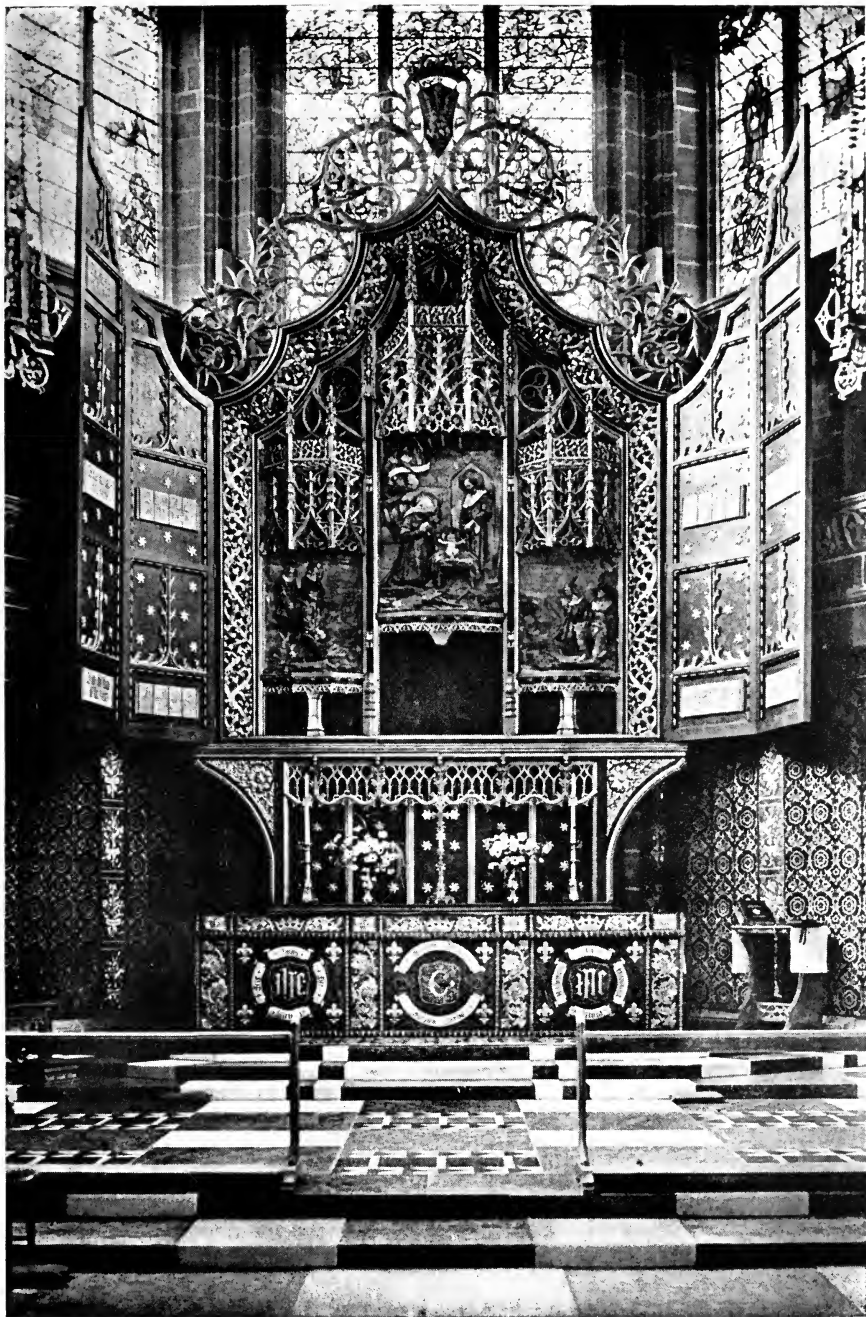
The high altar is always properly vested with the antependium of the liturgical color. It is also enshrined within curtains or hangings at each side, technically known as *riddels*. These project at right angles from the low reredos to the riddel posts which stand just beyond the face of the altar, the whole being covered by a suspended baldachino of elaborately carved and gilded wood. This form of altar and appointments is most dignified and effective, besides fulfilling in a proper manner all requirements. There is no reason why our side-altars should not in many cases be treated accordingly.

It may readily be conceived that this type of altar presents a vastly different appearance from the fussy, restless, and unintelligently designed variety with which we are all too well acquainted. In some cases, the craze for tabernacles has gone to the extreme length of inserting one in the pedestal of a statue intended only for a shrine, and which could under no conceivable circumstances be called into requisition.

During the Middle Ages, and even for sometime thereafter, a pyx suspended above the altar and covered with a rich veil, or the "Sacrament House" let into the north wall of the sanctuary, or detached as may be seen by the notable example still preserved in the Lorenz-kirche at Nüremberg, was used in place of the more modern tabernacle for the reservation of the Blessed Sacrament.

Downside, besides its beautiful Lady altar, has an exquisite side-altar in the Chapel of St. Benedict. The subject for the altar-piece is treated in the form of a triptych consisting of painted panels with folding doors which serve as a covering for the pictures during Passiontide.

Another reprehensible and lawless custom occasionally observed is the use of electric candles—a form of up-to-date-ness not to be tolerated. Portable electric lights about the altar for practical purposes are bad enough, besides being quite unnecessary. An extra candle will answer every need.



A BEAUTIFUL TRIPTYCH ALTAR
SHOWING ALTAR FRONTAL AND WALL HANGINGS IN HEAVY EMBROIDERY.



CHURCH OF THE HOLY ROOD, WATFORD, ENGLAND.

PERHAPS THE BEST CATHOLIC PARISH CHURCH ERECTED IN ENGLAND SINCE THE REFORMATION. THE CHANCEL APPOINTMENTS ARE COMPLETE IN EVERY DETAIL. THE ARCHITECT WAS THE LATE JOHN FRANCIS BENTLEY.

For the customary High Mass and Vespers it is not necessary to use more than the six canonical lights. Simplicity (which is anything but easy of attainment), dignity and reverence should be the principal notes of all well ordered liturgical functions.

The rare practice in this country of using two large standard lights resting on the floor of the sanctuary before the altar might with profit be more generally introduced, as these standards likewise give an air of dignity to the chancel.

Greater care should be exercised in the correct form for lighting and extinguishing the altar lights, lighting the candles from the cross outward and extinguishing them from the opposite direction. The use of patent extinguishers cannot be too strongly condemned. During Paschal season there is a telling and beautiful symbolism in lighting the Paschal candle before the arrival of the congregation and, when the time for lighting the altar candles approaches, taking the light for these from the Paschal candle.

Another detail in the matter of lights is the common but unintelligent custom of heading every procession with two acolytes carrying processional candlesticks regardless of the function about to take place. When the office of Benediction of the most Blessed Sacrament occurs by itself, it is a mistake to have acolytes leading the clergy instead of having them enter with torches at the appointed time. Acolytes' candlesticks should be of substantial size to hold a thick candle.

It may be as well to extend the subject of lights to include the lighting of the chancel from the practical side. For Gothic chancels, as well as the rest of the church for that matter, the lighting is much more effective when kept comparatively low, leaving the roof or vault in deep shadow. The practice of flooding a Gothic interior with a blaze of light as if it were a music hall is destructive of all that mystery of light and shade which is one of its chief charms. One of the most unpardonable theatricalisms is the illumination of the sanctuary at the Consecration or Benediction by means of reflected lights thrown upon the altar at these or any other times, much as is done on the stage. Even the very altar itself is frequently outlined with myriads of tiny electric bulbs. It cannot be too strongly insisted upon that the church is *not* a

theatre, though there seems to be a tendency to pervert it into an approximation thereof.

Flowers for the decoration of the altar proper should be used with discretion, if at all, except on great feasts. Red and white flowers are the most decorative, if chosen with care and well massed. A properly designed chancel does not need elaborate dressing. It should be hardly necessary to say that paper flowers, tinsel, and gold lace, are among the vulgarisms not to be tolerated. Abortions of this kind can be classed only with chime tubes and other obnoxious novelties.

The proper sacring-bell is a little hand bell or cluster of small bells and not "three decker" gongs and other innovations obtruded by ignorant church furnishers who deal in "ecclesiastical fashions".

The high altar requires at least three steps. However beyond three the number depends upon the size and somewhat upon the type of the chancel, an odd number being usually employed. In Gothic chancels the altar was kept comparatively low. Sometimes the chancel floor was continued on the same level as the nave. It was seldom elevated beyond one step in parish churches, with a second step to mark the division of the sanctuary from the choir, thus together with the three altar steps giving but five steps in all. Wherever steps are employed, their dimensions should be generous as to width of tread, say from 15 to 18 inches, and not over five inches in height. This will insure a dignified approach to the altar. The predella or footpace must be wide enough to admit of the minister passing behind the celebrant when required, or at least three feet six inches in width. The predella should be carpeted, and although a mere rug may fulfill the requirements, it is much more elegant to cover all of the altar steps with a wide carpet or rug approximating that of the altar in width. No covering at all is preferable to the commonplace strip of ordinary stair carpet frequently observed.

Where there is no liturgical choir there should, even in small churches, be a minimum width of six feet between the lowest altar step and the communicants' rail. The communion-rail should never under any circumstances be raised more than *one* step above the floor, as nothing is more distressingly

awkward than to be obliged to balance oneself on the top of a flight of steps with the tips of ones toes in imminent danger of slipping off the step below. The communion rail itself, at least as a rule in Gothic churches, is better executed in wood, except where it takes the form of a parapet, when it may well be of stone, as in the new Church of St. John the Baptist at Norwich. It should never be of the vulgar onyx and brass variety partaking more of the nature of a bar fixture than a piece of ecclesiastical furniture. The ancient "house-lining cloth" of white linen may be attached to the inner side of the rail.

One or at most two rows of stalls is amply sufficient for the accommodation of choristers in a church of moderate size. Nothing is worse than to see a chancel filled with range upon range of stalls leaving merely an "alley" in the centre. There should be a wide and dignified area between the two ranges of stalls. The last or topmost row in the Roman churches usually has individual stalls with hinged seats and "misereres" or "misericords" attached to the under side, according to ancient custom. The last row of stalls may be canopied. The other rows may take the form of benches or pews. The first row of stalls need not be elevated above the choir floor. It is very proper to have "returned stalls" at the west end of the choir; that is, instead of stopping them near the chancel step, continue them around to the distance of two or three stalls on each side facing the altar. In this case the backs of the stalls may form a part of the parapet wall or roodscreen at the entrance to the chancel. The order of precedence for choir services would then be as follows—the stall in the top row immediately to one's right on entering the choir is the *decani* or stall of highest rank—the opposite one to the left or the *cantoris* is the one next in the order of precedence. This order alternates all the way down to the end.

The sedilia or *scamnum*, as it is technically called, for the officiating clergy should be designed in one piece as a unit, and not composed of three separate benches or chairs. It should not be elevated above the floor of the sanctuary. The actual bench or seat should project some inches from the back to permit of the vestments falling behind. The continuous built-in sedilia of stone or wood is the ideal for Gothic chan-

cels, though it may take the form of a separate bench with a low back. The Catholic Church of the Holy Rood at Watford, just out of London, has a sedilia of wood attached to and forming part of the parclose screen separating the chancel from the ambulatory. St. Paul's Church in Brooklyn shows one of similar though varying treatment. Very frequently the credence and piscina are joined in an architectural composition with the sedilia. The position for the sedilia is on the Epistle side of the sanctuary, as is also that of the credence and piscina, though the two latter may be built into the east wall. No ornaments such as cross or candlesticks should adorn the credence. The only appurtenance left upon it out of liturgical or ceremonial functions is its proper linen cover.

Suitable benches or individual stools without backs should be included for the extra copemen at Vespers—two, four, or six, according to the rank of the feast for those churches where it is possible to maintain ceremonial functions in full. A lectern should also be provided for the choir. It is proper to assume that the liturgical functions in parish churches and the manner of conducting the ceremonial will to a greater or lesser degree, according to the size and equipment of the church, approximate the functions required for cathedral, monastic, or collegiate churches. In medieval times this was the custom. To this end every appurtenance should be carefully selected, and all the necessary furniture correctly placed, and without that overcrowding which makes so many of our "sanctuaries" take on the appearance of a rummage shop.

A prevailing idea which needs combating is the one that every church, no matter how small, must have at least three altars. This is a great mistake, in fact esthetically wrong when, as in numerous instances, all three altars are crowded into the sanctuary. In the smaller churches good pictures or suitable shrines of Our Lady and St. Joseph are quite sufficient.

The position of the pulpit, though not positively fixed, is governed by certain practical conditions. In churches of average size it may be located just outside the chancel on the Gospel side. In churches of considerable length it is well to locate it a short distance down the nave. In cathedral churches the pulpit is usually placed on the Epistle side, as the Bishop

whose throne is on the Gospel side may then attend the sermon without inconvenience.

In a liturgically appointed church the natural location for the organ would be in the chancel or transepts, or as in many cases above the rood screen or loft. In the larger churches an antiphonal organ at the west end of the nave would be a valuable addition. However, it is a great mistake to imagine that a huge three or four manual organ with every conceivable variety of stop, and as in some cases including a chime attachment, is a necessity. Be it remembered that the church is not a concert hall and therefore is not in need of any instruments partaking of an operatic character. To be sure, we have not yet advanced very far in the field of Gregorian and other liturgical music; we have lost the ancient spirit, and the popular mind possesses a set of fallacious ideas regarding the Gregorian chant, analogous to the popular ideas about the Catholic Church entertained by our separated brethren. In both cases one could properly say that "only to know it would be to love it".

At this point it is quite apropos to dwell for a space upon the subject of ceremonial. Ceremonial as a fine art is seldom thought of in these careless days, but ceremonial *is* a fine art, which, when properly and reverently interpreted, much more aptly and intelligently than anything else expresses the Church's teaching. Lax ceremonial is on a par with a poor picture or cheap theatrical production. The use of dalmatics for assisting ministers at Vespers, or a dozen acolytes at Benediction for the mere purpose of effect, or violet copes for Benediction in Lent (where at times this function may occur by itself), or, what is worse, for the celebrant at Mass to divest himself at the altar and interrupt the sequence of the divine liturgy in order that he may take up the collection himself, these and similar malpractices do but disgust and offend the liturgically educated. One other very unimpressive custom in many places is the processional entrance of acolytes (choir, if there be any) and clergy directly from the sacristy to the sanctuary from behind or at one side of the high altar. Whereas such a practice may be allowable (from an esthetic point of view, of course) at Low Mass or minor functions, for High Mass and Vespers the procession should

always enter the nave and thence into the chancel through the rood screen or chancel gates, thus giving a dignified entrance. The recession should take place in reverse order.

The vesture of the clergy and other officials, hangings for the altar, etc., is still another department requiring detailed attention. We are many years behind our European brethren in the reform of these matters. In France and England one now seldom sees the acolytes garbed in barely waist-length cottas, fit more for a comedy theatre; the long, full and dignified surplice of *linen*, and without lace trimming, has been restored to general use for both clergy, choristers and acolytes. Very often the latter are vested in linen albs or sleeveless rochets. The albs of the officiating clergy are also of *linen*, without any lace whatsoever. Photographs showing the various great functions which have taken place at Westminster Cathedral from the period of the laying of the foundation stone sixteen years ago up to the consecration in June last, serve to illustrate the continuous advance attained in these matters. Whereas at the beginning the short lace surplice and lace alb prevailed, these have been superseded by the correct long linen surplice and linen alb. Lace as a substitute for the required altar frontals or antependia of the color of the vestments partakes of the same femininity. Well-meaning ladies are frequently responsible for these unauthorized departures. The altar should invariably be vested with the antependium according to the color of the day. The orphreys or apparels as well as the frontlet (the narrow band about $7\frac{1}{2}$ inches in width extending across the top), may be of contrasting color. In no case should the frontlet be overlaid with a band of lace. Fringes should be applied to the fabric itself and not merely attached to the bottom. The topmost altar linen should be cut the width of the mensa, so as not to fall over the face of the altar. The cover for the missal stand (the stand should be of wood rather than brass)—or cushion should harmonize with that of the other vestments. The tabernacle should be designed to permit the proper veiling required by the rubrics. The sacred vestments of the celebrant and his assistants should be carefully designed and cut. Neither these nor the altar ornaments should ever be left to the discretion of the fads and whims of church furnishers

whose principal idea is commercial profit rather than an educated taste. It is unfortunate that the making of vestments should have so generally departed from the cloister and fallen into the hands of commercial establishments. However, even this department is being revived and there are to-day communities of nuns who do very excellent ecclesiastical embroidery and who can be depended upon to furnish ample and dignified vestments whether of Roman or Gothic form. The chasuble should be full and long and preferably of a figured material. The stole should show below the front of the chasuble. The dalmatic and tunicle should at least reach the knees in length and should have sleeves and not mere flaps. In all cases the orphreys should be in contrast with the body of the vestment and the linings may well be of any suitable and contrasting color. It is far better to obtain good decorative effects by way of contrasting materials than by cheap and poor machine-made embroidery. Vestments should never be lined with buckram or other stiff material, as these prevent the soft and flowing lines so essential to their beauty.

The separation of the chancel from the nave, even where there is no liturgical choir, may very properly be emphasized by means of the restoration of the roodscreen to our churches. This by no means intends the solid screens enclosing monastic choirs, nor the iconostasis of the Greeks, but merely an open screen, preferably of wood, which in no wise obstructs the view of the congregation, but is of wonderful assistance in conveying that sense of reserve and dignity to the chancel which is rightly deserves.

Concerning the roodscreen it may be well to quote some modern authorities such as Dom Bede Camm, the celebrated Benedictine, who together with Mr. F. Bligh Bond published their valuable work *Roodscreens & Roodlofts*, and also Mr. Francis Bond who in a smaller work *Screens and Galleries* covers much of the same subject. The former trace the origin of screens to the parallels which existed in pre-Christian times, notable in the Jewish Tabernacles or synagogue, wherein the Holy of Holies was screened off by means of curtains or hangings. Mr. Francis Bond informs us that "from the earliest times as soon as a Christian Church was built, the apse or sacarium in which, in primitive days, was the only

altar which the church possessed, was protected by some kind of fence". He goes on to say that at Old St. Peter's, Rome, "immediately in front of the altar was an open colonade of slender marble columns carrying an entablature". Furthermore Old St. Peter's possessed a silver rood-beam presented by Pope Leo III. (795-816). Santa Maria in Cosmedin, Rome, and Torcello Cathedral both still retain the early examples of chancel screens.

There is a beautiful symbolism attached to the roodscreen as dividing the nave from the chancel or sanctuary. The former represents Earth and the latter Heaven. The Church Militant can become the Church Triumphant only through Christ Crucified.

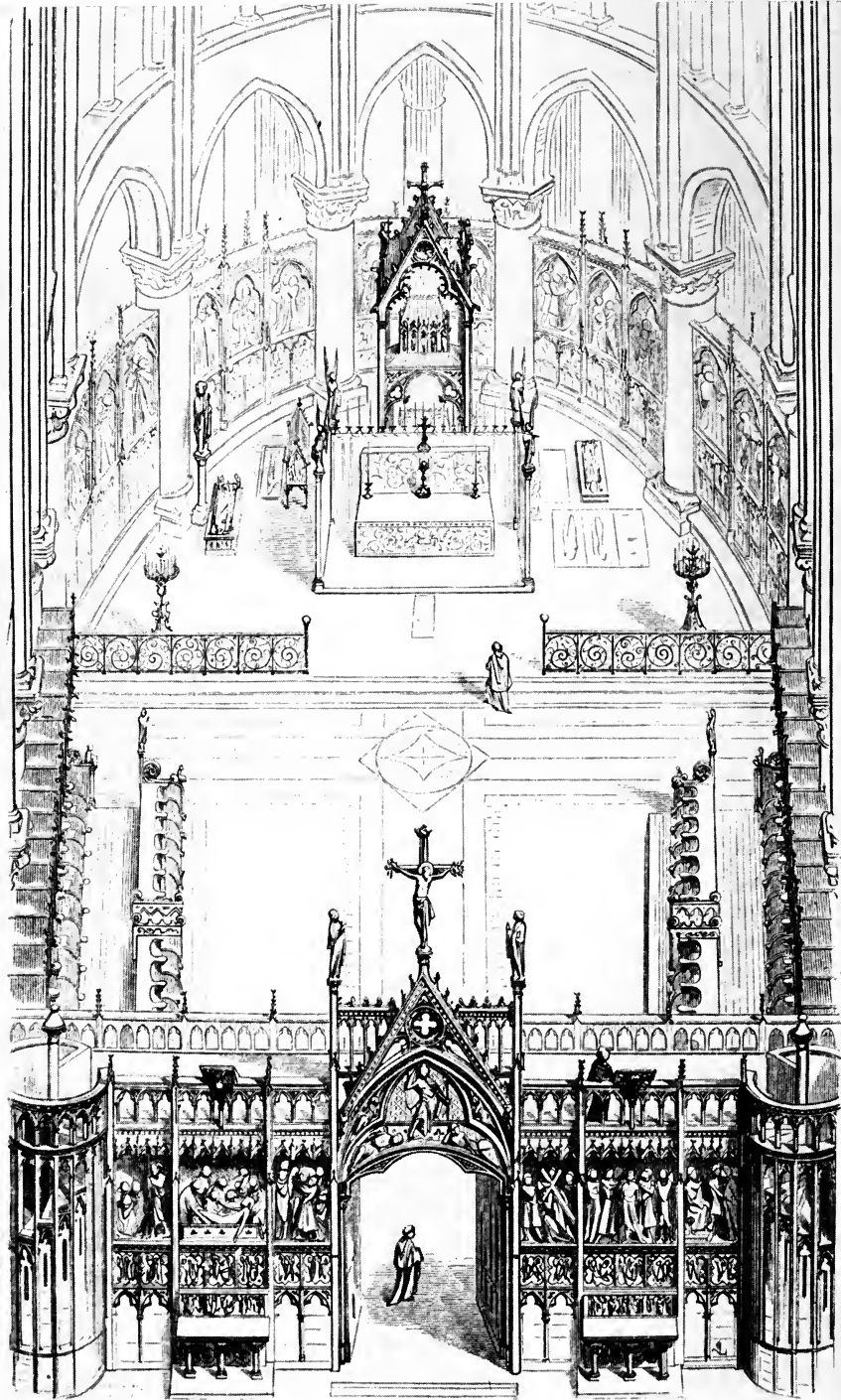
Where roodscreens or parapet walls mark the division between nave and chancel, it is customary with us to place either a portable or fixed communion-rail in the nave just beyond the screen or parapet. In France in such cases the communicants enter the chancel from the Gospel side and depart from the Epistle side, the rail being located between the sanctuary and choir.

As its name indicates, the roodscreen is surmounted by the Rood, usually of quite large proportions, together with the attendant figures of Our Lady and St. John the Evangelist. Sometimes other statues supplementing these are used as at St. Mark's, Venice. Again candles, two, four or six in number, are placed along the top of the screen. Or again the screen may support all three crosses as shown by the celebrated "Jube" in the Capelle St. Fiacre at Le Faquet, one of the few remaining medieval roodscreens left in France. Very frequently there is a roodloft or gallery, with or without a screen, supporting the Holy Rood. Other ways of accentuating the division of nave and chancel are by the use of a rood-beam placed near the springing point of the chancel arch. The beam then supports the Holy Rood. Sometimes lamps are suspended from the beam. In some churches there is a complete equipment of chancel furnishings at this point including screen and loft with rood-beam above. In other churches the beam, screen, or loft is used separately or in varying combinations. Still another method of demarcation is obtained by the use of a large suspended Rood from the chancel arch



ST. JOSEPH'S CHURCH, SHERRINGHAM, NORFOLK, ENGLAND.

THE HOLY ROD WAS CARVED AT OBER-AMMERGAU. NOTE THE ALTAR PAINTINGS IN REREDOS.



CHOIR AND SANCTUARY. NOTRE DAME. PARIS.

SHOWING COMPLETE MEDIEVAL APPOINTMENTS. ROOD-SCREEN LOFT AND HOLY
 ROOD IN FOREGROUND: CHOIR STALLS BACK OF THIS, THEN COMMUNION
 RAILING, SANCTUARY WITH CIBORIUM, ALTAR WITH RIDDLES.

FROM VIOLET LE DUC

or roof, as at the Cathedral at Westminster. All or any of these features are very beautiful and should by all means be more frequently revived in our American churches. They belong to us by right, but from our lack of appreciation and want of liturgical knowledge and esthetic sense we have allowed them to fall into disuse to such an appalling extent that they have become almost exclusively associated with our Anglican friends who have both the mind and ability to appreciate their value.

How deplorable that it is possible in all seriousness for an Anglican liturgiologist to couple us with Puritans in our common dislike of roodscreens! This sounds quite ludicrous, but it is nevertheless true. It is difficult to forgive those responsible for the removal of the roodscreen in St. George's Cathedral, Southwark, to a position at the west end of the nave to form a sort of narthex at the entrance to the church. Pugin, the celebrated architect of the Gothic revival, who designed this and so many others of our churches in England would have scorned and repudiated any such action as savoring of ignorant prejudice. Besides the roodscreen, and even when there is none, the open bays of the chancel should be provided with what are termed *parclose* screens, dividing the flanking chapels or ambulatories. Where there is a liturgical choir the backs of the upper row of stalls may form the base upon which the upper part of the screen rises—or again in some cases, as before noted at the Church of the Holy Rood at Watford, it may form the backing for the *sedilia* and *credence*. The plan of this remarkable church is well worth study, it has been described by one of our most eminent American ecclesiastical architects as “a very perfect little English church”.

The architect of this church was the late John Francis Bentley, who also designed the new Catholic Cathedral at Westminster. In fact this whole establishment with all its fittings is of the deepest interest. Embodying as it does very many of the points to which this article is especially intended to direct the attention of our clergy, a partial description of it will be in place. Some of the causes contributing to the unique success of this church lie in the good sense of the authorities in selecting an architect of undisputed reputation

in the field of ecclesiastical work. Another and very important one lay in the fact that he was given a free hand and was not hampered by the idiosyncrasies of any individual. This was as it should be. Beyond the question of cost, a competent architect should have freedom. There is nothing more deadening and stultifying to the trained esthetical mind than to have individual tastes (?) and whims imposed upon it.

The style chosen for this particular church was Gothic following English precedents. In no sense, however, is it a slavish imitation, the spirit being unmistakably modern. The baptistery is external to the body of the church, it being located in the tower and at the entrance, its symbolical position and in accordance with Roman custom. The chancel, with which we are most concerned, is over three bays in depth, square-ended, and with an ambulatory surrounding it and dividing it on the north and south from the side-chapels of Our Lady and St. John respectively. The piscina is built into the south wall, its ancient position. The north ambulatory ends to the west in a flight of steps, through a stone opening into the pulpit. The relative position on the south side is occupied by a circular staircase leading up to the roodloft. The chapels themselves are each more than two bays in depth. It may readily be seen that this church possesses an air of spacious and dignified appearance seldom found in our country. The nave is furnished with chairs instead of pews, according to ancient custom, thus giving the interior an atmosphere of lightness and airiness unattainable where pews are used. Chairs or open benches are much to be preferred to the customary solid pew.

The flooring of the nave and chancel is of vari-colored marbles. Flagstones or tiles may also be used, but such materials as rubber tile or, what is much worse, linoleum and all kindred products, should never under any circumstances find place in the church, their association partaking too much of the modern practical requirements, such as may be found in ferry-boats, office buildings, lavatories, and the like. No church of any architectural consequence would condescend to the use of such commercial materials.

Before quitting this subject it may not be amiss to cite some well-known churches that have properly appointed chan-

cels, and replete with one or more examples illustrating the various features advocated in this article. The clergy during their travels may thus be enabled to investigate some of these modern and exceptional instances for themselves. At home there is the church of the Paulist Fathers in New York City. St. Paul's in Brooklyn has a well-appointed chancel with proper choir, and also a rood-beam, as has also the Church of St. John the Baptist, Pittsburgh.

Of course, everyone is aware of the splendidly appointed choir of Westminster Cathedral with its correctly arranged and designed high-altar and its huge suspended Rood, commanding at once the attention of everyone upon entering the great church. Downside Abbey, possessing a seven-bay choir, will, when finished, be replete with practically every appurtenance advocated in this article; the more notable being a properly vested high-altar, two standard lights, rood and parclose screens, returned stalls, and sanctuary of dignified proportions. St. Lawrence, Ampleforth, another Benedictine establishment, though much less impressive, is properly appointed. May the persistent rumors of the foundation of an English Benedictine House in the vicinity of New York soon become an accomplished fact. An Order with such excellent architectural and liturgical traditions as the English Benedictines enjoy is just what is needed to assist in educating the esthetical taste of both clergy and laity. The chapel of the monastic establishment of the Gray Friars, Chillworth, Surrey, has a deep and exclusive chancel separated from the nave by a narrow arch spanned by a rood-gallery supporting the Holy Rood. The choir has returned stalls, and the nave is furnished with benches. Although these are religious establishments, the public is admitted to the nave in all cases. St. Anne's Cathedral, Leeds, has a four-bay choir, a properly appointed high-altar and reredos with projecting baldacchino. The nave is furnished with chairs. The cathedral at Queens-town has a rood-beam, and the magnificent and costly new Church of St. John the Baptist at Norwich, erected by the munificence of His Grace the Duke of Norfolk, contains a four-bay choir, with dignified high-altar and projecting baldacchino. The entrance to the choir is emphasized by a beam supporting a great Rood with attendant figures. An-

other great church, of austere but commanding design, is that at Miles Platting, Manchester. This also possesses a great Rood supported upon a bridge-like beam. The reredos of the high-altar is in the form of a triptych, with folding doors. Hawkesyard Priory, in charge of the Dominican Fathers, has a very finely appointed chapel with standard lights and returned stalls. Another less known, but none the less interesting church, affording similar examples, may be found at St. Clare's, Sefton Park, Liverpool. This church has a deep chancel, high-altar with triptych, chancel organ, and nave furnished with chairs. All Souls, Peterborough, has a dignified chancel, correct high-altar and reredos, with projecting baldacchino; and nave furnished with benches. The Church of the Assumption and the English Martyrs at Cambridge contains several interesting features, including standard lights. St. Ignatius', Stamford Hill, has a proper choir; so has the Church of St. Mary Star-of-the-Sea at Hastings. The latter has a choir-screen and returned stalls and the nave is furnished with chairs. The Church of Our Lady, Bow Common, has a two-bay chancel without a choir, a roodscreen and baldacchino. The Church of the Guardian Angels, Mile End Road, London, has a three-bay chancel with liturgical choir, proper high-altar, reredos, and projecting baldacchino, and a rood-beam set in the chancel arch. Church chairs fill the nave. The last example to be cited, though there are many others throughout England, is the little village church at Woodchester. This comparatively small church has a deep chancel with liturgical choir, roodscreen supporting the Holy Rood and the rood lights as well. There is also suspended across the chancel a chord upon which is hung the Lenten veil, an appurtenance in common use in medieval times. The Lenten veil is also still in use at the Cistercian establishment of Mount St. Bernard's in Leicestershire. In every case the examples cited are those of modern Catholic churches, instancing the ever continuously growing interest and demand for correct traditional architectural and liturgical details.

Many of our clergy would do well to revive the excellent architectural and liturgical traditions established by their forefathers in Ireland during the medieval period. Such ruins as Boyle Abbey, Ardfert and Cashel Cathedrals, show

deep choirs, the two former having long low east windows indicative of having been furnished with medieval altars and appurtenances similar to that described in connexion with the Lady altar at Downside. Without doubt, these and many other Irish churches contained several or all of the features outlined in this article.

Possibly it is due to the defects in our ecclesiastical architecture that little or no notice is taken of the works done under Catholic auspices, by the better class of architectural magazines. It can hardly be attributed to any uncharitable discrimination, since we meet with reproductions from time to time of the works of our very limited number of reputable ecclesiastical architects. I fear the general lack of appreciation of Catholic productions is due rather to our poverty of scholarly architectural expression.

All that is contained in this article is written with the positive conviction that it is possible at the present day to combine the esthetic with the practical in such wise as not to offend the cultivated taste of our educated Catholics and non-Catholics. The modern examples cited demonstrate this possibility beyond the peradventure of a doubt. So may we not confidently hope that at no distant day we may see the Church in these United States worthily represented by the outward or material expression of her ecclesiastical establishments? And may these sentiments be even more fully realized in the development and fittings of her sanctuaries, to the end that they may be admirably designed to afford a proper setting for the rendering of the glorious liturgical functions of our Holy Mother, the Catholic Church.

WILFRID EDWARDS ANTHONY.

New York City.

A CATHOLIC BISHOP'S CHRISTIAN LABOR CATECHISM.

“CAST thy bread upon the running waters,” says Ecclesiasticus, “for after a long time thou shalt find it again.” Twenty years had elapsed since Ketteler delivered his famous social sermons in the Cathedral of Mainz, six years since he had appealed to the Catholic world in *Liberty, Authority and the Church* to study the great social questions

of the day and to bring the eternal principles of Christianity to bear on their solution, and four years since the publication of *Christianity and the Labor Question*; but, for reasons already pointed out, the positive results were very meagre indeed. "True and right ideas must be put before the world over and over again in order to assure them the victory," was a saying often repeated by Windthorst, and he used to add facetiously: "In Germany it always takes twenty-five years for true ideas and views to break their way through." In a wonderful passage in *Germany after the War of 1866* on the power of ideas Ketteler gives expression to a similar opinion, and so he was not discouraged when he saw that his preaching and writing on the social question did not straightway set the world on fire. He continued to cast his bread upon the running waters, confident that he should find it again. And he did find it again.

The year 1868 marks the real birth of the Catholic Social Reform Movement. In the spring of that year Joseph Schings, a young but extremely well-informed curate of Aix-la-Chapelle, founded the *Christlich-soziale Blätter*, the first Catholic periodical exclusively devoted to the study of the great social problems of the day. A few months later three Catholic societies met in convention in Crefeld, organized themselves into the Christian Social Party and chose the *Christlich-soziale Blätter* for their official organ. Needless to say, the sociological principles of the new party were those exposed with so much warmth by the Bishop of Mainz.

Of greater importance for the solution of the social question than even these highly praiseworthy efforts was the Conference of German Bishops held at Fulda in September, 1860. To Ketteler belongs the honor of having originated the idea of these conferences which have proved such an immense blessing to the Catholic Church in Germany.¹ In 1867 the Bishops came together to discuss ways and means for the establishment of a German Catholic University—a pet project of Ketteler's which like so many another of his was never to be realized; the approaching Vatican Council brought them together again two years later. Ketteler

¹ Pfülf, II, p. 379; and the same author's *Cardinal v. Geissel*, II, p. 569 s.

thought the time was come for the Episcopacy to pronounce authoritatively on the attitude of the Church on the social question, and so among the subjects for deliberation we find the following: "The care of the Church for factory work-people, journeymen, apprentices and unemployed servant-girls". The President of the Conference, Archbishop Melchers of Cologne, commissioned Ketteler to work out a report on this point of the programme.

Ketteler seems to have devoted every spare moment of his busy days to the preparation of this report. He had not yet finished it when his annual visitation tours brought him into the neighborhood of Offenbach, into the heart of the industrial district of Hesse. Before returning to Mainz he invited the faithful, especially the workingmen, to attend the closing devotional exercises at the Shrine of Our Lady of the Woods (Liebfrauen-Haide). About 10,000 work-ingmen responded and on 25 July, the anniversary day of his episcopal consecration, he delivered his famous sermon on the "Labor Movement and its Relation to Religion and Morality," of which Decurtins said more than twenty years after, that it was "one of the most important and noteworthy utterances ever made on the social question and its solution from the Catholic point of view."

It was the Bishop's object to show what was legitimate and what was unlawful and dangerous in the world-wide labor movement and the reform demands put forward by the work-ingmen.² He intended to answer these questions "briefly, but with perfect openness, with that blunt openness which the truth has a right to demand." The whole discourse is admirably adapted to the capacity of the audience—a characteristic which marks all of Ketteler's sermons and addresses—but with such a sure grasp of the subject-matter, such a deep knowledge of actual life, that, even at this distance of time, it makes a deep and lasting impression on the reader. The sermon is too long to reproduce in full, but I cannot help hoping the reader will be pleased to have the main part of it.

After devoting some paragraphs to the lawfulness and necessity of labor organizations, Ketteler continues:

² *Die Arbeiterbewegung und ihr Streben, im Verhältnis zu Religion und Sittlichkeit*, 4th edit., p. 4.

We will now examine one by one the reforms which the laboring classes wish to realize by their united efforts. Step by step we shall see that religion intimately is bound up with the labor question, with every demand made by the workingman, and that godlessness is the greatest enemy of the working-classes.

The *first* demand of the working-classes is: increase of wages corresponding to the true value of labor.

This is, on the whole, a very fair demand; religion also insists that human labor be not treated like an article of merchandise and appraised simply according to the fluctuations of offer and demand.

Economic Liberalism, making abstractions of all religion and morality, not only degraded labor to the level of a commodity, but looked on man himself, with his capacity for work, simply as a machine bought as cheaply as possible and driven until it will go no more. To combat the dreadful consequences which resulted from the application of such principles the Trade Unions arose in England and, in time, spread into other countries. They are beginning to take root in Germany too, and not a few of you belong to them. The chief weapon of the Trade Unions against capital and the *grande industrie* is the Strike, by means of which, in spite of many reverses and seeming defeats, they have succeeded, as the Englishman Thornton has but quite recently proved, in increasing wages 50, 25, and 15 per cent. . . .

Just as these efforts may be to reclaim for human labor and the laborer the human dignity of which economic Liberalism had robbed them, it is evident that they will not procure you any real advantages, my dear workmen, and will not be crowned with any lasting success unless they go hand-in-hand with religion and morality. Two considerations will make this clear.

In the first place, you cannot close your eyes to the fact that there must be a limit to wage-increase, and that even the highest wages attainable under favorable conditions cannot do more than provide you with a decent subsistence. The natural limits of wages are determined by the productiveness of the business in which you are employed. The intellectual and material capital sunk in the business will be withdrawn and diverted into other channels the moment wages become so high that the investment ceases to pay. In that case work is at an end. Hence, in spite of combinations among workmen, there is a limit to wages, and it would be a fatal mistake if you did not make this clear to yourselves and if you allowed yourselves to be misled by exaggerated promises into the belief that an indefinite increase of wages was possible.

The highest wages you can hope for will, therefore, merely assure you of a respectable competency provided you make temperance and economy the rule of your life. And these priceless goods—temperance and economy—the working-classes will be possessed of only if their lives are guided by the spirit of religion. It is a fact absolutely beyond dispute that the welfare of the working-classes is not merely a matter of wages; there are factory districts where wages are very high, but the prosperity of the people very low, while in others, where wages are by no means so high, the blessings of life are far more in evidence.

One of the greatest dangers for the workman in this respect is drunkenness, pleasure-seeking, fostered and promoted by those well-nigh countless saloons and taverns which crop up like mushrooms wherever workpeople are found in large numbers, and which are unfortunately too freely tolerated, or even encouraged, by Governments for mercenary motives. . . . Saloons are nothing but a base speculation for cheating the workman out of his hard-earned wages. A few brief months given up to intemperance amply suffice to absorb the biggest pay. Of what use, then, are high wages to one who is the slave of intemperance? And yet, on the other hand, what moral power is not required to keep the workman from debauchery and intemperance! Perhaps no labor to which toiling man has ever been condemned on earth is so exacting, so unintermitting, so fatiguing as mill or factory work. How easy for a man who is tied down without respite for the same number of hours to the same mechanical work every day of his life to be tempted, when released at last from this deadening toil, to seek compensation in intemperance and dissipation? Unusual moral energy is required to be sober and thrifty under such circumstances. Religion alone can infuse this high moral sense into the workman. If therefore higher wages are to profit you indeed, my dear workmen, you must, above all, be true Christians.

Secondly, in your efforts to obtain higher wages, you have need of religion and morality in order not to carry your demands too far. We have already seen that there is a limit to the increase of wages. Hence, in our time, when the movements among the working-classes for the amelioration of their material condition are assuming larger proportions from day to day, it is of the highest importance not to exaggerate this demand: the workman can be only too easily imposed upon and the power of organization used to wrong purposes. *The object of the labor movement must not be war between the workman and the employer, but peace on equitable terms between both.*

The impiety of capital, which would treat the workman like a machine, must be broken. It is a crime against the working-classes;

it degrades them. It fits in with the theory of those who would trace man's descent to the ape. But the impiety of labor must also be guarded against. If the movement in favor of higher wages oversteps the bounds of justice, catastrophes must necessarily ensue, the whole weight of which will recoil on the working-classes. Capitalists are seldom at a loss for lucrative investments. When it comes to the worst they can speculate in government securities. But the workman is in a far different position. When the business in which he is employed comes to a standstill, unemployment stares him in the face. Besides, exorbitant wage-demands affect not only the large business concerns controlled by the capitalists, but also the smaller ones in the hands of the middle classes and the daily earnings of master-workmen and handicraftsmen. But if the working-classes are to observe just moderation in their demands, if they are to escape the danger of becoming mere tools in the hands of ambitious and unscrupulous demagogues, if they wish to keep clear of the inordinate selfishness which they condemn so severely in the capitalist, they must be filled with a lofty moral sense, their ranks must be made up of courageous, Christian, religious men. The power of money without religion is an evil, but the power of organized labor without religion is just as great an evil. Both lead to destruction.

The *second* claim put forward by the working-classes is for shorter hours of labor.

I cannot tell just how far you have to complain in this district about the length of the working day. One thing, however, is certain: working hours and wages have shared the same fate. Wherever capitalists, ignoring the dignity of man, have acted on the principles of modern political economy, wages have been reduced to a minimum and working hours have been prolonged to the limits of human endurance—and beyond them. Day and night, like a machine, the workman cannot be kept going; but for all that the impossible was expected from him. Hence, wherever the hours of work are lengthened beyond the limits fixed by nature, the workingmen have an indisputable right to combat this abuse of the power of wealth by well-directed concerted action.

But here again, my dear workmen, the real value of your efforts depends on religion and morality. If the workman uses the hour thus put at his disposal to fulfil in the bosom of his family the duties of a good father or a dutiful son, to tend to the affairs of the house, to cultivate the plot of ground he calls his own, then this hour will be of untold value to himself and his family. If, on the contrary, he throws it away in bad company, on the streets, in the tavern, it will neither profit his health nor his temporal and spiritual

prosperity. It will simply serve to undermine his constitution, to disfigure the image of God in his soul, and to dissipate his wages all the more quickly and surely.

The *third* demand of the working-classes is for days of rest.

This claim, also, is perfectly legitimate. Religion is not only with you here, but, long before you, it vindicated the necessity of regularly recurring days of repose. God Himself inscribed them on the tables of the Law: "Remember thou keep holy the Sabbath Day."

In this respect, too, our modern economists have committed, and still commit, a crime against the human race that cries to Heaven for vengeance. The culprits are not merely the wealthy *entrepreneurs* who force their workmen to work on Sundays, but also all tradesmen, landowners and masters generally who deprive their servants, hands or clerks of their well-earned Sunday rest. A number of labor leaders have quite recently openly exposed the hypocrisy of Liberalism in this matter. It has always been a favorite trick of the capitalists to throw the veil of the tenderest philanthropy over their ruthless abuse of the workman and to hold up the urgent demand of the Church for days of rest as prejudicial to the interests of the working-classes. With what minute exactness were not the Sundays and holidays counted up, and with what a sugared mien was not the grand total of possible gain calculated if these days were given up to work! From this the inference was drawn that the money-magnates were animated by the purest feelings of charity and that the Church was hard-hearted and cruel and hostile to the prosperity of the people. To this the organs of the labor party replied that there was another means of securing these advantages for the laboringman without having to work him to death. This means would be to give him as much pay for six days' work as he now receives for seven. The profit to the laborer would remain the same, and he would not sacrifice his human dignity, into the bargain. Who can deny the truth of this observation? If the capitalists were right, it would be inhuman to allow the workman even the indulgence of sleep. The immense profit to be derived from night-work could be demonstrated to you with the same hypocritical mien as the benefit of Sunday work. Just as man has need of a certain number of hours out of the twenty-four which make up the day for repose, so also has he need of one day of rest out of the seven which make up the week. He has a right to this for the sake of his soul, in order that he may have leisure to think of his relationship to God, to recollect that he is not merely a son of toil, but a child of God as well. He has a right to this for the sake of his body, for whose health and vigor he must have a care. Just as a master who em-

employs a workman a whole day is obliged to give him time for the necessary night-rest and to calculate his wages accordingly, in the same way the factory owner, who uses up the brawn and muscle and brain of a workman for a whole week, is bound to give him the necessary weekly day of rest and to estimate his wages accordingly. The time devoted to repose must be added to the time spent at work, inasmuch as it has become necessary by reason of the work done and is a prerequisite of the work to be done.

But, my dear workmen, it is not enough that the labor leaders and the labor organs insist on days of rest. Each one of you must work to this end by scrupulously keeping holy the Sabbath Day. There are still, unfortunately, very many workmen who, without being obliged and simply for lucre's sake, work on Sundays. Such men sin not merely against God and His commandment, but really and truly against the whole body of workpeople, because by their base cupidity they furnish the employers with a ready-made excuse for refusing days of rest to all without exception. May all the workpeople, not excepting the servant-girl whom a heartless mistress overburdens with work and the humble railway-employee for whom wealthy corporations have made Sunday a dead letter, with one voice reclaim this right as a right of man. To what purpose have the so-called rights of man been laid down in our Constitutions so long as capital is free to trample them under foot?

It is certain that you have religion on your side in your demand for days of rest; it is certain also that all the efforts of the working-classes would be of no avail if they were not sustained by the power of religion and the divine precept: "Remember thou keep holy the Sabbath Day." But it is no less certain that this weekly day of rest will profit you, your health, your soul, your families, from whom your work keeps you away so much during the week, only if you remain intimately united with the Church. Without religion the days of rest will serve no other purpose than to bring ruin on the workman and his family. What is called "blue Monday" is nothing else but Sunday spent without religion. . . . Your own experience is able to furnish you with examples enough of the vast difference between a workingman's family in which the day of rest is spent in harmony with the principles of religion and one in which religion is ignored. A Christian Sunday is a blessing; a Sunday passed in the saloon, in bad company, in drunkenness, in impurity, is a curse.

A *fourth* demand of the working-classes is the prohibition of child labor in factories.

I regret to say that this demand is not as general as it ought to be, and that many workmen send their children to the mills and fac-

tories in order to increase their income. It would be more correct to say that it is a demand made by certain spokesmen of the labor organizations. Fritzsche, the president of the Cigar Makers' Union, has been especially active in this matter. He brought in a motion in the parliament of the North German Confederation to have child labor prohibited by law. Unfortunately his motion was thrown out. Child labor was restricted but not forbidden. I deplore this action of the legislature profoundly, and look on it as a victory of materialism over moral principles. My own observations are in full accord with the statements of Fritzsche on the bad effects of factory labor on children. I know right well what arguments are brought forward to excuse it, and I am also aware that even some who are well-disposed toward the working-classes wish to see child labor tolerated to a certain extent. Children are in duty bound, these men argue, to help their parents in the labors of the house and the field, why debar them from the factory? These people forget that there is a vast difference between work at home and work in a factory. Factory work quenches, as it were, the family spirit in the child, and this is, as we shall see presently, the greatest danger that threatens the working-classes in our day. Moreover, it robs the child of the time it should devote to innocent, joyous recreation so necessary at this period of life. Lastly, the factory undermines the bodily and spiritual health of the child. I regard child labor in factories as a monstrous cruelty of our time, a cruelty committed against the child by the spirit of the age and the selfishness of parents. I look on it as a slow poisoning of the body and the soul of the child. With the sacrifice of the joys of childhood, with the sacrifice of health, with the sacrifice of innocence, the child is condemned to increase the profits of the entrepreneur and oftentimes to earn bread for parents whose dissolute life has made them incapable of doing so themselves. Hence I rejoice at every word spoken in favor of the workingman's child. Religion in its great love for children cannot but support the demand for the prohibition of child labor in factories. You, my dear workmen, can second this demand most efficaciously by never permitting your own children under fourteen years of age to work in a factory.

The *fifth* demand made by the working-classes is that women, especially mothers of families, be prohibited from working in factories.

Jules Simon says in his warmly conceived and highly instructive book *L'ouvrière*:³ "Our whole economic organization is suffering

³ Paris, 1863.

from a dreadful malady, which is the cause of the misery of the working-classes and must be overcome at all costs if dissolution is to be checked—I mean the slow destruction of family life.” After describing conditions prevailing in many industrial districts of France repeatedly visited by him, where women work in the factories and family life is but an idle word, he comes to the conclusion that higher wages for workpeople are useless so long as they are not accompanied by a thorough regeneration of morals, and that, on the other hand, all moral reform must begin with the restoration of family life.

All the abuses described by Jules Simon, abuses which have assumed even greater proportions in England than in France, do not exist to so wide an extent in Germany, at least not in the valley of the Rhine, where, as far as I know, mothers of families are nowhere employed in factories. . . .

Two things follow from what has been said thus far: the workpeople are beginning to understand more and more the supreme importance of the family for their own prosperity, and the close connection between religion and the urgent reforms demanded by the working-classes—reforms which will never be fully realized except in and through religion. Religion also wants the mother to pass the day at home in order that she may fulfil her high and holy mission toward her husband and her children. All that Jules Simon, all that the friends of the workman have ever said concerning the significance of the family, is infinitely surpassed by what you heard in your youth and still hear out of the mouth of the Church on the sanctity of the Christian family. There is no doubt that the labor question is above all a question of morality and religion. The more intimately you are united with the Church, the better wives you will have for yourselves, the better mothers for your children, the more cheering will your home life be, the more effectually will the ties of family keep you from the dangers of the tavern, the cheap eating-house and the dens of shame.

A *sixth* demand made by many and which follows as a corollary from the previous one is, that young girls should not in future be employed in factory work.

Various reasons have been urged in favor of this demand. Thus it has been pointed out that, as a general rule, girls can work for far lower wages because they require less to live on, and that therefore wholesale girl labor must of necessity have a damaging effect on the wages of men.

But the principal argument against the employment of girls in factories is the prejudicial influence of factory work on the morals

of the working-girls and consequently on the families of the future. Workmen themselves have repeatedly called attention to these sad consequences. In their meetings such striking argumentation as the following has been heard: "We want good and happy families; but to have good and happy families we must have pure, virtuous mothers; now, where can we find these if our young girls are lured into the factories and are there inoculated with the germs of impudence and immorality?" I cannot tell you, my dear workmen, how deeply such words coming from the ranks of the working-classes touched and gladdened my heart. Ten years ago, when the labor movement was still in its infancy among us, such sentiments were hardly heard anywhere except from our Christian pulpits. The Liberals were insensible to the moral dangers to which the daughters of the workman were exposed. When these poor creatures were utterly corrupted in the factory, their employers still had the effrontery to pose as their benefactors—because, thanks to them, they were earning so many cents a day. The dangers of factory life to the morals of the young working-girls and therefore to the family of the workman are beginning to be recognized more and more even by the factory-owners themselves. This is a happy symptom and shows once more that the labor question, like all the other great social questions, is in the last analysis a question of religion and morality.⁴

After a soul-stirring appeal to fathers and brothers to leave no stone unturned to safeguard the virtue of their daughters and sisters, Ketteler lays down a few short, pregnant rules for distinguishing the true social reformer from the sham one, the true friend of the workman from his deadliest enemy:

Beware of those who scoff at religion; beware of those who wish to lead you away from religion and to hinder you in the performance of your religious duties. They are your deadliest enemies, because, as we have seen, every step forward in behalf of the workman is accompanied by religion and morality. Hence, if any one protests that he is anxious to help you and at the same time attacks your religion, you may be sure he either knows nothing about the labor question or he is an imposter. There are men in our midst who act as though they were able to convert their sneers at religion into bread and money. The transformation that does take place

⁴ Op. cit., p. 7-19. Here Ketteler details the guarantees that must be given before young girls can be permitted to engage in factory work.

is this: their every thought and word and deed are converted into slanderous invectives against us Catholics; their aspirations after liberty and progress, their patriotism, their enlightenment, their love for the people, their solicitude for the welfare of the people—all is metamorphosed, in the case of these men, into blasphemy, into slanders against religion and us Catholics. Beware of these men: they are not leaders of our workpeople, but deceivers and seducers.⁵

"These are the words," Ketteler concludes, "which I wished to address to you, my dear workmen, at the close of my sojourn among you. They were intended to express in some way, however imperfectly, my heartfelt affection for you and my warm interest in your welfare. You see from them that, as Catholics, you can take a large share in the labor movements of to-day without detriment to the principles of your holy faith. But you see also that all your efforts will be vain if they are not based on religion and morality."⁶

On August the *Liebfrauenhaide* Address appeared in print dedicated "to all the Christian workmen of the diocese of Mainz". A fourth edition became necessary before the end of the month. The *Kölnische Volkszeitung*, the *Christlich-soziale Blätter*, and other Catholic journals, welcomed it enthusiastically. "The manly openness and truly Christian boldness with which your Lordship uttered truths which our Catholic bourgeois could not have endured to listen to from any one but you, touched me so deeply that I read your brochure through twice at a sitting," a priest of the archdiocese of Cologne wrote to Ketteler. Quite characteristic is the criticism of the *Arbeitgeber*, one of the leading Socialist organs:

"This little work contains a rare and curious medley of sound and unsound economic views, of digested and undigested economic material, intermixed with real and sectarian, or rather Roman morality, true and untrue notions and estimates, impregnated with that religion which smells of incense, whose light is reflected from the sanctuary lamp on images of Saints and cast on the outer world through painted windows. If this were not so, the author would not be Baron von Ketteler. Only a brain which has subjected itself

⁵ Op. cit., p. 21-22.

⁶ Op. cit., p. 24.

with incomparable military subordination to the dogmas of the Roman Church and is withal endowed with uncommon intelligence could have produced a work like this.”⁷

Whilst Ketteler's *Catholic Labor Catechism*, as the Liebfrauenhaide address has been called, was making the rounds of Germany, Bebel and Liebknecht, two friends of Marx, encouraged by the dissensions in the ranks of the Lassalleans, called a labor-meeting in Eisenach for the purpose of “uniting the various German workingmen's societies.” Here the Social-Democratic Labor Party was organized as a branch of the International Workingmen's Association,⁸ with almost identical statutes. Article 8 of the socio-political programme adopted at this meeting demanded “the abolition of all press, association and coalition laws; the adoption of the normal working day; the restriction of female labor and the prohibition of child labor.” To this the Congress of Gotha (1875), at which a union between the Lassalleans and Marxians was effected, added the demand for Sunday rest from work, (but insisted that all elections should in future take place on Sundays or holidays) and for factory laws⁹—both anticipated by Ketteler, as we shall have occasion to refer to again.

Ketteler had gradually come to be looked up to as the natural adviser in all matters bearing on the social question. The Protestant sociologist Dr. Huber sent him a number of his writings with the request to make their contents known, through some qualified person, at the next Katholikentag. “The deep reverence,” he wrote, “which I have for years entertained for your Lordship in every respect, but especially on account of your vigorous and dignified championship of the interests of our poor people, gives me ground to hope that my request will be fulfilled. In spite of various differences of opinion, I do not hesitate to call myself a fellow-laborer of your Lordship in the same field, the field in which the issues of the future chiefly lie . . . I have repeatedly de-

⁷ Pfülf, II, p. 439.

⁸ Founded in St. Martin's Hall, London, 28 September, 1864. Marx's program was adopted and definitively sanctioned by the Congress of Geneva in 1866.

⁹ Hitzl, *Die Soziale Frage*, p. 113 ss.

clared before the world that the Church of which you are so worthy a prince and servant—that the Catholic Church has an altogether eminent mission to fulfil for the social regeneration of the world.”¹⁰

Dr. Hermann Rösler, Prof. of Political Economy at the University of Rostock, presented Ketteler with a copy of his well known work *On the Fundamental Doctrines of Adam Smith's Economic Theory*, (1868), hoping, as he said, that “the ideas set forth therein would find the approval of such an eminent authority.” Dr. Rösler's sociological and political works were very popular in Protestant Germany until the author became a Catholic in 1878—then they were ignored.¹¹

In France and Belgium, where his controversial writings were already well known, Ketteler's *Christianity and the Labor Question* began to be seriously studied. The *Paris Avenir National* discussed his social reform proposals in an excellent series of articles, while the *Journal des Villes et Campagnes* thought them deserving of the attention of the coming Vatican Council.¹²

An English Protestant Peer, Lord Stanley of Alderley, a great admirer of Ketteler's works, especially of his *Liberty, Authority and the Church*, and a sincere friend of the Irish Catholics, wrote to the Bishop of Mainz on 16 August, 1869, requesting him to address an open letter to him against the proposed secularization of the property of the disestablished Irish Protestant Church. It was Lord Stanley's opinion that this property should be chiefly used for the unconditional endowment of the Catholic parishes as some compensation for all the sufferings endured by the Catholic clergy during the last three hundred years. It is not known what Ketteler replied, but from other documents we know that he fully shared the opinion of the noble Lord in this matter.¹³

¹⁰ Pfülf, II, p. 187.

¹¹ Dr. Rösler (1834-1894) was in the service of Japan from 1879 to 1893, helping to reorganize the Japanese Government. He is the author of the *Japanese Commercial Code*. He secured toleration for the Catholic Missions from the Mikado.

¹² Pfülf, II, p. 432.

¹³ Cf. *Freiheit, Auctorität u. Kirche*, 27; Pfülf, II, p. 433.

XV.—THE GERMAN BISHOPS AND THE SOCIAL QUESTION.
SOCIAL PROGRAMME FOR THE CLERGY. 1869.

The historic Conference of Fulda began its sessions on 1 September, 1869. All the North German and nearly all the South German Bishops, nineteen in number, were present. The afternoon of 5 September was devoted to the discussion of Ketteler's paper "On the Care of the Church for Factory Workpeople, Journeymen, Apprentices and Servant Girls."

The subject of this report [the Bishop said] is the so-called social question—the gravest question our age has to solve.

I propose to answer the following questions:

1. Does the social question concern Germany?
2. Can and should the Church help to solve it?
3. What remedies can be applied?
4. What can the Church do to apply them?

After a vivid description of the wretched condition of the working-classes in the great industrial centres of Europe, especially of England, "the classical land of industrial progress,"—a description which shows that he had carefully studied the most reliable publications on the subject—the Bishop continues:

I. DOES THE SOCIAL QUESTION CONCERN GERMANY?

As regards Germany, the social evil is not so widespread as in England, though the danger grows from day to day. But we must not for a moment entertain the notion that the modern industrial system will be replaced in the near future by another and a better one. The concentration of capital will go on in Germany as elsewhere, bringing in its wake the successive suppression of the craftsman and the small tradesman, and increasing the number of dependent workmen and proletarians. We must be prepared for this. No human power can stop this development of things. The same causes will necessarily produce the same effects, in Germany as in the rest of the world.

II. CAN AND SHOULD THE CHURCH HELP TO SOLVE THE SOCIAL QUESTION?

There is only one answer to this question. If the Church is powerless here, we must despair of ever arriving at a peaceful settlement of the social question.

The Church can and should help; all her interests are at stake. True, it is not her duty to concern herself directly with capital and industrial activity, but it is her duty to save eternally the souls of men by teaching them the truths of faith, the practice of Christian virtue and true charity. Millions of souls cannot be influenced by her if she ignores the social question and contents herself with the traditional pastoral care of souls. . . . The Church must help to solve the social question, because it is indissolubly bound up with her mission of teaching and guiding mankind.

(a) Did not the teaching Church concern herself at various times in her Councils with the abuses of capital and did she not for dogmatic reasons proscribe usury and the taking of interest on account of the social conditions of the time? Why should not the Church occupy herself with similar questions at present?

(b) The social question touches the *deposit of faith*. Even if it was not evident that the principle underlying the doctrines of economic Liberalism, which has been aptly styled "a war of all against all," is in flagrant contradiction with the natural law and the doctrine of universal charity, there is no doubt that, arrived at a certain stage of development, this system, which, in a number of countries, has produced a working-class sick in body, mind and heart, and altogether inaccessible to the graces of Christianity, is diametrically opposed to the dignity of a human being and *a fortiori* of a Christian, in the mind of God, who meant the goods of earth to be for the support of the human race and established the family for the purpose of perpetuating man and educating him physically and morally, and above all to the commandments of Christian charity which ought to regulate the actions not of individuals only, but of every social organization; therefore this system deserves to be rejected for dogmatic reasons.

Liberal economists themselves admit that freedom of competition must be limited, unless we wish to look forward to a general *sauve qui peut* on the field of battle where the weak are exterminated by the strong.¹⁴

(c) Moreover, in the face of the materialistic conception of the workingman, according to which he is no longer a man, but a mechanical force, a machine, a thing that can be abused at pleasure, it is the mission of the Church to impress on the employer the maxim of St. Paul: "If any man have not a care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."¹⁵

¹⁴ Roscher, *System der Volkswirtschaft*, Stuttgart, 1861, I, p. 175.

¹⁵ I Tim. 5:8.

(d) To save the souls of countless workmen entrusted to her by Christ, the Church must enter the field of social reform armed with extraordinary remedies. She must exert herself to the utmost to rescue the workmen from a situation which constitutes a real proximate occasion of sin for them, a situation which makes it morally impossible for them to fulfil their duties as Christians.

(e) The Church is bound to interfere *ex caritate*, as these workmen are in extreme need and cannot help themselves. Otherwise the unbelieving workingman will say to her: Of what use are your fine teachings to me? What is the use of your referring me by way of consolation to the next world, if in this world you let me and my wife and my children perish with hunger? You are not seeking my welfare, you are looking for something else.

(f) By solving this problem, which is too difficult for mankind left to his own resources; by accomplishing this work of love, which is the most imperative work of our century, the Church will prove to the world that she is really the institution of salvation founded by the Son of God; for, according to His own words, His disciples shall be known by their works of charity.

(g) Finally, the Church must take the part of the workman, because if she does not, others will, and he will fall into the hands of those who are either indifferent or hostile to Christianity and the Catholic Church.

III. WHAT REMEDIES CAN BE APPLIED?

Here it could be objected that the labor question, as well as the remedies proposed for its solution, is still too tangled and has not matured sufficiently for the Church to handle it thoroughly, calmly and with any well-founded hope of success. This objection is altogether unfounded. The question *is* ripe. All parties admit the existence of the evils of which I have spoken, and these evils will go on increasing indefinitely unless something is done to check them. No power on earth can arrest the onward march of the modern system of economy. We are forced to reckon with the whole system, and it must be our endeavor to mend it as much as we can, to find a corresponding remedy for each of the evils resulting from it, and to make the workman share as largely as possible in the benefits it offers.

It would be difficult indeed to know how to attain this end, if we left the matter to the theoretical and, for the most part, sterile discussions of certain political labor parties; but the question appears much simpler and even in part settled, if we look at the practical results obtained by benevolent *entrepreneurs* who zealously establish

and promote associations and institutions for the welfare of their workpeople. . . . Noble-minded Christian men have succeeded in relieving the misery of the workman, in healing his physical and moral wounds, in spreading culture, religion and morality, the pleasures and benefits of the Christian family life among the laboring population. If institutions of this kind existed everywhere, the labor question would be settled to all intents and purposes.

Here Ketteler quotes the *Official Report of the Prize Jury of the Paris Exposition* (1867), edited by M. Leroux, French Minister of Agriculture and Commerce, to show what had been already accomplished for "the material, intellectual and moral uplift of the working-classes in the industrial centres of Europe." To the eleven headings under which the social reform works are here grouped, the Bishop added a twelfth of his own:

Legal Protection for the Workman.

1. Prohibition of Child Labor in factories.
2. Limitation of working-hours for lads employed in factories in the interest of their corporal and intellectual welfare.
3. Separation of the sexes in the workshops.
4. Closing of unsanitary workshops.
5. Legal regulation of working-hours.
6. Sunday rest.
7. Obligation of caring for workmen who, through no fault of theirs, are temporarily or forever incapacitated for work in the business in which they are employed.
8. A law protecting and favoring Co-operative Associations of Workingmen.
9. Appointment by the State of factory inspectors.

Such are, in broad outline, the remedies which, as experience proves, eliminate or at any rate diminish the evils of our present industrial system and bring real relief to our workpeople. Let this system of associations and welfare institutions be carried out everywhere with due attention to local needs and the social question will be solved.

IV. HOW CAN THE CHURCH PROMOTE ASSOCIATIONS AND INSTITUTIONS
FOR WORKPEOPLE?

1. It cannot be the mission of the Church to found associations and institutions for workmen herself and take their direction into her own hands; but by sympathy, encouragement and approbation,

by instruction and spiritual coöperation, she can further their development in the highest degree.

2. The Church must arouse interest in the laboring classes especially amongst the clergy, who are only too often indifferent in this regard because they are not convinced of the reality and gravity of the social evil, because they have no real grasp of the nature and extent of the social question and no clear ideas about the remedies to be applied.

The labor question cannot be ignored any longer in the courses of Philosophy and Pastoral Theology in our seminaries. It would be an important step in the right direction if a certain number of ecclesiastics could be induced to make a special study of political economy. They would have to be provided with traveling allowances to enable them to study labor conditions on the spot and to gain personal knowledge of the welfare institutions already in existence. The results of their investigations and observations would be communicated to their brethren in the ministry at periodic conferences established for the purpose.

3. Priests appointed to parishes in industrial districts should be both able and willing to take an intelligent and practical interest in the welfare of the workpeople.

4. If the Bishops encourage the clergy to study the social question, perhaps some day a man will rise up who will be for the factory workpeople what Kolping has been for the journeymen. Such a man's mission would be, to enlighten the workman in the true sense of the word, to fill him with manly courage and trust in God, to gain as many Christian hearts as possible for the cause of the workman and to unite them for action. Such a mission entrusted to the right man could not but be productive of the greatest blessings.¹⁶

If the Catholic clergy of Germany have taken such a prominent part in the social reform movement of the last forty years, and if there are so many really able political economists and practical sociologists among them at present, this is due in the first place to the splendid initiative of the Bishop of Mainz and the other princes of the Church assembled at Fulda on the eve of the Vatican Council.

An immediate result of the Fulda deliberations was the appointment in each diocese of a commission to inquire into the condition of the working-classes. A joint report was

¹⁶ Ketteler's Fulda Report was first published in the *Christlichsoziale Blätter*, 6 Nov., 1869; Italian translation appeared in Venice, 1870.

to be drawn up and presented to the bishops at their next conference.

On the same day on which Ketteler made his report on the social question to the German bishops, the Twentieth Catholic Congress met at Düsseldorf. Here too the social question stood in the foreground. A permanent section for social questions was created whose object it was to be "to promote the organization of Christian-Social Societies for the economic and moral improvement of the working-classes and the spread of Christian-Social literature." The principles and reform proposals laid down by Ketteler in his Liebfrauenhaide Address were unanimously adopted as the basis for all Catholic social action, and Christian men of every station of life were invited to take a real practical interest in the working-classes.

The number of Christian-Social Societies continued to increase from day to day. At a convention held in Essen in the spring of 1870 one of the speakers could point with justifiable pride to an army of 195,000 Catholic men already enrolled under the banner of Christian social reform. Visions of a glorious social regeneration arose before the eyes of the assembly. "The Christian-Social Societies," continued the speaker, "will soon count their members by the hundreds of thousands. A respectable army! I see a bright future before us. Thirty thousand German priests will put their hands to the work."

The bright future was a long time coming. The Prussian Government laid its mailed hand on the Catholic societies, exiled bishops and priests, and declared every manifestation of Catholic life and activity to be treason. The fight for the liberty of the Church drew the minds of men from the workshop, the coal mine and the iron mill to the school room, the pulpit and the altar. "We must first win liberty for the Church," Windthorst said in 1875, when approached on the subject of factory legislation, and then we can throw ourselves into the social reform movement.¹⁷

GEORGE METLAKE.

Cologne, Germany.

¹⁷ Wenzel, *Arbeiterschutz und Zentrum*, v. 21.

IS GENESIS EXPURGATED MYTH OR HISTORY?

UNDER the word "Patriarch" in the *Catholic Encyclopedia* we read:

The earlier patriarchs comprise the antediluvian group, and those who are placed between the Flood and the birth of Abraham. Of the former the book of Genesis gives a twofold list. The first (Gen. 4: 17-18, passage assigned by critics to the so-called "J" document) starts with Cain and gives as his descendants Henoch, Irad, Maviael, Mathusael, and Lamech. The other list (Gen. 5: 3-31, ascribed to the priestly writer "P") is far more elaborate, and is accompanied by minute chronological indications. It begins with Seth, and, strange to say, ends likewise with Lamech. The intervening names are Enos, Cainan, Malaleel, Jared, Henoch, and Mathusala. The fact that both lists end with Lamech, who is doubtless the same person, and that some of the names common to both are strikingly similar, makes it probable that the second list is an amplification of the first, embodying material furnished by a divergent tradition.

Of the children of Adam the Bible names only three: Cain, Abel, and Seth. In the fourth chapter of Genesis we are told how Cain slew Abel, after which there is given a short account of the subsequent life of the fratricide. Then the line of descent from him is traced for several generations. The chapter closes with a mention of the birth of Seth, to whom also is born a son, Enos. In the fifth chapter the line of descent through Seth and Enos is given under the heading: "This is the book of the generations of Adam." Of course "the generations of Adam" are not all comprised in the line of descent through Seth. But, it is with these that the sacred writer is mainly concerned, as being the seed whence sprang the chosen people, and, in the fulness of time, "the Expected of the nations, and Desire of the eternal hills." Only the men of this list are properly spoken of as "earlier patriarchs," for neither Jews nor Christians reckon as patriarchs Cain and his descendants. In any case, the latter became extinct at the flood. Properly speaking, therefore, the Book of Genesis does not give, nor purport to give a twofold list of the earlier patriarchs. It gives but one, nor does

this one end with Lamech, as the writer avers. The fact is that neither of the two lists ends with Lamech, that is to say, neither the list of the descendants of Cain nor the list of the earlier patriarchs beginning with Seth. The former list closes in these words: "And Lamech took unto him two wives; the name of the one was Ada, and the name of the other Sella. And Ada bore Jabal; he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as play on the harp and organ. And Sella, she also bore Tubalcain, who was a hammerer and artificer of every work of brass and iron. And the sister of Tubalcain was Noema." On the other hand, the list of the patriarchs runs through Lamech to Noah, "who begot Sem, Cham, and Japhet." Even Driver in his *Genesis* says of this Lamech: "To judge from v. 29 (ch. v.) a character very different from the Lamech of iv. 19, 23." But the writer in the *Catholic Encyclopedia* pronounces him to be "doubtless the same person". On what grounds? On the assumption of the higher criticism which here rests on the simple ground that he bears the same name. In the writings of the first centuries, we find mention of two Alexanders. Shall we conclude from the sameness of the name that they were one and the same person? Common sense warns us against drawing any such hasty inference, and history peremptorily forbids it. One was a pope and martyr, the other a Roman emperor under whom many Christians suffered death. Now not the less peremptorily does the history that is embalmed in the Book of Genesis forbid our identifying the Lamech of chap. iv. with the Lamech of chap. v. The former is a descendant of Cain, Adam's first-born son; the latter of Seth, given to Adam in place of Abel, whom Cain had murdered. Moreover, the writer of Genesis further shows that the two are not one and the same, for he makes them differ in character, and gives details about their descendants which do in no wise tally. The difference of the two men in character is very marked. Lamech, the descendant of Cain, is, like his progenitor, wicked, a bigamist, and, by his own confession, a murderer. Lamech, the descendant of Seth, is a godly man, mindful of the Lord and looking forward to the blessed hope (v. 29). The one

is a citizen of the earthly city "which has its beginning and its end in this world, which seeks after nothing save what can be seen here,"¹ the other is a citizen of the City of God, which, "growing up among the cockle, heartsick of sin and scandal, panting for the promised rest, says by the mouth of the Psalmist 'From the ends of the earth I have cried out unto Thee; when my soul was weary within me, Thou didst lift me up on a rock.'"²

As for the similarity of some of the other names on the two lists, it may be pointed out that the two sons of Lamech (Cain's descendant) by Ada, bear strikingly similar names, Jabal and Jubal. What sort of criticism would thence infer that Lamech had only one son by Ada? The Speaker's Commentary, in a note upon this similarity of names, observes that there is a manifest difference in the roots of the similar names; that the paucity of names at this early period may have naturally led to similar names being adopted in different families; and that the relationship between the families of Seth and Cain, and the probably occasional intercourse between them, would naturally tend to the same result. The same authority adds: "Dettinger is quoted by Kurtz (Vol. I, p. 91) as having called attention to the fact that the text furnishes more detailed particulars about Enoch and Lamech, whose names were so similar to Sethite names, in order to prevent the possibility of their being confounded, and to show more clearly that the direction in which these two lines tended was markedly opposite."

"The human personages set forth in these lists," adds the writer in the *Catholic Encyclopedia*, "occupy a place held by the mythical demi-gods in the story of the prehistoric beginnings of other early nations, and it may well be that the chief value of the inspired account given of them is didactic, destined in the mind of the sacred writer to inculcate the great truth of monotheism which is so distinctive a feature of the Old Testament writings." The drift of this passage may be gathered from the following words of the Anglican Bishop Ryle on the same subject: "Perhaps we should not be far wrong in regarding these personages as constituting a

¹ De Civit. Dei, l. 15, c. 17.

² De Bapt. contra Donat. l. 1, n. 4.

group of demi-gods or heroes, whose names in the earliest days of Hebrew tradition, filled up the blank between the creation of man and the age of the Israelite patriarchs. Such a group would be in accordance with the analogy of the primitive legends of other races. The removal of every taint of polytheistic superstition, the presentation of these names as the names of ordinary human beings, would be partly a result of their naturalization in Israel itself, partly the work of the Israelite narrator." ³ According to this hypothesis, ushered in not overconfidently by the expressions, "it may well be," and "perhaps we shall not be far wrong," the author of Genesis, while professing to trace the descent of Noah and his sons from Adam, had really not the slightest notion of doing anything of the sort. What he really aimed at, though he gives not the remotest hint of his having had such aim, was to inculcate the great truth of monotheism—this and nothing more. With this view he seized upon certain of the primitive legends of mythical demigods that were current in his time, and carefully purged them of every taint of polytheistic superstition. He put forward the names of those demigods as the names of ordinary human beings, nay, as the names of descendants of Adam down to the time of the flood. Having done so, he is supposed to have entirely fulfilled his purpose, which was merely didactic, viz. to inculcate the great truth of monotheism which is so distinctive a feature of the Old Testament writings.

What are we to think of this hypothesis? If the Book of Genesis is a purely human document, on a level with the other primitive records of the human race, the hypothesis is quite plausible. There is no reason in the nature of things why the primitive records of the Jews should be more trustworthy than those of any other ancient people. But if the Book of Genesis was written under divine inspiration, if it is in very truth the Word of God, this hypothesis must be set aside as incompatible with the character of the Book, and savoring of heresy. And in fact, if Henoch and Irad were really not descendants of Cain, if Enos and Cainan were really not descendants of Seth, what ground have we for believing that

³ *Early Narratives of Genesis*, p. 81.

Cain and Seth were sons of Adam, or that the story of the creation as told in the first two chapters of Genesis is not a myth? As St. Augustine wisely observes: "Once admit the existence of the very least error in a work of such transcendent authority, and there will be no part of it but will seem to some either too rigid, in the realm of morals, or, in the realm of faith, too difficult of belief. And so, on the same pernicious principle, everything will be explained as due to the purpose and scope of the writer, who is not at all concerned to give us the real facts". Ep. 28, n. 3. The same names that appear in the list of the earlier patriarchs from Sem to Noah, St. Luke gives, in the ascending order, where he traces the genealogy of our Lord back to Adam (3: 23-28). If "it may well be that the chief value of the inspired account given of them is didactic," that the scope of the sacred writer was not to set down facts but "to inculcate the great truth of monotheism" by simply purging a floating legend of its polytheism, how is not the list as given by St. Luke legendary? If "it may well be" that the author of Genesis, in drawing up his list of the early descendants of Adam through Sem, took two divergent strands of the same primitive tradition and simply spliced them together, it must needs be, since the two were divergent, that the list embodies error. Whence it must needs follow that the genealogy of our Lord as given by St. Luke is erroneous, seeing that Luke used the same list. Is the writer in the *Catholic Encyclopedia* prepared to say that this "may well be", too? "If any one maintains," writes Father Pesch, S.J., "that the inspired writer (of Genesis) could have embodied in his narrative traditions that were false in fact, such a one manifestly departs from Catholic teaching as plainly set forth in our standard doctrinal works."⁴

But, urges the writer, the acceptance of this hypothesis "helps greatly to simplify another problem connected with the Biblical account of the early patriarchs, viz. their enormous longevity." There are many things in the Bible that are, humanly speaking, difficult of belief. But the Catholic Church sets her face as uncompromisingly to-day as she did

⁴ De Inspir. S. Script., pp. 551-552.

in the days of the great Augustine against simplifying the problems they involve by resolving the Biblical presentation of the facts into legend or myth. As regards this particular matter, we may say with the Speaker's Commentary, that the difference between the age of man at the beginning and the age of man now may be due to some cause which it is no more possible to reach than the cause of life itself. It has been well observed by Delitzsch: "We must consider that all the old-world population was descended from a nature originally immortal, and that the climate, weather, and other natural conditions were very different from those which succeeded, that the life was very simple and even in its course, and that the after-working of the paradisiacal state was not at once lost in the track of antiquity." It is true that the longevity attributed to the antediluvian patriarchs could only have been attained under conditions altogether different from those at present existing. But surely Canon Driver goes a great deal too far when he says that the conditions are "such as we are not warranted in assuming to have existed."⁵ We are warranted in assuming, or rather believing on the authority of Scripture, to have existed whatever can not be shown to have been impossible. For the rest, Leo XIII has roundly condemned the principle of interpretation adopted by the *Catholic Encyclopedia* writer. "For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards matters of faith and morals, and nothing beyond, because, as they wrongly think, in a question of the truth or falsehood of a passage, we should consider not so much what God said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. On the contrary, we must absolutely hold that God, speaking by the sacred writers, could not set down anything but what was true."⁶

✠ ALEX. MACDONALD,
Bishop of Victoria.

⁵ *The Book of Genesis*, p. 75.

⁶ *Encycl. Provid. Deus*.



THE LITURGY IN EARLY CHRISTIAN ART.

WE shall consider this topic under the several heads of Baptism, Mass, Agape (love-feast); Vestments, and Liturgical Utensils; Funeral Rites and Customs.

BAPTISM.

In the earliest times of the Church Baptism was administered with very simple ritual, to Hebrews or newly converted Gentiles, to children, etc. But very soon the Church instituted particular and highly beautiful ceremonies for the administration of Baptism, and wished the candidates to become initiated to the grace of the Christian faith by a kind of novitiate called *catechumenate*.

The catechumenate (a term deriving from *κατηχέω*, in the sense of *docere*, to teach) consisted of a more or less prolonged period of time: from two to three years; during which, thanks to prayers, rites, and instructions, the candidates came to be prepared for receiving the baptismal grace. Meanwhile they could call themselves Christians, but not *faithful*; they could be present at some of the religious offices, but not at the Mass entire.

Their approach to the great day of baptism ran its course through sundry grades of advancement, the candidates being styled, successively, *audientes*, *orantes*, *competentes*: "hearers", "petitioners", "qualified". It was only in the last stage that they were instructed in the greater mysteries of the faith.

Forty days before baptism they went to have themselves enrolled in the Church registers; and then there began for the candidates a period of rigorous penance and prayer that we may denote as a "course of stringent spiritual exercises". Finally, they confessed their sins, and underwent an exercise quite similar to the present ritual of baptism for adults. Eusebius, referring to the baptism of Constantine, observes: "Bending the knee and prostrating himself to the ground, he humbly asked God for his pardon, confessing his own sins in the very church, or *basilica*, where he received the imposition of hands, with solemn prayer."

On the vigil of Easter or of Pentecost the catechumens, covered with a veil, barefoot, came to the church or bap-

tistery, and then they thrice went under the water, the bishop repeating at each immersion the name of each Person of the Most Holy Trinity. Next they received the sacred unctions, as though they were athletes entering the *stadium*: *sicut athletae stadium ingressuri*.

The white vestments wherein the baptized were arrayed were worn until the following Sunday. The Sunday after Easter is thus properly called *in albis*; namely, *in albis depositis*: when they laid aside the white garments. This period of one week, represented for the baptized their "spiritual infancy": *infantia spiritualis*.

Another very ancient rite was to have the baptized partake of milk and honey. "Inde suscepti lactis et mellis concordiam gustamus."¹

This act of baptism was expressed in the simple words *acceptio, perceptio, consecutio*; and being such a solemn event in the life of a Christian, it came to be celebrated with gifts and banquets between the baptized, the ministrants, and the sponsors; who were styled *afferes, sponsores, fideiussores, patres spirituales*, etc.

To complete these brief data, I must add that where some one had happened to find himself in a state of mortal necessity, or peril of death, he might present himself without sponsor, simply in order to depart in the faith from this life: "ut fidelis de saeculo recessisset." Such is the tenor of an ancient inscription recording the fact of baptism requested by a dying child.

Confirmation was commonly administered together with Baptism.

MASS.

The most solemn act of the liturgy was always the Eucharistic sacrifice, the Mass. The day chosen for the usual ceremonial assembly was Sunday. They began with the recital of some Psalms, and with the reading of the Apostolic and Prophetic books. The president of the gathering, ordinarily the bishop, then began to speak, making comments on the sacred books just read; whereupon all stood up and

¹ Tertullian, *De Cor. Mil.*, III.

started to pray. After that came the presentation of the offerings in bread and wine, contributed by the faithful themselves. Of this rite a remnant has been preserved in the liturgy of episcopal consecration, as also in that of the solemn canonization of the Saints. Then followed the most sacred and secret portion, the recital of the canonical prayer (canon), which comprised the consecration. After other prayers, the faithful recited the Lord's Prayer, and partook of the Eucharist under both kinds. The Eucharistic liturgy closed with solemn prayers of thanksgiving, and was often followed by the banquet of brotherly charity, the agape, which in the earliest times was united with the Eucharist; but at least from the second century the agape was kept separate, and even frequently deferred till evening.

Hence it appears from the study of the ancient documents, that the Mass derives directly from the Eucharistic liturgy of the very times of the Apostles; and that, in its principal parts, it had, at least by the first half of the second century, the form it has ever since retained.

The ordinary liturgy was the solemn; and that short form which is to-day called Low Mass, had rather the character of private devotions, or suggested a small group of the faithful; assembled, perchance, to celebrate the festival of a martyr over his own grave, or to commemorate the anniversary of some one deceased. Thence the distinction between *missa ad corpus* and *missa maior*. Indeed, the word *missa*, *Mass*, is itself quite ancient, and comes from the custom of dismissing those catechumens who could attend only the first part of the liturgy, and had to be sent away before the offertory began. In this connexion the deacon was accustomed to say: "Fit missa catechumenis, manebunt fideles." The Greek liturgy has still preserved this usage of the dismissal of catechumens. But in the Latin liturgy there has survived only the dismissal of all the faithful after the completion of the ceremony; when the deacon announces: *Ite, missa est*.

AGAPE.

The agape, ἀγάπη, meaning love, charity, was a modest meal celebrated by the Christians in common, in the same quarters where they had assembled for the celebration of the divine

mysteries. It was under the charge of a priest or a deacon, who blessed the bread, broke it, and distributed it to the brethren.

The agape was an expression of charity, brotherhood, and equality. It accompanied the celebration of the sacred mysteries, and for this reason it had a sacred and liturgical character.

But though the agapes had a common origin and import, they were of particular stamps and bearings, being distinguished as Eucharistic, natal and funeral, and nuptial agapes. The Eucharistic agape is an Apostolic institution, and connects itself directly with the Eucharistic ceremony, with the "breaking of bread" of the Acts of the Apostles, and has nothing to do with the funeral liturgy. The Eucharistic agape, therefore, is essentially Christian, having its logical source in the Last Supper exclusively. The funeral agapes have their origin in the banquets prepared by the Hebrews on occasion of a death (whence the phrases "bread of grief", "cup of consolation"). The Hebrew tradition then came to be reinforced by customs of the Romans, who celebrated their *silicernium* (funeral feast), and parental feasts (*parentalia*); with this difference however, that whilst the pagans invited none but relatives to the funeral banquets, the Christians preferably invited the poor and the widows to the Martyr tombs in the Catacombs. Funeral agapes were held on burial occasions; the natal feasts, *natalitiae*, at the recurrent anniversary of the death ("heavenly birthday") of the Martyrs; the nuptial agapes, for the celebration of nuptials. Again, there were other agapes for the consecration of churches.

To the poor, to widows, and to priests, at the Christian agapes, there came to be given a double portion, according to the custom of the Gentile *baskets*: Roman *sportulae*.

But with the lapse of time, these holy, chaste, and sober feasts degenerated into forms of intemperance, and even into violence. St. Paul had already reproved the habits prevalent in Corinth: "Alius quidem esurit, alius autem ebrius est. And one indeed is hungry, and another is drunk." So, too, St. Augustine bitterly observed: "Modo martyres etiam calicibus persequuntur quod tunc lapidibus persequabantur:

Nowadays the Martyrs are actually persecuted with cups, just as they formerly were persecuted with stones." Consequently in the fifth and sixth centuries these feasts became repeatedly interdicted, and so dropped into disuse.

VESTMENTS AND LITURGICAL UTENSILS.

Kaufmann says that Wilpert's studies on the subject of vestments have sapped, once for all, the value of those dissertations which traced our liturgical vestments back to the Old Testament. The liturgical vestments of primitive Christianity did not substantially differ from the "profane" garb worn by the Romans; only, by reasons of changing fashions, these garments gradually ceased from the uses of common life, whereas, owing to the conservative character of the Church, they remained reserved solely for liturgical use.

We shall treat each vestment in brief detail.

Amice (*amictus*) applies to vesture generally; in the fourth century they said *amictorium*. This was a kind of napkin, or handkerchief, which for decency and neatness was laid over the head, on the neck and shoulders; being used by women, and especially by Christian virgins. Tertullian calls it: "*velamen capitis quasi ad galeam quasi ad clypeum qui bonum suum protegat adversus ictus tentationis.*"² A veil for the head, somewhat like a helmet or shield, to protect its virtue against the darts of temptation." The priest in fact calls the article *galea*, helmet; using the words: "*Impone, Domine, capiti meo galeam salutis.*" Originally this was the sole sacred token reserved for the exercise of worship, and it was placed over the tunic.

Alb (*Alba, vestis alba, tunica alba*) grows out of the ancients' *tunica linea*, or *camisia*. The tunic was a garment in the guise of a shirt, called *talaris* by the Latins, and *poderis* by the Greeks. St. Isidore says: "*Poderis ut tunica sacerdotalis linea corpori adsculta usque ad pedes descendens; haec vulgo camisia vocatur.*" Originally it was without sleeves, open, buckled on one side, and fitted close to the loins by a belt or girdle: *cinctura*, the antecedent of our present girdle. It was a very common habit, worn especially by soldiers and

² *De vel. virg.*, C. XX.

laborers. It afterwards had sleeves (*tunica manicata*), like the Oriental tunic, which was woven in a single piece (*tunica inconsutilis*), or seamless garment. The tunic with sleeves, *manicata*, was properly a feminine garb; but in the fourth century it rose to greater dignity, and came to be worn by the emperor and magnates. We have the word of St. Augustine, that for a gentleman it was a disgrace not to wear this garment. Hence, besides the alb, there was the full-length sacerdotal tunic (with sleeves).

The *dalmatic*, originally, was simply a wide tunic, with broad, short sleeves, which was worn as an outer garment, and customary in fair weather as walking attire. When lengthened a little, it quite soon became the official garb of the deacon.

The priest's cope (*casula*, *amphibalus*, *planeta*) grew out of the *paenula*. The *φαινύλης*, *paenula*, was a sleeveless mantle with a hood (*cucullus*, *tegillum*), which served as overgarment for journeys and rainy weather. It was round or elliptical in shape, something like the modern waterproof cloak. Retrench the hood, widen the base, shorten the fore part, enrich with ornaments and gold, and we have our actual chasuble.

Stole. I quote two different opinions: "This habit, as well, is of civil origin, just as the name implies. It was used by the Greeks, who called it *στολή*, whilst with the Romans it was worn by women, and had its counterpart in the Greeks' *χιτών*. It was a very roomy, long tunic, open on both sides above, and had clasps attached at the shoulders In the oldest liturgical language, this habit was not called *stola*, but *orarium* [from the Greek *ὄραριον*], and it was only in the sixth or seventh century that some writers began to say *stola*."³

The stole of these times is derived from the liturgical towel, *manutergium*, which the deacon needed for preparing the Holy Sacrifice and purifying the cups, large and small, etc.; and for this purpose it was worn over the left shoulder. This custom had its analogy in the ancient *camilli*, or youths in attendance at sacrifices; and in the *delicali*, or servers at

³ Armellini, *Lex. d' a. c.*

table. Likewise the bishops and the priests wore an *orarium* (περιτραχήλιον); and this, too, not on the shoulder, but about the neck, and so as to cover the opening left by the chasuble. After it came to have the form of a narrow band, it was distinguished from the *orarium* of the deacons, only by that mode of wearing it. The appellation "stole", coming only from usage in the Middle Ages, led nearly all the liturgists into misconception of the origin of this vestment.⁴

The maniple (*mappula*, *sudarium*, *orarium*) has an origin akin to that of the stole. It was merely a linen handkerchief, or woolen cloth for wiping the sweat of the face and hands (*manipulum*), or for some other liturgical use; and it came to be worn, not on the shoulders, but on the left forearm.

Piviale, "pluvial coat" (a cope worn at Vespers, etc.) is a priestly vestment whose origin is similar to that of the chasuble. Its antecedent was a mantle that answered to the uses of a traveling cloak (*lacerna*, *byrrus*), hooded, and open in front. The Italian name of this vestment: *piviale*, from *pluvialis*, reflects the ancient use of it as a weather cloak.

The Mitre is an outgrowth of the article known as *cucullus*, hood, or cowl, once worn by travelers and laborers.

The Pallium "is a mark of distinction worn by the Pope from the close of the fifth century. It had its origin in an imperial concession, and was an ornament of the emperor. A long band of white wool, wrapped about the shoulders, it indicated superior jurisdiction. The Pope consigns it to archbishops, after keeping it over night on the tomb of St. Peter."⁵

Liturgical Utensils. The Amula has no counterpart in the present liturgy. It served to receive the *oblaciones*, and especially the wine offered by the faithful for the Divine Sacrifice.

Chalice and Paten. We have no certain data concerning the form and the material of the Eucharistic vessels used by our Lord at the Last Supper, or of the vessels used by the Apostles. It is certain however that from the outset the vessels used for the Mass were of common workmanship. In

⁴ Cf. Wilpert, Kaufmann.

⁵ Armellini.

the second century they had glass cups; according to passages in the Fathers, and the painting of glass beakers with red wine, in the Cemetery of Lucina. From the third century downward they used the two-handled pitcher, *cantharus*. Be it noted, however, that a heavy chalice, the *scyphus*, was used for the consecration; whereas other lighter chalices were appropriated to the distribution of the Holy Eucharist (*calices ministeriales*). The paten was a dish rather deeper than the present patens, and considerably wider.

The vessels for washing the hands are also very ancient.

The *culter eucharisticus* was a knife that served for preparing the bread for the Divine Sacrifice. The same has been replaced by the modern stamps for the Hosts.

The Cross, among articles of worship, appears in use in the East by the close of the sixth century; its introduction in the West came about still later.

The Censer confronts us at the first rise of the Christian liturgy, and its model does not deviate from that of the pagan censers: which resemblance is also retained in the modern thurible.

The terra-cotta lamps, or bronze lamps and candelabra, had Roman antecedents, but they furthermore take on a certain Christian seal or symbolism.

The *metretae*, "measures", jars, were used for holding and preserving the offered oil.

I will close this sketch by alluding to the funeral vials (*fialae cruentae, sanguinolentae*). We know how frequently it happens that near Christian tombs, beside the bones of the departed, there are found certain vessels containing dark, reddish sediments, construed to be remnants of blood, and therefore attesting the martyrdom of the deceased. Kraus, on the strength of exhaustive studies on this topic, resolved that many of these jars may really contain the remnants of Martyrs' blood; yet, on the other hand, plenty of other jars contain traces of fragrant essences, balms, holy water, etc. In fact, these vials are even found in sepulchres later than the age of Constantine; by which time the martyrdoms had ceased. The red in the sediment explains itself by the decomposition of the glass under moisture, leaving a product of oxide of iron.

Funeral Customs. There was this great difference between pagan and Christian funerals, that the pagans allowed cremation; which the Christians had in abhorrence for the thought of the resurrection of the body, and by reason of respect which they felt for the body itself, mystical member of the body of Christ. Moreover, the pagans were wont to celebrate their funeral rites with pomp, rearing sumptuous family mausoleums, whereas the Christians avoided noisy demonstrations and the luxury of sepulchres. They preferred to recollect themselves in prayer for the departed, who was gathered into the Communion of the Saints; and so they observe that sweet brotherhood of common underground "cities of the dead." "Nec mortuos coronamus," remarked Octavius to the pagan Caecilius; "nos exequias adornamus eadem tranquillitate, qua vivimus; nec adnectimus arescentem coronam, sed a Deo aeternis floribus vividam sustinemus. Neither crown we our dead; we adorn our mortal remains with that same tranquillity which governs our lives; not a fading crown do we weave, but keep our dead alive with God's wreaths amaranthine." In the rest of the ceremony (of the pagans) the Church retained all that could be Christianized and sanctified; but put away whatever was vain and superstitious.

The Church regarded the burial of the faithful as one of the most sacred of duties, one of the most beautiful works of charity; and a part of the Church funds might be spent for funeral offices. St. Ambrose says that in order to bury the remains of the faithful it is lawful to break up and to sell vessels already in use by the Church: "*humandis fidelium reliquiis vasa Ecclesiae etiam initiata confringere, vendere, licet.*"⁶ Indeed, the bishops themselves often look after the removal of the body for burial.

Promptly after death the body was washed, and often too it would be anointed with precious balms and wrapped in double winding-sheets, lime-soaked. This manner of embalming was very imperfect however, nor did it begin to approach the marvelous embalming of the Egyptians. The removal of the body took place under attendance of the priest,

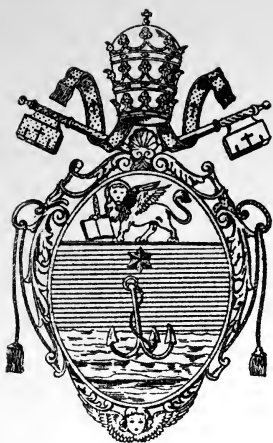
⁶ *De officiis.*

the relatives, the faithful. The body was deposited in the *loculus*, or grave, and then walled up with a marble slab or with bricks. Beside the corpse there were often laid some rings, seals, or other objects: not, however, articles of value according to the pagan custom. Outside the tomb, a little lamp would be suspended, which was lighted at the recurrent anniversaries. During the act of burial, prayers were recited and often there was celebrated the requiem sacrifice—*Sacrificium pro dormitione*, which would then be repeated on the seventh, thirtieth, and anniversary days, etc.

The agapes, too, as has been already noted, formed part of the funeral rites, and were held near the tomb, though above ground relatively to the grave. Still various sites in the Catacombs are found, with seats, pits, etc. which served for these funeral feasts.

CELSE COSTANTINI.

Concordia Sagittaria, Italy.



Analecta.

ACTA PII PP. X.

I.

CONSTITUTIO APOSTOLICA DE NOVA ECCLESIASTICAE HIERARCHIAE IN ANGLIA ORDINATIONE.

Pius Episcopus

Servus Servorum Dei.

Ad perpetuam rei memoriam.

Si qua est in universo orbe christiano ecclesia, quae peculiarem Apostolicae Sedis curam providentiamque mereatur, ea sane est Anglorum ecclesia; quam quidem a Sancto Eleutherio felicibus apud Britannos initiis adauctam ac deinde a Gregorio magno per apostolicos viros feliciter constabilitam innumerabiles prope filii deinceps nobilitarunt vel vitae sanctimonia illustres, vel fortiter appetita pro Christo morte praeclarissimi. Id Nos Nobiscum animo reputantes, qui sane non minus benevolentiae studium erga Anglorum ecclesiam fovemus, ecclesiasticam ibi hierarchiam, quae hodie, postquam restituta est, una tantum provincia continetur, melius componere statuimus atque illa addere quae in magnum animarum bonum reique catholicae incrementum facile cederent, nempe duas novas ecclesiasticas provincias constituere decrevimus.

Hisce itaque Nostris litteris novas ecclesiasticas provincias *Birmingamiensem* et *Liverpolitana*m constituimus. Tres propterea in posterum ecclesiasticae provinciae in Anglia erunt: *Westmonasteriensis*, cui suffragabuntur ecclesiae Northamthoniensis, Nottingamensis, Portusmutensis et Southwarcensis, prout antea; *Birmingamiensis*, cui suffraganeae erunt ecclesiae Cliftonensis, Menevensis, Neoportensis, Plymutensis et Salopiensis; *Liverpolitana* denique, quae suffraganeas habebit ecclesias Hagulstadensem-Novocastrensem, Loildensem, Medioburgensem et Salfordensem. Insuper Archiepiscopo *Westmonasteriensi* pro tempore exsistenti novae quaedam accedent ad regiminis actionisque unitatem servandam praerogativae quae tribus hisce capitibus continentur, nempe: 1.^o Praeses ipse erit perpetuus collationum episcopalium totius Angliae et Cambriae; ob eamque rem ipsius erit conventus indicare eisque praeesse iuxta normas in Italia et alibi vigentes; 2.^o Primo gaudebit loco super aliis duobus Archiepiscopis nec non pallii et cathedrae usu atque praeferendae crucis privilegio in universa Anglia et Cambria; 3.^o denique totius Ordinis Episcoporum Angliae et Cambriae regionis personam ipse geret coram suprema civili potestate, semper tamen auditis omnibus Episcopis quorum maioris partis sententias sequi debet. *Birmingamiensis* autem et *Liverpolitani* Archiepiscopi iisdem prorsus gaudebunt privilegiis et iuribus, quibus in catholica ecclesia coeteri Metropolitanii pollent. Speciali autem ex gratia atque in maioris Nostrae benevolentiae signum benigne indulgemus, ut his ipsis Nostris litteris, quibus novae provinciae eriguntur, Revmi Eduardus Ilsley hucusque Birmingamiensis Episcopus et Thomas Whiteside hactenus Liverpoolitanus Episcopus earumdem sedium ad metropoliticum ius evectarum Archiepiscopi sint absque alia ulla Apostolicarum litterarum expeditione. Ad horum omnium autem executionem Rmum Franciscum Bourne, hodie Archiepiscopum Westmonasteriensem, deputamus, qui adimpleti mandati sui postea testimonium et exemplar ad Sacram Congregationem Consistorialem transmittet.

Porro in hac nova Angliae dioecesium constitutione quaedam alia pro opportunitate, seu prout experientia animarumque bonum suggererit, ulterius statuenda Nobis reservavi-

mus. Sed quae hisce litteris in praesens statuuntur, satis valere nunc ad rei catholicae in Anglia utilitatem atque incrementum censemus, bona spe confisi fore, ut quod heic humano peragitur ministerio, Deus Omnipotens perficiat ac solidet; atque inde fiat, ut in Anglia nobilissima sanctorum altrice vetera sanctitatis exempla felicius instaurentur.

Haec vero edicimus et sancimus, decernentes has Nostras litteras validas et efficaces semper esse ac fore, non obstantibus constitutionibus et ordinationibus Apostolicis generalibus et specialibus, ceterisque quibusvis in contrarium facientibus.

Datum Romae, apud Sanctum Petrum, anno Incarnationis Dominicae millesimo nongentesimo undecimo, v Kalendas novembres, Pontificatus Nostri anno nono.

A. Card. AGLIARDI,
S. R. E. Cancellarius.

C. Card. DE LAI,
S. C. Consistorialis Secretarius.

VISA

Loco * Plumbi.

M. RIGGI C. A., Not.

Reg. in Canc. Ap. N. 570.

II.

MOTU PROPRIO DE TRAHENTIBUS CLERICOS AD TRIBUNALIA IUDICUM LAICORUM.

Quantavis diligentia adhibeatur in condendis legibus, saepe non licet dubitationem praecaveri omnem, quae deinceps ex earum callida interpretatione queat exsistere. Aliquando autem iurisperitorum, qui ad rimandam naturam vimque legis accesserint, tam diversae inter se sunt sententiae, ut quid sit lege constitutum, non aliter constare, nisi per authenticam declarationem, possit.

Id quod videmus contigisse, postquam Constitutio *Apostolicae Sedis* promulgata est, qua Censurae latae sententiae limitantur. Etenim inter scriptores, qui in eam Constitutionem commentaria confecerunt, magna orta est de ipsius Capite VII controversia; utrum verbo *Cogentes* legislatores personaeque publicae tantummodo, an etiam homines privati significantur, qui iudicem laicum, ad eum provocando actionemve instituendo, cogant, ut ad suum tribunal clericum trahat.

Quid valeret quidem hoc Caput, semel atque iterum Congregatio Sancti Officii declaravit.—Nunc vero in hac tempo-

rum iniquitate, cum ecclesiasticae immunitatis adeo nulla solet haberi ratio, ut non modo Clerici et Presbyteri, sed Episcopi etiam ipsique S. R. E. Cardinales in iudicium laicorum deducantur, omnino res postulat a Nobis, ut quos a tam sacrilege facinore non deterret culpa gravitas, eosdem poenae severitate in officio contineamus. Itaque hoc Nos Motu Proprio statuimus atque edicimus: quicumque privatorum, laici sacrive ordinis, mares feminaeve, personas quasvis ecclesiasticas, sive in criminali causa sive in civili, nullo potestatis ecclesiasticae permissu, ad tribunal laicorum vocent, ibique adesse publice compellant, eos etiam omnes in Excommunicationem latae sententiae speciali modo Romano Pontifici reservatam incurrere.

Quod autem his litteris sancitum est, firmum ratumque esse volumus, contrariis quibusvis non obstantibus.

Datum Romae, apud S. Petrum, die IX mensis Octobris MCMXI, Pontificatus Nostri anno nono.

PIUS PP. X.

III.

EPISTOLA AD RR. PP. DD. ARCHIEPISCOPOS ET EPISCOPOS
CANADENSES, POST PERACTUM FELICITER CONCILIUM
PLENARIUM.

Venerabiles Fratres, salutem et apostolicam benedictionem. Missam a vobis communem epistolam, cum primum ecclesiarum vestrarum Concilium Plenarium sollemnibus concluderetis caerimoniis, existimare debetis accidisse Nobis vehementer gratam, tametsi hoc intervallo nihil vicissim litterarum a Nobis accepistis: nunc enim, postquam huius Apostolicae Sedis iudicio acta eius Concilii recognita et probata sunt, maturum putavimus vobis, Venerabiles Fratres, gratulando rescribere. —Equidem ecclesiam Canadensem quanto opere diligamus quamque habeamus caram, satis iam videmur declarasse, cum celeberrimus conventus Marianopoli actus est in honorem sacratissimae Eucharistiae, itemque per sollemnia saecularia ob memoriam conditae Quebecensis urbis. Pariter autem constat caritatem eiusmodi in Nostris quoque Decessoribus fuisse perpetuam. Profecto, ut ista ecclesia sensim ad hanc amplitudinem perveniret, multiplici factum est causa, nimirum et prudentia hominum clarissimorum, qui primi auctores eius fuerunt, et virtute eorum qui vitam ipsam pro ea profude-

runt, et Cleri utriusque sedulitate, et sacrorum antistitum qui eam ex ordine gubernarunt, diligentia et cura: sed in primis ad id valuit gratia paternumque studium Pontificum Romanorum, qui quidem in omni varietate temporum ei adesse eandemque in maius provehere non destiterunt. Hinc illa exstitere arctissima amoris vincula, quae vos omnes Apostolicae Sedi coniunctos tenent, quaeque quum Cleri ac populi inter ipsos et cum Episcopis suis coniunctionem confirment, magnum rebus vestris incrementum roboris afferunt. Nec silentio praetereundi sunt, qui civitati praesunt; quorum vel aequitas vel sapientia sane est commendabilis, quod non, ut fere fit, sacram potestatem odiose coangustent, sed omnem ei libertatem muneris permittant: quo enim largius benefica vis religionis in vitas hominum influxerit, eo etiam melius prosperitati rei publicae consultum fuerit. — Iam vero ad refovendos christianos spiritus in istis regionibus, ad actuosam bonorum virtutem acuendam, denique ad vires quodam modo reficiendas ecclesiae Canadensis optimam vos rationem ini-visse videmini, cum Plenarium celebrastis Concilium: cuius quidem Nos prospero laetoque exitu vobis plurimum ex animo gratulamur. Etenim illa Nobis magnae fuerunt voluptati, quod Quebecenses cives—quae urbs illustris iure delecta est Concilii sedes, cum christianam sapientiam primum acceptam longe lateque inter Canadenses diffuderit—vos, quotquot conveneratis Patres, summo studio maximisque honoribus et laetitiiis prosecuti sunt; quod vobis et eximio viro praesertim, qui Personam Nostram gerebat ut Delegatus Apostolicus, magistratus publici honestissimas observantiae significationes dederunt; quod maxime inter vos, cum ancipites difficilesque causae in consultationem venerint, tamen summa semper animorum fuit consensio.—Quae autem communiter a vobis consulta et decreta sunt, certo scimus praeclaros utilitatis latura esse fructus, modo iis rite obtemperetur, quod futurum confidimus. Etsi vero quid pro his temporibus potissime sit opus facto, ipsi per vos videtis, idque non solum deliberando spectastis, sed etiam per Synodales Litteras Clerum populumque admonuistis, tamen quaedam sunt, quae Nobis videntur singularem a vobis diligentiam requirere.

Itaque primum volumus, prudenter vos quidem sed perseveranter detis operam, ut quaecumque etiamnum insident

sententiarum discrepantiae inter catholicos propter generis et linguae discrimina, eae funditus tollantur. Nihil enim tam decet homines eiusdem fidei eiusdemque gregis, quam concordibus omnino inter se esse animis; nihilque hac est concordia magis necessarium ad religiosam rem in ista regionum immensitate promovendam.—Deinde, omnes hortari catholicos ne cessetis, ut sese non modo privatim, sed publice etiam tales exhibeant. Neque enim licebit, quod laboramus, *omnia*, quantum potest, *instaurare in Christo*, nisi, praeter mores singulorum domesticamque societatem, civilia quoque instituta spiritus Christi pervaserit.—Ad hanc rem quoniam prorsus necesse est christianae praecepta sapientiae vulgo esse cognita, idcirco vobis, Venerabiles Fratres, ceterisque omnibus, quorum est procuratio animarum, attente vigilandum erit, ne in scholis elementorum unquam de religione institutio desideretur, verum quotidie ad certas horas habeatur, et quidem ita, ut pueri cum sinceram notitiam, tum amorem Ecclesiae matris et caelestium doctrinarum, quas illa tradit, imbibant. In ephebeis vero et in athenaeis catholicis altius debent studio religionis erudiri adolescentes, quo fiat, ut deinceps nec periculose versentur cum civibus acatholicis, et praeiudicatas quoque opiniones, quae lumini evangelicae sapientiae officiunt, eorum animis possint disputando detrahere.—Atque hoc est, quod postremo cupimus maximae esse vobis curae, ut qui nobiscum de fide dissident, eos, revocatos ab errore, da Ecclesiae complexum invitetis. Sacrorum enim pastorum est non modo oves, quae congregatae sunt, custodire, sed etiam devias reducere. Huiusmodi cum sint acatholici Canadenses, iique magnam partem, conscientiae bonae, diligenter eis opus est, oblata veritatis luce, aditum ad unicum ovile Iesu Christi patefacere et munire. Id autem ut certa quadam et stabili ratione fiat, vos, de animarum salute tam sollicitos, studiose daturos operam pro certo habemus.

Auspiciem vero divinorum munerum et praecipuae Nostrae benevolentiae testem, vobis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die x mensis Iulii anno MCMXI, Pontificatus Nostri octavo.

PIUS PP. X.

IV.

EPISTOLA AD CLAROS VIROS BALFOUR OF BURLEIGH, ROSEBERRY, IACOBUM DONALDSON, MODERATORES UNIVERSITATIS STUDIORUM SANCTI ANDREAE IN SCOTIA, DE SOLLEMNIBUS OB ANNUM D AB INSTITUTA UNIVERSITATE.

Clari viri, salutem. — Quum quingentesimo natali istius Academiae celebrando festos solemnesque dies nuper indiceretis in mensem Septembrem proximum, recte existimastis non alienam debere esse a vestra societate laetitiae hanc Apostolicam Sedem, cuius auctoritate id sit illustre doctrinarum domicilium constitutum. Itaque in primis curae vobis habuistis per communem epistolam, plenam officii, Nos impense rogare, ut saecularia illa sollemnia participare vellemus. Equidem libentissime facturi sumus, ut huic obsequamur voto; vobisque pro vestra erga Nos humanitate singulares gratias agimus. Deum vero suppliciter precamur, ut et studiis vestris lumine sapientiae suae semper adsit, et vos, qui decessores Nostros, bene de ista Academia meritos, tam pia memoria colitis, perfecta Nobiscum caritate coniungat.

Datum Romae apud S. Petrum, die x mensis Iulii MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII (SECTIO INDULGENTIARUM).

SANANTUR IRRITAE ERECTIONES S. VIAE CRUCIS.

Beatissime Pater,

Fr. Bonaventura Marrani, Procurator Generalis Ordinis Fratrum Minorum, praevio Sacrorum Tuorum Pedum osculo, humillime implorat, ut de Apostolicae potestatis plenitudine sanentur, ob conditionum requisitarum defectum, non semel nullae et irritae erectiones Stationum Viae Crucis Domini Nostri Iesu Christi, quae sive in Ecclesiis sive in Oratoriis tam publicis quam privatis, sive in aliis locis ad hanc usque diem sunt peractae; ne secus fideles pientissimi qui Dominicam Passionem in eodem exercitio contemplantur, Indulgentiis huiusmodi exercitationi per Romanos Pontifices additis priventur.

Et Deus etc.

Die 27 Iulii 1911.

SS.mus D. N. Pius Divina Providentia PP. X, per facultates R. P. D. Adessori S. Officii, impertitas, benigne annuit pro gratia petita sanationis. Contrariis quibuscumque non obstantibus.

L. * S.

ALOYSIUS GIAMBENE, *Sub. pro Indulg.*

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X the following appointments are made:

26 October, 1911. The Very Rev. Joseph A. Connolly, Vicar General of the Archdiocese of St. Louis, Domestic Prelate.

The Very Rev. Otto J. S. Hoog, Vicar General of the Archdiocese of St. Louis, Domestic Prelate.

27 October, 1911. The Right Rev. Fr. Denis Schuler, recently Minister General of the Friars Minor, of the Leonine Union, becomes titular Archbishop of Nazianzen.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. By an Apostolic Constitution Pope Pius X raises Birmingham and Liverpool to archdioceses, and divides the new ecclesiastical hierarchy of England and Wales into three provinces—Westminster, Birmingham, and Liverpool.

2. Motu Proprio making it a case of excommunication to bring a cleric before civil courts.

3. Letter to the Archbishops and Bishops of Canada felicitating them on their recent Plenary Council.

4. Letter to Lord Balfour of Burleigh, Lord Rosebery, and James Donaldson, directors of St. Andrew's University, Scotland, on the occasion of the University's five-hundredth anniversary.

HOLY OFFICE (Section of Indulgences) grants sanation for irregularities that may have crept into the erection of Stations of the Cross.

ROMAN CURIA gives list of recent Pontifical nominations.

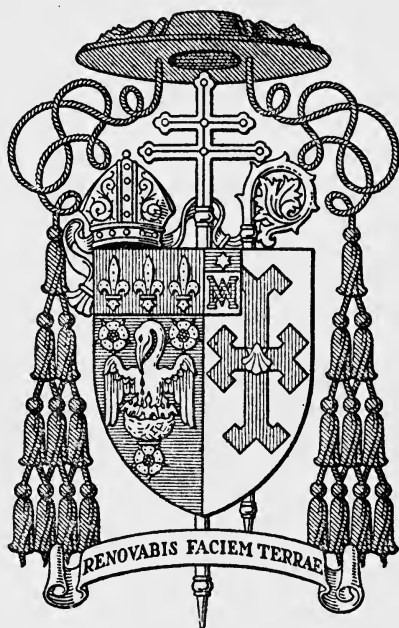
SOME RECENT EPISCOPAL ARMS.

ARMS OF THE ARCHBISHOP OF NEW ORLEANS.

Impaled.¹ Dexter: Azure, a pelican in her piety argent between three medlar-flowers or, on a chief gules three fleurs-de-lis or (See of New Orleans). Sinister: Argent, a cross-mill-rind gules charged with an escallop of the field; a canton of the Society of Mary (Blenk). The dexter impalement is based upon the arms of Orléans in France, which are: Gules, three "fleurs-de-néflie" or; a chief of France. That is to say, the field, or background, is red with three golden flowers of the medlar tree upon it, while the upper third, or "chief", of the shield is blue charged with the three

¹ "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's right and left.

gold lilies of France. This "Chief of France" was characteristic of the "bonnes villes", and was a special concession of honor granted by the sovereign and highly prized by the municipalities. There are two reasons which prevent us from using these old Orléans arms unaltered for New Orleans. First, the universal law against infringement on pre-existing heraldic rights, and secondly the rule promulgated under the Edict of 1696, which rigidly prohibits the heraldic use of a gold fleur-de-lis upon a blue background by any individual



or corporation without express royal warrant (a rule too often ignored by contemporary designers of French episcopal heraldry). This warrant which old Orléans has, New Orleans obviously is unable to obtain. I have therefore "differenced" the arms by transposing the colors of the field and the chief, making our new field blue and our new chief red: the "new" Orleans coat now does not confuse itself with that of old Orléans, nor does it violate the rule concerning the fleurs-de-lis, and yet the composition clearly indicates a relationship to the more ancient original. Finally, the arms

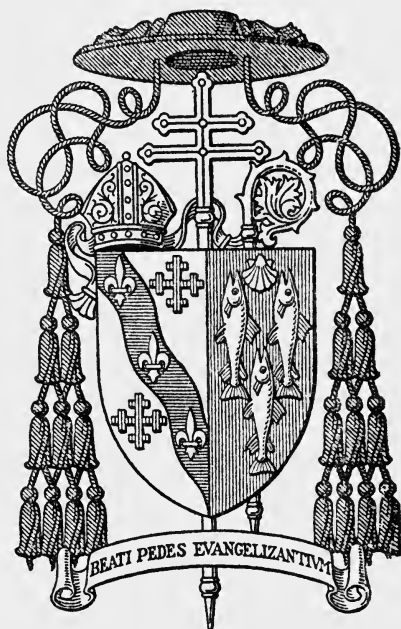
of the See are even more markedly differenced by the addition of the pelican, which appears on the seal of Louisiana. It is a happy chance that this beautifully appropriate emblem enables us not only to perpetuate in the diocesan arms the piety of the State seal, but also to symbolize the Catholic Church in the most adequate manner.

In the personal impalement, His Grace the Archbishop desired simply to express his origin, his faith, and his affiliation in religion. The peculiar form of cross called the "cross-mill-rind" or "cross-miller" was chosen because His Grace's forbears, in Bavaria, followed for generations the calling of millers. The escallop shell is, of course, the emblem of St. James, the Archbishop's Patron. Nothing could be more dignified than the spirit underlying the assumption, or more in harmony with the simple directness of heraldry at its best period. And following the practice of Marist prelates, the arms of the Society appear in a "canton", or small square, placed in the upper dexter corner of the prelate's personal coat. These arms, like those of many of the Societies and Orders, have differed at various times in minor details. The form here given is not only the one which most commends itself to an exacting herald, but is also the one which the local Marists themselves prefer and have asked me to adopt, in the hope that the use in this country may eventually become uniform.

ARMS OF THE ARCHBISHOP OF DUBUQUE.

Impaled. Dexter: Argent, on a bend wavy azure, between two crosses—crosslet gules, three fleurs-de-lis paleways of the field (See of Dubuque). Sinister: Gules, three salmon hauriant argent, in chief an escallop of the same (Keane). In devising the arms for the See it was a matter of regret to me that I was unable to determine what were the arms, if any, of the French pioneer of this name. A number of these early explorers were "gentleman adventurers" and as such undoubtedly armigerous; but if their heraldry has been recorded, it is in many cases far from accessible to the average American student. The only Dubuque coat known to me is that given by Rietstap, under "Dubucq", as belonging to families settled in La Rochelle, Normandy, and Martinique:

Argent, a bend azure (a blue diagonal stripe on a silver shield). The pioneer may or may not have belonged to this stock; but the simple shield nevertheless affords an interesting starting-point. In studying the topography of the archdiocese one is at once struck by the fact that the Mississippi River at Dubuque flows southeast, and the numerous tributaries which irrigate the territory flow with scarcely an exception in the same direction. If, now, this diagonal "bend" of blue be made "wavy" in outline (the heraldic conven-

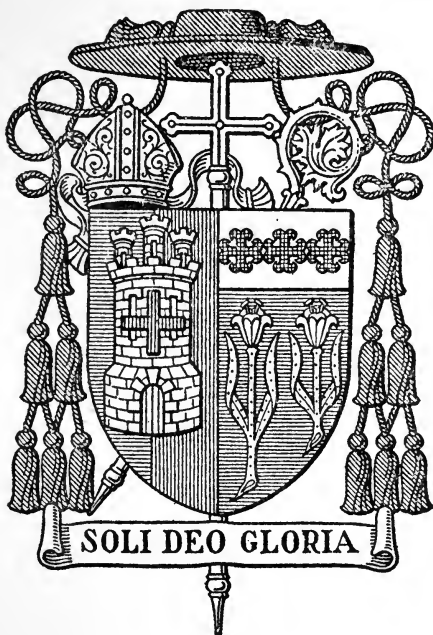


tion for water), it may be made to indicate a salient physical fact of the archdiocese. The heraldic river, then, runs southeast through a silver field, and on each side I have placed the Cross of our Faith in the form known as the "cross-crosslet". This variety is the one perhaps most frequently found on crusading and feudal shields when more than one small and detached cross is to be used. I have furthermore marked the river with three silver fleurs-de-lis (the reason for avoiding gold on blue has already been explained), for the introduction of Christianity in this region dates from the advent of

the devoted French missionaries who came down the Mississippi. Finally, the three French lilies always suggest, to the herald at least, the Blessed Trinity—although in no sense an actual emblem—when it is remembered that the lilies on the royal shield, originally of an indeterminate number, were reduced to three by Charles V distinctly to honor in their number the Blessed Trinity. The personal impalement of the Archbishop shows the family arms of the Keanes with the escallop of St. James, his Grace's Patron, as a "brisure".

ARMS OF THE BISHOP OF TOLEDO.

Impaled. Dexter: Per pale azure and gules, a tower triply-turretted, the central turret the tallest, argent, charged with a

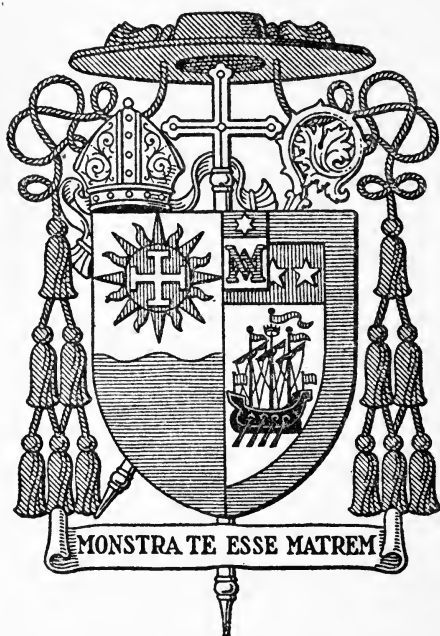


cross-humetty of the second (See of Toledo). Sinister: azure, two lilies argent leaved and stalked or; on a chief of the second three crosses-ancrées sable (Schrembs). The arms of the See are based upon those of Toledo in Spain, which bears this silver tower on a plain red field. By changing the field to one half of blue and half of red I have suffi-

ciently differenced the arms from the original, and have effected, in conjunction with the silver tower, a combination of red, white, and blue—a new and distinctively American Toledo coat. And the tower I have marked with a red cross to indicate that the new Toledo is to be ever a Catholic stronghold. The personal impalement shows the arms of Bishop Schrembs which he adopted at his consecration as Auxiliary of Grand Rapids. These beautiful arms, which were designed by the Rev. J. A. Nainfa, S.S., show the prelate's devotion to St. Joseph, through the lilies, and to St. Benedict, through the black crosses on silver in this peculiar, anchor-armed form. The field and the chief, moreover, are in the Bavarian blue and silver of the Bishop's fatherland.

ARMS OF THE BISHOP OF NATCHEZ.

Impaled. Dexter: Per fess wavy argent and azure, in chief a sun gules charged with a cross-potent of the first (See



of Natchez). Sinister: Argent, a galley of three masts, her sails furled and oars in action sable, flags gules; on a chief

of the last three stars of five points of the field; the whole within a bordure dimidiated azure; over all a canton of the Society of Mary (Gunn). The See of Natchez embraces the State of Mississippi ("Father of Waters") which is sufficiently indicated by the wavy mass of blue in the lower half of the impalement. The State, it should be noted, has no distinctive heraldy of its own. To express "Natchez" heraldically is less easy, as the name itself, etymologically, affords little basis for a symbol. The Natchez Indians, however, were worshippers of the sun, believing their heroes and chiefs to be descended from this luminary. The heraldic sun may therefore readily be used to express this in a somewhat totemistic fashion; and the symbol may be transformed and Catholicized by the superimposition of a cross. Here I have used the form called "potent"—the form of the large cross on the arms of the Kingdom of Jerusalem. The personal impalement of the Bishop shows the arms of the Gunns of Sutherland, with a single slight modification of the chief, and the addition of the Marist canton.

PIERRE DE CHAIGNON LA ROSE.

LEAGUE OF PRAYER IN BEHALF OF THE CLERGY.

We are asked to express our opinion regarding a movement on the part of some devout lay persons who are urging the propagation of a "League of Prayer for Priests," which was started many years ago and obtained the sanction of Pope Pius IX in 1874. The appeal for personal membership comes in the following form (from which we omit the signature as well as the name of the pastor to whom it is addressed), and is accompanied by a letter setting forth in detail the growing disrespect of Catholics for their priests, etc., (which we also omit).

TO THE PROVINCIAL.

Since a League of Prayer "in behalf of the Clergy", established and approved by our Holy Father, Pius IX, 11 October, 1874, evidently has not been employed, it is our desire to frame this League in a manner that will cause the laity to assist gladly in spreading it and multiplying its members.

In order to do this, we consider it best to organize a personal membership, each member to pay annual dues not to exceed one dollar.

That each member say some daily prayer, recommended by his Grace, for the intention of this League.

We wish to appoint Promoters in each parish. With the money collected from the members, we wish to have a daily Mass said for the living clergy of the world; a monthly Mass for the souls of the clergy departed; one Mass each week for the members, and two Masses each month for the promoters.

In this way every one interested will gain a spiritual benefit, which will help them to work with zeal for the cause. In connexion with this we are very desirous of having daily prayers in our parish schools for the clergy. We desire also that the Sisters or Teachers in our parish schools occasionally explain the object of this prayer, that it may make a right impression on their minds.

In this way we hope to educate the rising generation to have proper respect and charity for the clergy, and be ever ready to defend them in time of need.

Hoping these suggestions may meet with your approval, we are in faith and humility.

Yours obediently,

N. N.

There can be no doubt of the value of prayer for priests, nor of the value of a league instituted for the express purpose of fostering prayer for the clergy. Nor should we doubt the excellent motives that induce zealous Catholic ladies to propagate a league of this kind, especially when the Ordinary as well as the Sovereign Pontiff has encouraged it.

But we question the wisdom of the method suggested in the above appeal. It leaves the impression that there is something exceptionally wrong with our clergy, that they need to be especially defended by the laity, that their conduct and their teaching do not suffice to inculcate in the rising generation proper respect and charity for their person and calling, and that there is no provision among them for having Masses offered for themselves or their dead. We have heard of a colored convert who, wishing to become a Sunday-school teacher, attended the Bible lessons given by the parish priest as part of the preparation required of the catechists. When for the first time she heard the parable of the Good Samaritan telling how the priest passed by the sick man on the road, she promptly protested that no priest would do such a thing. The

pastor quieted her misapprehensions by telling her that this was not a Catholic but a Jewish priest. Later on he learned that the new convert had misunderstood his correction and was teaching the children that the priest of the parable was a "Jesuit" priest. Some such notion might get into the heads of our children if the teachers were to explain all the motives that should urge a good Christian to pray for priests.

Let good people pray for the Church, that is for her Pontiff and her priests; and let them do so with all possible devotion and love, because it is a duty as much as is eating or drinking, to which people have at times to be urged. Union too is desirable in this as in other good movements; but special missionary efforts, and membership fees, and propaganda among children are not desirable. Let them be taught to pray that the Church may be supplied with worthy ministers. This is more effective unto edification than to teach them that there are priests who forfeit the respect of men and need to be converted, or that being worthy they cannot conciliate the respect due to their calling unless we obtain for them this respect by a league of prayer and by contributions for Masses.

While therefore we are not to be understood as disapproving of prayer for anybody by anybody, whatever the motive or manner, we would add this limitation—that it does not seem wise to adopt a method that is apt to create false impressions to the detriment of charity or good sense.

There may of course arise at all times special needs which would justify special calls for united prayer for the clergy of a locality or country, but the normal attitude of the faithful who take part in the daily liturgy of the Church is one of prayer for the priests as for themselves; and priests themselves offer daily sacrifice for their own integrity and for their dead brethren. They have a special fruit in every Mass which they offer even for others; they have everywhere leagues in which they pledge themselves to offer Masses for their deceased brother priests. It may be noticed that this particular league of laymen to promote prayer for the clergy is not to be found in the *Raccolta*, whilst there are prayers, specially indulgenced for the same purpose, inserted without comment.

THE CATHOLIC MISSION AT THE UNIVERSITY OF WISCONSIN.

(Communicated.)

According to statistics published by the Catholic Educational Association fully ten thousand Catholic students attend the various non-Catholic colleges and universities scattered throughout the country. What is the Church doing for them?

It is futile to argue that these young people are sufficiently provided for by the various parishes which exist in university towns. Even under the most favorable circumstances the parishes can give them merely incidental attention, whereas the Church has always insisted that *special spiritual* care is due to the young. In fact that objection needs only to be raised to be refuted, for our whole elaborate Catholic educational system is based on the principle that the young need special spiritual care and protection. Only a few years ago the Holy See ordered the bishops to take special steps for the purpose of "teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion".

To argue that the Catholic students should be induced to leave the secular college and universities and to enter Catholic institutions, is to advocate something that is impracticable to the point of being morally impossible. The same reasons that have brought Catholic students to the secular institutions will keep them there, and these reasons are to be found in the splendid equipment, the giving of courses that no Catholic college has the means to offer, the prestige of State university degrees, the free tuition, the proximity to home, and the other material advantages of the secular institutions.

In a paper read before the Catholic Educational Association, 1906, Father Francis B. Cassilly, S.J., a prominent Catholic educator, answers an objection as follows:

No one should argue that by taking special interest in these students we should seem to be putting the seal of approval on state university education, and so open wide its doors to all Catholics. Certainly, when a pastor establishes special instruction classes for children who attend the public school, he does not thereby sanction public school education; he is merely doing his best to counteract

its evil effects. Again, when a chaplain is appointed to look after the needs of Catholics in Protestant hospitals and similar institutions, does that put the approval of the Church on these institutions, and on the manner in which they are conducted? Not necessarily.

The Church in all such cases acts like a good mother. She sees an evil and if she cannot remove it radically, she strives to the best of her ability to palliate it, to minimize its evil results. . . . Our Catholic institutions will probably have to continue, as in the past, to supply our Catholic leaders of thought, but without detriment to our own noble institutions of learning, it would seem that energetic and prudent action by Catholics toward relieving the situation (at our secular universities), would go far to stop one great source of leakage in the Church to-day.

There are no doubt various methods by which something may be done for the spiritual care and protection of Catholic students attending the secular institutions. Just what is to be done depends largely upon local conditions. By way of illustration the writer begs leave to outline the plan which has been carried out in behalf of the from four to five hundred Catholic students attending the University of Wisconsin at Madison.

In October, 1906, the writer was appointed their chaplain and empowered to establish a permanent mission. It was found undesirable to organize the students into a parish. In lieu thereof a special corporation was formed by the Catholic Bishop of Wisconsin and about thirty Catholic alumni. In its purpose, scope and achievement the institution is described by Archbishop Messmer as follows:

St. Paul's University Chapel is a religious and educational corporation chartered under the laws of the State of Wisconsin. Its purpose and design is to be an agent in the hands of the Church to preserve and fortify the faith in the Catholic student of the University of Wisconsin. It brings the students into more direct and constant contact with the Church. It supports a chaplain who conducts regular and special religious services, supervises the religious instruction of the students, and promotes their closer social intercourse. It has provided the site and buildings which are the home and centre of all these activities. In short, this corporation may be regarded as a Catholic "college" attached by the Church to the University of Wisconsin.

Sixty-five thousand dollars represents the amount of money thus far invested in the corporation. The chaplain toured the State for subscriptions and secured about thirty-three thousand dollars from individual Catholics. The Knights of Columbus contributed about \$3,400; the Catholic Order of Foresters about \$800; the students over \$800, and the collections taken up in the churches by order of the Bishops of the State netted \$8,000. A mortgage of twenty thousand dollars temporarily covers the balance.

Do the Wisconsin University authorities welcome or antagonize such a movement? Realizing, as they do, the influence of religious training on the character of the students, they openly endorse it. Mr. Charles R. Van Hise, President of the University of Wisconsin, said in a public address: "Religious instruction in the University of Wisconsin is impossible under our state constitution, therefore, the practical question to consider is, what shall be done under the existing circumstances. My answer is to urge each church to take up religious work and to provide a minister and building for the students belonging to it, for there are large groups of students who do not have the advantage of the social and religious facilities recently provided by the Y. M. C. A. and the Y. W. C. A."

The Church keeps in mind the temporal as well as the eternal fitness of things. If a Catholic chapel or hall is to be built at a secular university, the location must be one of the best, and the buildings must be in harmony with the surroundings. Rightly or wrongly, the young people admire and appreciate something that has "tone." Our buildings are worthy of their splendid surroundings. The beautiful chapel built of Bedford limestone in the Tudor-Gothic style excites the admiration of all who see it. A hall and reading rooms are in the annex.

H. C. HENGELL.

Madison, Wisconsin.

A CATHOLIC CONTRIBUTOR TO THE "ENCYCLOPÆDIA BRITANNICA."

(Communicated.)

The Tablet (London) of 18 November, under the heading "The Encyclopædia Britannica", has the following: "A correspondent favors us with the following list of more than two hundred articles on subjects connected with Religion and Church History, contributed by Catholics to the Eleventh Edition of the *Encyclopædia Britannica*." The list of articles is given. Among these are three by Baron Friedrich von Hügel, on "John the Apostle," "Gospel of John," and "Loisy." Lest any reader assume that the article on the Gospel of St. John represents orthodox views it is well to point out the following:

In its decision of 29 May, 1907, the Biblical Commission decreed that it is demonstrated by solid historical argument that John the Apostle and none else is the author of the fourth Gospel. On 18 November, 1907, Pius X decreed by *Motu Proprio*, *Praestantia Scripturae*, that this and all other decisions of the Commission were binding in conscience. Hence no Catholic worthy of the name, no Catholic worthy to teach the Catholic laity, no Catholic worthy the recommendation of the *Tablet* will disagree in print with the aforesaid decision of the Biblical Commission. To profess to be a sincere Catholic and at the same time to disagree in print with the Holy Father and his Biblical Commission were to assume in matters Catholic a Protean form not unknown to Modernism. Does Baron von Hügel disagree with this decision? He does, and that most clearly. In his article on Loisy, he shows knowledge of the above decision. In his article on the Gospel of St. John, he writes: "The reasons against the author being John the Zebedæan or any other eyewitness of Jesus' earthly life have accumulated to a *practical demonstration*" . . . "John the Presbyter, the eleven being all dead, wrote the book of Revelation (its more ancient Christian portions) say in 69 and died at Ephesus say in 100." According to Baron von Hügel therefore neither John the Apostle nor this straw-man of Eusebius, John the Presbyter, wrote the Gospel; but some other Ephesian Christian

of Judeo-Alexandrian formation; the Ephesian church officials added the appendix (110-120). The reference of the Gospel to "the disciple whom Jesus loved" is, according to the Baron, only a means taken in the appendix (John 21: 24) to win for the Gospel the authority of this much mooted John the Presbyter. "To attribute this Gospel to him, as is done here, would not violate the literary ethics of those times."

We ask: Would such deception violate the literary ethics of the Author of Holy Writ?

In the same decree the Biblical Commission decides that Catholics may not in conscience hold that "the facts narrated in the fourth Gospel have been either entirely or in part made up as allegories or doctrinal symbols." Indeed, the Holy Father, by approving *in forma specifica* the decree of the Holy Office "Lamentabili" (3 July, 1907), condemned the Modernistic error that "the narrations of John are not really history but a mystical contemplation of the Gospel, the spoken words set down in that Gospel are theological meditations on the mystery of salvation but are destitute of historical truth".

Does von Hügel agree with the Holy Father, the Holy Office, and the Biblical Commission in this matter? Not at all. His article again and again runs counter to these orthodox views. In the fourth Gospel, he finds that "there is everywhere a readiness to handle traditional, largely historical, materials *with a sovereign freedom, controlled and limited by doctrinal convictions and devotional experiences alone.*" Note our italics. Only "doctrinal convictions and devotional experiences" control the handling of historical material in this Gospel; not facts of history, but facts of doctrine are presented to us. The seven great "signs" of John are all symbolical and to be interpreted not factually but doctrinally. Three of these "signs" (the author seems afraid to write *miracles*) John shares with the Synoptists. The first, the cure of the ruler's son, is "transformed almost beyond recognition", and cannot therefore be looked upon as fact-narrative. The second and third, the walking on the waters and the multiplication of the loaves, are only types and not fact-narratives at all. The four purely Johannine signs von Hügel interprets as "profoundly symbolical." True, the cures of the paralytic (5: 1-6) and of the man born blind

(9: 1-34) "are based upon actual occurrences"; "yet here they do but picture our Lord's spiritual work in the human soul achieved through Christian history". "The raising of Lazarus, in appearance a massive, definitely localized historical fact, requires a similar interpretation, unless we would, in favor of the direct historicity of a story peculiar to a *profoundly allegorical treatise*, ruin the historical trustworthiness of the largely historical Synoptists in precisely their most complete and verisimilar part". "The book's method and form are *pervadingly allegorical*; its instinct and aim are *profoundly mystical*." "The fourth Gospel is the noblest instance of this kind of literature (the allegorical), of which the truth depends not on the factual accuracy of the symbolizing appearances but on the truth of the ideas and experiences thus symbolized." So that, in the fourth Gospel, we have very little of the Christ of history and very much of the Modernistic Christ of dogma,—symbolizing appearances and symbolized experiences. If all this is Catholic, then Pius X and the Holy Office and the Biblical Commission must be considered to have condemned Catholic doctrine. If however, all that we have cited from von Hügel is not Catholic, then what is the meaning of this reference in the *Tablet* to Baron von Hügel's articles as coming from a "Catholic" writer of the *Britannica*?

I have limited my remarks to the article on the Gospel of St. John. Much more could be written *à propos* of the article on Loisy. Suffice it to say that it is distinctly disloyal to Pius X and the policy of the Church. How can we assume that it is a Catholic who writes: "The Church policy, as old as the times of Constantine, to crush utterly the man who brings more problems and pressure than the bulk of traditional Christians can, at the time, either digest or resist with a fair discrimination, seemed to the authorities the one means to save the very difficult situation." Again we read, "The Biblical Commission, soon enlarged so as to *swamp the original critical members*, and which had become the simple mouthpiece of its presiding cardinals, issued two decrees." This is strange language from one whom the *Tablet* leads us to infer is a sincere Catholic; strange ignorance in an educated Catholic. A glance at the *Gerarchia Cattolica* for

1911 would have shown that the Biblical Commission is made up of three members only,—the Cardinals Rampolla, Merry del Val, and Vives y Tuto. I fail to see who are the “swamped members.” None of the Cardinals has ever been accused of being “critical”. Of course, the Baron refers to the forty-two Consultors. His reference is not happy. The swamping would imply that the Consultors had a vote. They have none. They are not on the Commission at all. They are simply consulted by the Cardinals whose duty it is to see that men like Loisy do not harm the deposit of faith by their pseudo-critical spirit. The Biblical Commission looks upon the Bible first and foremost from the standpoint of the deposit of faith and not from the standpoint of philology. The Consultors, at request, bring forward the philological arguments for and against an issue; the Commission examines these arguments; but always from the analogy of the faith which it is their bounden duty to keep free from harm.

Articles recommended to the laity as the writings of a Catholic upon Biblical subjects must be such as would receive the *Imprimatur* of a bishop, were they presented to him for censorship; they must be such as would certainly escape censure by the Congregation of the Index, even if they had the *Imprimatur* of a bishop. Surely the articles in question can not be said to have been written by a Catholic in harmony with the essential spirit and doctrine of the Church on so important a subject as the Gospels.

WALTER DRUM, S.J.

ECCLESIASTICS AND SCIENCE.

Dr. James J. Walsh, Dean of the Medical School and Professor of the History of Medicine at Fordham University, had occasion recently to comment on an editorial which appeared in the *New York Times*, the writer of which calmly assumed that the Church, and of course the Popes and the higher ecclesiastics, had nothing to do with science until the modern times. Dr. Walsh says:

There was plenty of science in the past, and the Popes have always been close to it, or at least ecclesiastics have had much to do with furthering, patronizing, even discovering it.

THEODORIC, who discovered anaesthesia and antiseptics by means of wine as a dressing for wounds in the thirteenth century, and got union by first intention and boasted of it, was a bishop. We know his work not by tradition, but from his text-book. The father of modern surgery, GUY DE CHAULIAC, in the fourteenth century, was a cleric as well as a papal physician. The father of modern astronomy in the fifteenth century, REGIOMONTANUS, was a papal astronomer, and a bishop. While VESALIUS was remaking modern anatomy he was teaching, for a time, at least, at the Papal University of Bologna. COPERNICUS's great text-book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who under papal direction reformed the calendar. COLUMBUS, who discovered the circulation of the blood in the lungs, was a papal physician. CAESALPINUS, who described the circulation of the blood a generation before Harvey (it is easy to get that description in English), was his successor in the post of papal physician. Let us come to the seventeenth century. STENO, whose book laid the foundation of modern geology, was a priest and a personal friend of the Pope. MALPIGHI, whose great books on botany were published at the expense of the Royal Society of England because they were thought so much of, was a papal physician. Malpighi's name, by the way, is attached to more structures in the human body than that of any other man because of his discoveries. The first great series of text-books in science for general use in colleges and universities were issued at the Roman College by Father KIRCHER, the Jesuit who made the great Kircherian Museum at Rome. In the eighteenth century LANCISI, the father of modern clinical medicine, was a papal physician. MORGAGNI, the father of modern pathology (so hailed by Virchow), was the personal friend of four Popes and always stayed with them at the Quirinal when he visited Rome. SPALLANZANI, to whom we owe so much in biology and who is thought more of now than he was a century ago, was a priest.

It is especially amusing to have the suggestion that now for the first time, as it were, ecclesiastics are occupying themselves with things electrical. Father Diwisch was almost contemporary with Franklin in bringing down lightning from the clouds and showing its identity with electricity. Father BECCARIA was made a member of the Royal Society in England before he was forty for his discoveries in electricity in the eighteenth century. Abbé NOLLET is looked upon as one of the great electrical pioneers. The discoverer of the LEYDEN jar was a clergyman. GALVANI was a layman, but a member of the Third Order of St. Francis. VOLTA, AMPÈRE, OHM, COULOMB—these were all intimate friends of high

ecclesiastics of the Catholic Church and were encouraged in every way in their scientific work.

When a Cardinal in the modern time uses wireless telegraphy he is only taking advantage of a precious development of the heritage of science that has come to him mainly through the work and patronage of Catholic scientists and Catholic ecclesiastics in the past, so that instead of being a matter for surprise it is the most natural thing in the world.

COLORS OF FUNERAL PALLS.

In the colored plate in this number representing the priest celebrating a funeral Mass, the reader will notice perhaps with some surprise the red cover of the catafalque, whereas the present liturgy prescribes black. We anticipate questioning on this point by an explanation. The plate is an exact reproduction of a larger design found in Mr. Pugin's *Glossary of Ecclesiastical Ornament and Costume* (London, 1846). Referring to the medieval use of funeral palls, the eminent English architect says: "The Palls anciently used at the funerals of persons of distinction were of a most costly and beautiful description, frequently of velvet or cloth of gold, with embroidered imagery and heraldic devices. The colors of these palls were very various. Black was used in the sixteenth century, and perhaps earlier; but they were frequently made of red, purple, green, and blue, velvet or cloth of gold, with reference to the heraldic tinctures that were peculiar to the deceased."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

STUDY OF RELIGION.

The study of religion does not form part of Bible Study, but it is so closely connected with many Scriptural questions that practically the Biblicist cannot dispense with a knowledge of the results reached, or the theories advanced by the students of religion. Owen C. Whitehouse, of Cambridge, protests "against that Chaotic Monstrosity 'Comparative Religion'",¹ suggesting the name "Comparative Study of Religion", unless a more fitting term can be invented. He points out that religion is a concrete living reality, and that we might as well speak of 'comparative tree', or 'comparative dog', as of Comparative Religion. He rejects the implied intention of some well-meaning people that some kind of a universal jumble of religion, a *quasi* world-religious Esperanto, is to take the place of the old historic religions, furnishing us with a compound photograph of all religions. Such a universal religion appears to be the ideal religious condition of the world as implied in an article contributed by the Rev. W. Marwick, of Jamaica, to the *Expository Times*.² The writer studies the problem of "Religion at the Universal Races Congress". Though he doubts whether any such Congress could agree upon "a common Inter-racial Religion", he sympathizes with the hope expressed by one of the speakers that all the religions which include a desire to extend their influence will both contribute counsel and receive it, in the important task of selecting the *universalia* of humane ethical and social order. But passing over this question, which is a dream rather than a study of religion, we shall point out some of the more important recent publications concerning religion both in its general aspect and in its relation to the Old Testament and the New.

I. General Aspect of Religion. A recent writer is not far wrong when he expresses his opinion that the Study of Re-

¹ *Expository Times*, Oct., 1911, p. 36 f.

² Oct., 1911, pp. 42 ff.

ligion is making progress by leaps and bounds, and that this feature is a distinctive characteristic of the beginning of the twentieth century. Its literature is growing in volume as well as in its scientific apprehension whether real or imaginary. The field is too large for any single writer to compass it. Hence it is rather difficult to draw a mathematical distinction between works confining themselves to the general aspect of the study of religion and those connecting this study with Old or New Testament questions; a writer's general view of the subject often leads to special glimpses into Biblical fields. But overlooking such minor digressions, we may adhere to our division for all practical purposes.

Fr. F. X. Kortleitner has written a small work on the Biblical and Patristic doctrine as to the origin of polytheism.⁸ The author investigates the causes of polytheism and the time of its origin. The work is partly connected with a former publication of the writer, entitled *De polytheismo universo*, etc., which has been discussed in a former instalment of our Bible Study. Fr. Kortleitner proves that, according to the teaching of the Bible and of the Fathers, human reason could know God, and that such a knowledge of God actually preceded the origin of polytheism. This theological proof might have been supplemented by an historical summary of the facts, but the writer did not wish to add this supplementary confirmation of his thesis. The author devotes the second part of his little work to a Biblical and Patristic study as to the time and the place of the origin of polytheism. His rejection of false interpretations of the Bible, e. g., Deut. 4: 19, is only a negative aid in the solution of his problem. Relying on his interpretation of Gen. 4: 26 and Ex. 6: 3, he arrives at the conclusion that polytheism had its origin before the Flood, but we doubt whether his interpretation will meet with general acceptance.

The reader is already acquainted with Reinach's *Orphéus*, more than 30,000 copies of which work were sold in France, and translations of which appeared in several languages. Father Lagrange drew attention to the unreliable character of the work in his booklet entitled *Quelques remarques sur*

⁸ De polytheismi origine quae sit doctrina sacrarum litterarum patrumque ecclesiae; Innsbruck 1911, Vereinsbuchhandlung.

l'Orphéus,⁴ and in his article *Les religions orientales et les origines du christianisme*.⁵ In this latter he shows that the Syrian cults, the worship of Isis, and the mysteries of Mithra had no influence on the Christian religion. The Archbishop of Versailles induced Mgr. P. Batiffol to give a series of conferences on the credibility of the Gospels in order to counteract the destructive influence of the Orphéus. The speaker dealt especially with the eighth chapter of Reinach's work entitled *Les origines chrétiennes*, and then published his discourses in book form.⁶ The successive chapters deal with the silence of Josephus, the Rabbis, and the Romans, with the Catholic Canon, St. Paul, the Author of Acts, the Gospels, the Authenticity of the Discourses of our Lord, and the Historicity of the Gospel Story. Another refutation of the Orphéus was published by J. Bricout⁷ who shows that the truthfulness of Christianity does not suffer from the results of the study of religion.

Not to mention such works as J. Henry's monograph on the Bambara tribe,⁸ and P. G. Peekel's account of the religion and the sorcery as prevailing in middle New-Mecklenburg,⁹ which furnish the raw material for the study of religion rather than deal with its problems, we must draw attention to R. Wielandt's book on the psychology of religion,¹⁰ and F. Cumont's research into the Oriental religions in the Roman paganism.¹¹ The former of these works deals with a new branch of the study of religion, and promises scientific results that may have a bearing on Biblical exegesis; the last named work is a collection of lectures delivered in the *Collège de France*, which has recently appeared in an English translation.¹² Though the writer mainly describes the inner

⁴ Paris 1910: Gabalda.

⁵ Le Correspondant 1910, July 25, 209-241.

⁶ Orphéus et l'Évangile; Paris 1911: Gabalda.

⁷ L'histoire des religions et la foi chrétienne. À propos de l'Orphéus de M. S. Reinach; Paris 1911: Bloud.

⁸ L'âme d'un peuple africain: Les Bambara, leur vie psychique, éthique, sociale, religieuse; Münster 1910: Aschendorff.

⁹ Religion und Zauberei auf dem mittleren Neu-Mecklenburg, Bismarck-Archipel, Sudsee; Münster 1910: Aschendorff.

¹⁰ Das Programm der Religionspsychologie; Tübingen 1911: Mohr.

¹¹ Die orientalischen Religionen im römischen Heidentum; Leipzig 1910: Teubner.

¹² Oriental Religions in Roman Paganism; Chicago 1911: Open Court Publishing Co.

development of paganism in the Latin world, and considers its relation to Christianity only incidentally, he conveys much information of great value to the Christian theologian. We learn here how the worship of the Phrygian Cybele, of the Egyptian Isis and Serapis, of the Syrian Ba'alim, and Persian Mithraism penetrated into and transformed Roman paganism, and thus rendered the latter susceptible of Jewish influence and facilitated the introduction of Christianity. The reader must not be misled by the writer's rhetorical exaggeration of the similarity between the reformed paganism and the incoming Christianity. It must be kept in mind that such resemblances or rather analogies do not imply the assumption that Christianity imitated the pre-existing pagan rites. Similar ideas and practices may be explained by common origin, exclusive of any borrowing.

II. The Study of Religion in its Relation to the Old Testament. The clearest and most complete summary of theories and facts pertaining to this branch of the Study of Religion may be found in a series of articles contributed by a number of specialists to the *Révue du Clergé français*: M. J. Bricout furnishes the introductory article;¹³ A. Bros studies *La religion des primitifs*;¹⁴ J. Capart writes on Egyptian religion;¹⁵ Fr. P. Dhorme, O.P., contributes a monograph on the Semites, excepting the Arabs and the Israelites;¹⁶ J. Labourt investigates the Iranian and Persian religious ideas;¹⁷ L. De la Vallée Poussin gives us a survey of the religions of India;¹⁸ H. Cordier studied Confucianism and Shintoism;¹⁹ O. Habert deals with the religion of the Greeks;²⁰ A. Baudrillart, with that of the Romans;²¹ A. Bros and O. Habert, with those of the Celtic, the Germanic, and the Slavonic races;²² J. Touzard, with the religion of Israel;²³ etc. It is clear that not all of these subjects stand in the same close relation to the Old Testament, but all of them are in some way connected with Biblical questions.

¹³ LXIV, 5-47.

¹⁵ Ibid., 257-292.

¹⁷ Ibid., 641-673.

¹⁹ Ibid., 257-273.

²¹ Ibid., 513-554.

²³ LXVI, 513-561; 642-683.

¹⁴ Ibid., 129-171.

¹⁶ Ibid., 385-419; 513-544.

¹⁸ LXV, 5-25; 129-168.

²⁰ Ibid., 385-427.

²² Ibid., 641-670.

The reader will come to understand the value of these articles, if he will compare them with other works written on the corresponding subjects. Fr. Dhorme, e. g., finds that the Assyro-Babylonian religion is Sumero-Accadian; its original form was monotheistic; its gods are grouped in three ternaries; there is no vestige of Totemism or Animism. The results or rather the theories of M. Jastrow and T. G. Pinches are quite different; it is hard to say which is their main trait, whether fancy or obscurity. Mr. Pinches²⁴ gives us "Notes on the Beliefs of the Babylonians and the Assyrians" in which he follows up the development of the gods: first, natural objects are endowed with life, and then they are deified, variously according to various towns and localities. Next, the political prominence of Babel caused Marduk to be regarded as the principal god. Finally, owing partly to political considerations, partly to philosophical speculations, a monotheising tendency showed itself, which represented all the other local gods as mere manifestations of Marduk. The pagan theology, we are told, lasted in Babylonia far into the Christian time, and the writer hopes that further excavations will prove his contention. In Assyria too, Mr. Pinches finds a compromise between polytheism and monotheism. By a dexterous mixture of theory with fact, writers on this topic become naturally very voluminous. In the fourteenth fascicle of the German revised and enlarged translations of Jastrow's work²⁵ the reader was consoled by the encouraging hope that the publication would be finished with about the sixteenth fascicle. But this vain hope was scattered in the fifteenth fascicle which shifts the end of the work to the twenty-first. However, our disappointment can be borne with equanimity, if the author is kind enough to furnish us with a good analytical index of his otherwise unmanageable production.

Quite a number of writers touch upon the development of religion in Palestine. D. D. Luckenbill²⁶ considers ancestor worship as the starting-point of Palestinian religion. He describes the usual proofs for the religious views of primi-

²⁴ Expository Times, XXII, 163-167.

²⁵ Die Religion Babyloniens und Assyriens; Giessen, Töpelmann.

²⁶ The Early Religion of Palestine; Biblical World, XXV, 296-308; 368-379.

tive times; sepulchres, stone altars, human sacrifice, amulets, steles, dolmens, etc. The writer denies that Babylonian influence made itself felt in Palestine long before that of Egypt. Only in the Assyrian times was there any considerable influence from the East in the Palestinian regions. This view is based merely on general considerations, but they seem to be valid against pan-Babelism.—M. A. Loisy's theories on the religion of Israel are still kept alive. In 1910, there appeared an English translation of the work,²⁷ and an authorized Italian version.²⁸—Winckler, P. Haupt, and E. Meyer advanced the view that the religion of Israel was at first the religion of the tribe of Juda, and that this tribe imposed its rule and its religion on Chanaan and the whole of Israel only in the time of David. Caspari²⁹ denies this theory, maintaining the conservative view that a united Israel and the religion of Yahweh existed before David's time. The historical David did not exert such an influence; both Israel and Yahweh came out of the desert and did not spring into being under Chanaanite influence.—C. F. Burney³⁰ believes that Four and Seven are divine titles, and endeavors to prove his belief by an appeal to a number of names of places. Now, both these numbers refer to the Moon-god; for there are seven days in the week, and four quarters in the month. Hence he connects Yahweh, the God of Abraham, with Sin, the Moon-god, maintaining that this latter god was adored in Chanaan before Abraham's immigration.—According to K. Budde,³¹ Moses brought mono-Yahwism to the people of Israel; real monotheism was introduced several centuries after Moses.—Prof. T. K. Cheyne writes on "The Two Religions of Israel with a Re-examination of the Prophetic Narratives and Utterances."³² Anyone acquainted with Cheyne's favorite theories is not surprised to find that the two religions are the Yahweh and the Jerahmeel religion. In his handling of the Old Testament text he is as arbitrary as he is wont to be where the existence of his pet-theory is in question.

²⁷ *The Religion of Israel*; London, Unwin.

²⁸ *La religione d'Israele*; Piacenza, Soc. editr. libr. Pontremolese.

²⁹ *Allgemeine evangelisch-lutherische Kirchenzeitung*, XLIII, 410-412, 436-439, 458-460.

³⁰ *Journal of Theological Studies*, XII, 118-120.

³¹ *Rektoratsrede*, Marburg 1910: Elwert.

³² London 1911: Black.

It is rather refreshing to find in the midst of such wild theories at least one writer, T. Karge, who defends our traditional history of Israel's religion.³³ Only the first half of the work has appeared, in which the writer establishes the historical possibility of the Sinaitic covenant, and traces the idea of this covenant in the historical works of early Israel. This latter portion of the work is to be completed in the second half of the whole work. With certain reservations, Karge follows the critical dating of the Pentateuchal components; the prophetic writings and the other books of the Old Testament run parallel to these. The common reader will be overwhelmed with the erudition of the writer; he will find it rather hard to follow his main argument. Hence the outline of the work as given in the full title must be kept in mind in order to derive the full benefit from its perusal. The historical documents, attributed by the critics to the Elohist and the Yahwist respectively, are assigned to the time of the early Kings, and are treated as trustworthy sources of history. Let us hope that the author will be able to complete his work without much delay.

We might add here a number of works dealing with special questions concerning Israel's religion and the Old Testament, such as the development of the Messianic idea, the problem of suffering, the future life, the hope of a resurrection, eschatology, the kingdom of God; but space forbids us to enter into these discussions of a less general character.

III. Study of Religion in its Relation to the New Testament. Dr. Robert Hume has chosen for his subject of study the corner named India. The title of his book "An Interpretation of India's Religious History" ³⁴ is not clear in itself, nor descriptive of the contents. But the author knows more of his subject than he has been able to indicate in his title. He gives us first a sketch of the early religious history of India; then, a sketch of the later religious history. Next, he writes a rapid description of modern Hinduism, estimating its weakness as well as its strength. The book closes with a chapter on India's preparation for Christ, and Christ's power to meet that preparation. The reader will admire in this chapter the height of emotional eloquence to which Dr. Hume can rise in his writing.

³³ Geschichte des Bundesgedankens im A. T.; Münster 1910: Aschendorff.

³⁴ London, Revell.

T. G. Tucker writes on "Life in the Roman World of Nero and St. Paul,"³⁵ and gives us many valuable hints for the exegesis of the New Testament. The Book of Acts and the Pauline Epistles are especially kept in view.—R. Hoyer gives us a pamphlet entitled "Greek Philosopher and Historical Saviour."³⁶ The writer maintains that about 80 B. C. an attempt had been made to propagate the esoteric teachings of the Academy, and that thus the Christian doctrine of salvation had a precursor.—A. Jacoby contends that the Hellenic and especially the Oriental mysteries influenced St. Paul to such an extent that Christianity itself became more and more a mystery, and reacted against this by the formation of the Church.³⁷—Th. Kluge writes on *Der Mithrakult*.³⁸ He investigates the origin of the Mithra worship, its organization, its doctrine and liturgy, and its relation to Christianity. He is of opinion that the Christian eschatology, sacramental economy, liturgy, and mysticism were highly influenced by Mithraism.—A. Meyer too writes on the question, how far the New Testament ideas are influenced by the non-Biblical religions. These various works are in keeping with the general tendency of our critical age to belittle the divine nature and teaching of Jesus Christ. We do not deny that men may be better prepared for the Christian faith by religious doctrines and practices which show at least an analogy, with the teaching and the liturgy of the Church; but such similarities do not show that the Church adopted these portions from paganism. The converts from paganism became thoroughly Christian in their faith and liturgy, whatever might be the external form in which they expressed their new religious life.

We might add here a number of works dealing with Talmudic writers and their view of Christ and His doctrine. But these are of less importance for the Study of Religion; for far from being the expression of pure Judaism, they are mostly tainted with the *odium theologicum* with which the writers of the post-Christian Synagogue are so often charged.

³⁵ London 1910: Macmillan.

³⁶ Griechischer Philosoph und geschichtlicher Heiland; Frankfurt a. M., 1910: Neuer Frankf. Verlag.

³⁷ Die antiken Mysterienreligionen und das Christentum; Tübingen 1910: Mohr.

³⁸ Der Alte Orient, Leipzig 1910: Hinrichs.

Criticisms and Notes.

LIFE OF JAMES CARDINAL GIBBONS. By Allen S. Will, A.M.,
Litt.D. Baltimore and New York: John Murphy Co.; London: R. &
T. Washbourne. 1911. Pp. 414.

To the unbiased literary critic who views the Church of Christ as an institution perpetuating the truth, simplicity, and humility of her Divine Founder, there is something repugnant in the calculated glorifications with which churchmen are heralded during their lifetime by those whose personal relations would appear in some way to be affected by their attitude toward present authority. True worth does not depend for its influence on the pageantry which is ordinarily used to advertise alike the pretender and the hero; and though it is on the whole true that heralding has its good uses, in the case of the priest it needs to be more or less impersonal in order to outlast that personal idolatry which is a distinct characteristic of worldliness. The best models of biographical history are the Gospels and the Acts of the Apostles. The heroes around whom that history of the first sixty years of our era circles, not excepting our Lord and His Blessed Mother, are very scantily sketched; though the influence which their teaching has exercised during all these centuries has never been dissociated from their names. The same may be said of Moses, in the Old Testament, and even of David, though the position of both as political leaders called for a distinctly secular treatment of their personal relations to their people.

It is something of the latter, that is to say a public, motive which has caused the publication of the biography of Cardinal Gibbons. His activity as a consistent churchman and devout teacher of truth in the midst of an open-minded people that has witnessed his actions and listened to his words without being influenced by the traditional prejudices of European communities, has given to his life a significance which renders an objective survey of it as a matter of instructive history both appropriate and helpful. That survey comes as a natural landmark in appreciative national history, and as an appeal to, no less than an exposition of, popular gratitude, at the end of fifty years of public life. "Not only is it true that the principal labors to which he has hitherto devoted himself have been concluded, but some of them were finished so long ago that their details have been almost forgotten by a generation intent chiefly on the things of the present." (Preface.)

If one turns to the work itself he will find it quite in harmony with this spirit of objective literary recording which separates such

writing from the mere offerings of eulogistic appreciation on the one hand or of biased criticism on the other. The writer, apparently not of the Catholic fold, a fact which under the conditions adds to his credentials as an historian of the Cardinal, is fully conscious of the responsibility which forbids to a trustworthy biographer the making of "any compromise with the standards which should govern an impartial biography".

Of the contents of the book we need not give any detailed account. Criticism we have none to make. The fact that the highest civil authorities of the present day in the land publicly credit the Cardinal with the honor and merit of being the foremost American citizen as well as the highest ecclesiastical representative of his Church, suffices to prove that he has served his country by the excellence of his moral influence as a priest and bishop. If respect for public morality were less general in the United States than it is, it would not be praise to say that Cardinal Gibbons has been as popular among non-Catholics as he is among his own faithful flock. As it is, such praise is a just source of pride, more so than it would be in any "Catholic" country to-day. Better than any public man before him in the long line of worthy prelates has Cardinal Gibbons expressed the Catholic ideal of democratic authority as it is embodied in the very notion of the hierarchical Church. He is an aristocrat by reason of his position, yet not one who claims aloofness from the commoners, as though the responsibility indicated by his purple robe were identical with native rights of superiority. He knows men because he has lived among the poorest as well as the most select, has heard and seen and felt their needs and their aspirations, their weakness and their strength. He is commonly credited with the gift of being "liberal", as if to contrast that quality with the "conservative" mood of those who use their minds only in expectant subordination to the pleasure or the prejudices of Roman authority in its traditional exercise. To understand this feature of the Cardinal's to be a virtue that honors the man no less than the ecclesiastic, one must be able to discriminate between the faith and discipline of the Church whose head is the Roman Pontiff, and the habits of mind and heart which receive their bias in Italian rather than cosmopolitan Rome. The City of the Popes is a strange mixture of sentiment and action, of faith and credulity, of noble devotion and religious renunciation and intriguing ecclesiasticism. This does not sound well; but all except the Italian Romans know it to be true, and it explains how a well-informed Catholic may at once love Rome with the most sublime attachment and yet dislike its byways and pretensions which attach the label of infallibility and religious obedience to a

thousand trifles that are but the clings of dust to the feet of the Apostle, the trimmings on the vesture of a Pontiff whose heart is with God, yet accessible to sound and light and touch when not in the Holy of Holies where Jehovah reveals to him His counsels.

Some criticism has been made of the Cardinal's attitude toward the Germans as manifested in his opposition to Cahensleyism. To us the facts as stated by Mr. Will are easily interpreted in the light of true occurrences, unless one feels that something ought to be allowed to popular sentiment beyond the record of ostensible motives and acts.

There are other questions touched upon in this volume which revolve about the incidents of the Cardinal's life, and in which his thought is supposed to have been the directing influence; of these also men will judge differently according to the interests they have at heart. To us they seem to have been presented here as dispassionately as can be expected, and the reader who wishes to judge the true merit of things will have to wait for a long day when God's light is added to our obscure vision. In the meantime it is good to have so ably and agreeably written a biography of a contemporary churchman from whose action we may learn how to deal with present issues when the knowledge that rests on true principles alone fails in its accidental application.

THE PAPACY AND MODERN TIMES. A Political Sketch: 1303—1870. By William Barry, D.D., sometime Scholar of the English College, Rome; author of "The Papal Monarchy"; and Contributor to "The Cambridge Modern History". London: Williams & Norgate; New York: Henry Holt & Co. 1911. Pp. 254.

This is one of the third series of ten volumes in the "Home University Library of Modern Knowledge" now in course of publication. The aim of this Library, we are told in the Preface, is "to meet the new hunger for knowledge, for guidance in study, for access to the results of recent research and thought. . . Neither cheap reprints nor cheap class-books can serve the purpose indicated. The demand is for readable *new* books inspired by knowledge of the latest research and critical thought, comprehensively planned rather for advanced than juvenile readers." It was a good inspiration on the part of the Editors to ask Dr., now Canon, Barry to discourse to the large public whom this inexpensive and excellent series of books is reaching, upon so interesting and important a subject as the political relationship of the Papacy to modern times. It is a subject that Dr. Barry has made his own, as he has lately proved by his series of articles in the *Dublin Review* on the Papacy

in its relations to the world. On this question the eminent author brings to bear all that wealth of learning, that astonishing and comprehensive knowledge of history, that wide grasp of the real co-relation of historical events and world-movements which to an ordinary man might appear wholly unconnected with one another, and that penetrating insight into the philosophy of history—all of which are his in a very remarkable degree. But Dr. Barry is a scholar and writer of world-wide fame, and there is no call upon a reviewer to say more in praise of him.

It was no mean task to present a history of the Papacy in relation to politics from 1303 to 1870 in a small volume like the present one. Many writers would have been able to give us a series of events; few probably, if any, could rival Dr. Barry, even in their own departments, in so presenting the events of history as to enlighten us about the play of forces, the relations of cause and effect, of which those events are the outward phenomena and signs. Dr. Barry is modest and he tells us that he speaks "of course, always under correction, with a deep sense of . . . inadequacy in grappling with matters so difficult and so controverted" (Preface, p. vi). But *cuique in sua arte credendum*; and the subject of this little work is peculiarly the author's own—though at the same time only one of many matters of which he is master. We may be content therefore to learn from him; though he would be the last to claim that he speaks with infallibility.

It is out of the question to give here a sketch of the contents of this volume which the author says is itself a sketch. It is a sketch very much filled in; with abundance of light and shade and those touches which make the picture stand out wholly real and life-like. Again and again, after giving us a wealth of facts, so abundant that they produce even a sense of confusion, Dr. Barry clears the view by a pregnant sentence, often merely a couple of lines, which tells us the inner meaning of all. Take one sentence only from the Prologue, entitled "The Vatican and the Roman Father". The author has given us a picture of Medieval Europe under feudalism. "Medieval Europe," he says, "was a camp with a church in the background" (p. 17). Could the position of the Church in relation to the world of feudalism have been more aptly summed up?

Dr. Barry has a thesis. It is, if we mistake not, that our liberties, as much now as in the days when popes were kings and arbiters of kings, are indissolubly bound up with the Papacy. This may seem a bold statement: we do not think we are misrepresenting the author in attributing it to him. The old order indeed has passed, never to come back. The old idea of Christendom as a monarchical theocracy in the temporal order, with the Pope at the head, is gone.

The relations of popes to civil governments have changed. This volume traces the change. But the Church has not changed: the essence of the Papacy is still the same. The Papacy has always stood for liberty and the rights of man over against tyrants. Individual popes fell below this ideal, and consented to alliances with and subjections to ambitious and dominating princes, with disasters untold to liberty and to the Church; but their very position as chief spiritual rulers of the Christian people throughout the world invariably brought them back, sooner or later, to the ideal of independence—*independence of temporal rulers for the sake of their spiritual children, for the sake of liberty of conscience and the rights of revealed truth to have its way unhindered by sovereigns, or sovereign peoples, who would fain bend it to their own purposes and subject the spiritual to the temporal order.* There are other tyrants than kings and emperors: there is the tyranny of factions raised to power by movements toward that liberty of the people of which factions have proved, in their day of power, the chief enemies. Both tyrannies have been opposed by the Papacy; or rather from its very nature the Papacy is, as an institution, in permanent opposition to all the tyrannies. Representing a principle, the religious principle, which must always claim complete liberty of action in its own sphere, the Papacy is thus a standing type of liberty and of the rights of the individual. It is for this reason that Pius IX said "*Non possumus*"; it is for this reason that Pius X remains a prisoner within the walls of the Vatican Palace.

Much of the story Dr. Barry has to tell is very sad reading for a Catholic, and indeed for any Christian man; even for any lover of humanity who does not hold to religion at all. It is the story chiefly of the human side of the Church. There is another side, most glorious and resplendent; but the author's scope did not permit him to insist chiefly upon this. Yet, in spite of all abuses and the utter degradation of the Papacy at certain periods, it is true to say that the Pope stood and stands for ideals that society cannot do without. Dr. Barry is not one of those pessimists who look upon our times as being the latter days when faith is dying and religious people must prepare themselves for the end. In the Pope as he is now, the voluntarily-acknowledged head of a world-wide voluntary religious organization, almost entirely cut loose from official connexion with States, depending securely upon the loyalty of the millions who believe in him for what he is, not because of any support given him by rulers, Dr. Barry sees the hope of the future; and he looks to a democracy enlightened and guided by the spiritual forces that emanate as strongly and as vigorously now from the See of Peter as they have done in any period of the Church's history.

HISTORY OF POPE BONIFACE VIII AND HIS TIMES. By Don Louis Tosti, O.S.B. Translated by the Right Reverend Monsignor Eugene J. Donnelly, V.F., Pastor of St. Michael's Church, Brooklyn, N. Y. Christian Press Association, New York.

It required great courage and extraordinary application on Monsignor Donnelly's part to undertake a translation of Tosti's well-known documentary history of Benedict Gaetano, known to fame as Boniface VIII. This great Pope and champion of the rights of the Church was born, lived, and reigned in one of the stormiest periods of Church History, from 1294 to 1303. Monsignor Donnelly, a busy, hard-working parish priest, has patiently and persistently accomplished his labor as a translator of Tosti's well-known life of Boniface. If the translator had imitated the average modern historian he would have ignored Tosti's rather complex and unpolished style, thrown out the heavy documentary part of the work, and given us perhaps a more readable book, but not a true translation nor an honest history. But the translator wished above all things to be honest; so he has given us the form and the matter of the original in a faithful English dress. The proof-reader has not always been faithful, and is therefore responsible for some minor errors.

The translation is of great value, and in fact invaluable for those who cannot read the Italian original yet wish to have a correct account of the life and times of a greatly abused Pope, but a sturdy and unconquerable champion of the rights of the Church against usurping kings and robber barons in the Middle Ages. It was his loyalty to the secular privileges of the Church that has made him the object of Dante's hate (for Dante was an imperialist), and of the abuse of Gallican and Febronian writers in France, Germany, and Italy.

The stirring incidents of Boniface's life from the time he succeeded Pope Celestine V to the personal assault made on him at his family home at Anagni, are all faithfully recorded. The sacrilegious attack on his person at Anagni by Nogaret and Sciarra Colonna, the two minions of the despotic and licentious King of France, Philip the Fair, is graphically told. The falsifiers of many of Boniface's letters by Gallican sycophants are also exposed in this work, which is as interesting to read as a good novel. The Right Reverend translator has set an example to our learned parochial clergy by using his talents and his spare time in helping the cause of Catholic literature.

HENRY A. BRANN, D.D.

SOCIAL FRANCE IN THE SEVENTEENTH CENTURY. By Oecile Hugon, Sometime Scholar of Somerville College, Oxford. With twelve illustrations. New York: The Macmillan Co. 1911. Pp. 321.

FRANCE AND THE FRENCH. By Charles Dawbarn. With sixteen illustrations. New York: The Macmillan Co. 1911. Pp. 322.

Mr. Hugon's book makes remarkably attractive reading. Much of it is new, not in the events it relates, but in the moderation and impartial judgment with which the author views men and things wherewith historians have been variously exercised and have expressed decided opinions in opposite directions. These views are the outcome not so much of analysis of great general effects in national history as rather of a study in details of popular sentiment, exhibited in the literature of the times. They seem to be a true, because unartificial, reflexion of the mind of the mixed classes of society in France during a period when the courtesan and the clergyman seemed to be the only factors in public life.

To ecclesiastics the volume has its chief interest in the final chapters that have to do with the religious aspect of Richelieu's regime under Louis XIII and Louis XIV, when we meet the churchmen of greatest renown in French history, the age of Bossuet and Fenelon, of Port Royal and the Gallican liberties. Our author does not write with religious bias, and that is a point which the religious-minded reader will hardly forgive him. He seems inclined to apologize for the Jansenists and considers them an intellectual force superior to the Jesuits, for whose teaching and influence during that time however he shows much respect. These, he thinks, knew how to accommodate their spiritual direction to the foibles of the great, and thus retained a more useful hold on the authorities and were able to do good where a more pressing asceticism would have simply alienated men from religion and turned tolerants into persecutors. The reader must act likewise to avoid being scandalized at what Mr. Hugon says of some of the clergy and their relations, whilst he gives unstinted praise to the holy and well-meaning ecclesiastics. His views and revelations of the weakness of religious life should not be taken as criticisms of the Church, but should be viewed in the light in which Christ and the Christian Fathers speak of the shortcomings of would-be-representatives of the Church; and we rather think that such an exposition, in what purports to be history, is rather wholesome than otherwise. If the weak are apt to be scandalized because they are not accustomed to take a true perspective of things past, the reason-

ably fair-minded can only be edified at the evidence of true virtue growing in the neighborhood of luxurious weeds.

Quite different, not only in its immediate scope, but also in tendency as well as in the quality of its historical criticism, from the foregoing book by Mr. Hugon is *France and the French* by Mr. Dawbarn. It deals largely with present-day conditions in the Republic of France. In purpose it is an apology for the French character as seen by the author, who confesses to strong sympathy with the intellectual and brilliant qualities of the modern Frenchman. The declared viewpoint is that of impartial judgment, and the chapter on the study of comparative moralities is apt to serve as an advertisement to the same effect. There is no lack of expressions that indicate the writer's disposition to see lights and shades in those of whom he speaks in judicial fashion.

Naturally we are more directly concerned with the religious aspect of modern France, and hence we read with more than passing interest and attention such chapters as "The Church and Clericalism", and we are prepared not merely to allow for religious differences in one who does not happen to see the Church from the inside, but also to find the policy of the French Clergy as a body criticized, if not condemned, for their lack of organized anticipation of the events which destroyed their sacred strongholds. Mr. Dawbarn finds the clergy willing to yield to the authority of Rome, even where it means the sacrifice of deep-rooted political prejudices; but he has not much hope in the future revival of religion, despite a certain momentary reaction which appears to operate in favor of the Church as separated from the State. But the trustworthiness of his knowledge, apart from impressions, as well as of the judgment based upon his diagnosis, reveals itself when he soberly tells his readers that "the one bitter pill for intelligent Catholicism to swallow" has been the Pope's decreeing his own infallibility in 1870. "That the Pope can do no wrong is surely as hard a doctrine for the lay mind to accept as that the Sovereign of a free people rules by Divine right." An historian who can utter such bigoted nonsense, in view of the accessible information offered him by living in the midst of French Catholics, is utterly incompetent to write about them. We need say nothing further about the value of our author's judgment or knowledge. He writes his impressions of the French people; that is all. To historical objectivity the volume can lay little or no claim.

AN EIRENIO ITINERARY. Impressions of Our Tour, with Addresses and Papers on the Unity of Christian Churches. By Silas McBee. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. 225.

The volume contains the impressions received during a tour through Europe and the Near East undertaken chiefly for the purpose of ascertaining the attitude of the dismembered sections of Christendom toward one another, and of drawing from these observations some definite conclusion regarding the basis on which an ultimate union of the different denominations who claim Christ as their teacher, might be effected.

The author's conviction as to the principle that should underlie and control such a union is that of a proper estimate of the worship which represents the spiritual ideals and aspirations of the different communions of Christendom. "Individualism" and "institutionalism" are elements of divorce since they ignore that fundamental law of love which is God's governing principle and Christ's greatest law. The author does not propose to solve the existing difficulties that prevent union by advocating any definite scheme or plan for unity. His is rather a plea that is illumined by certain experiences which he proposes to make accessible to others interested in the extension of the Kingdom of Christ.

However much we may sympathize with the ideal proposed by Dr. McBee, we must declare his aspirations hopeless. The facts of the conditions which he has observed among religious bodies in his journeys through Russia, Italy, Egypt, Syria, Constantinople, France, and England, must have told him that the principle of love cannot be applied to eliminate truth of fact or the facts of truth. If Christ came to announce Himself as God and demand man's faith in Him on the ground of the credentials He held, then man is not fulfilling his duty by a response of eirenic love toward his fellows. The intellect must give its service to God and enlighten the heart unto rational obedience as well as unto tolerant mercy. Religion rests on truth, and truth rests on dogma, as much as art rests on science. To say that I can love God as a father without believing Him as the authority which orders the homage of my intellect is to say that I can build or design without mathematics and physics. It is a truism, yet it is untrue, and no constructive worship is possible on a basis of pure love. It would turn us back to Plato instead of interpreting Christ.

Literary Chat.

A Heroic Priest is the title of an affectionate and edifying biographical sketch of a young priest who died in 1908 in the Diocese of Brooklyn. The title page styles him "The Apostle of Coney Island", and the story of his life, simply yet touchingly written, reveals the singularly gifted mind and heart of a priest who, having been a Roman student, gave all his energies to the service of the Italian immigrants, until he succumbed to the severe labor, leaving behind him the sweet odor of pastoral devotion. His friends, anxious to perpetuate his memory among the scenes of his missionary zeal, have published this handsome volume, with the intention of devoting the proceeds to that end (Address: Dr. Brophy Committee, Post Office, Coney Island, N. Y.).

Father Matthew Russell, S.J., who has edited the *Irish Monthly* for thirty-eight years, is still writing other things besides his matchless Emerald periodical. Here is a collection of biographical sketches, the popular saints whom most of us know, but whom Father Russell has a way of surrounding with new forms of affectionate glory in verse and prose. The book ends with a Colophon that prepares the reader for what he will find in the book:

"'Tis many a year since a little child
Was wont to pore o'er the pages
That told the tale of virgins mild,
Of martyrs and sainted sages;
Till he learned to love the saints above
Like sisters and like brothers;
May his little book light up that love
In his heart grown old, and others!"

The *Survey*, a journal of constructive philanthropy, has a short story (2 December, 1911), by Mary Boyle O'Reilly, the gifted daughter of John Boyle O'Reilly, which contains some fine strokes of a pen that knows how to reveal life and thought among the minor vaudeville lights. One of them in her street-slang gives us this classification of Catholics: "You can take it from me for a fact she's gone so crooked that if the Pope of Rome was to try and straighten her out the old gentleman would be tired of his job. I says that 'cause Jimmie and Stella is Catholic Catholics. That's what they was raised, and that's what they'd better live up to. Now there's Catholic Catholics—they think well on the saints, and bein' sorry for your sins; and then there is just Catholics, *they don't*, but they are tonier, more style, and no bother, and they call theirselves the High Church of England . . ."

Della Dalrimple is being attracted by a social worker who gives her some light on how to save a young girl friend from the effects of folly: "Could we help her a little, perhaps?" asked the social worker.

"My, no, Stella would starve before she took a cent!"

"I did not mean that way exactly," explained the other, "but just being friendly, letting her know we care, giving her a lift out of the loneliness."

"Oh! I see—that's real kind, I'm sure. But I'm afraid Stella don't go to your church."

"What has that to do with helping? Surely we women can lend each other a hand whichever our church."

Miss Della Dalrimple drew a long breath: "Honest, that sounds good to me," she said. "That's what you call being a philanthropist, ain't it? Say, I'd like to be one of them philanthropists myself. Still I think", etc.

Della Dalrimple finds that being a philanthropist "gets to be real responsible." To get her friend Stella out of trouble Della has to see the priest:

"It was a new priest came into the parlor. He was *young* you understand . . . but he listened all right; and say it was surprisin' how he caught on. Honest, he wasn't so young after all. At the end he says: 'Sunday at two.

No, I will not forget. Good-bye, Miss Dalrimple, you are a good woman. May Gawd bless you."

"Well! I was took back! Before I thought I says: 'Say that again and say it slow.'

"Then he smiles—my but he had a lovely smile. So I says: 'Go as far as you like. I'm putting you wise. It's going to be a screamer of a christening and I'll be the godmother,'"

"Then he looked real solemn. 'I'm sorry to hear you have planned that, Miss Dalrimple,' he says, 'because I'll have to disappoint you,' etc.

But Della finds a Catholic godmother whom she has first however to remind of her duty as a Catholic Catholic. "Honest, don't being a flanthropist get to be real responsible?"

It seems that Esperanto as a language medium of international communication is gaining marked success. It has great advantages over all other devices hitherto attempted in the same direction. We notice that the announcements of nearly all important international congresses, scientific, economic, and religious, contain discussions in Esperanto. The *Espero Katolika*, a monthly published in Tours, France, with agencies in every capital of Europe, is now in its eighth year, and seems to prosper under the direction of the Abbé Duvaux. There are other religious journals in the same tongue, and the Y. M. C. A. has a monthly, *Dia Regno*, with a large circulation. In France Esperanto is taught in some of the public schools, in the normal schools for teachers, and in all the higher military and naval schools. The same is practically the case in Germany. In England the University of Oxford and the Royal College of Surgeons have incorporated Esperanto in the curriculum of examinations, and the Government Board of Education pays for its teaching in a number of the rate (public) and technical schools.

In some parts of Canada where there are a number of nationalities whom the priest has to address and whose confessions he has to hear (in one case, as in Brandon, the inhabitants speak as many as thirty-two languages among them), the priest has succeeded in teaching his people Esperanto. Various rituals, like the *Methodus Excipiendi Confessiones Ordinarias in Variis Linguis* (Messis: Amsterdam, Holland) include Esperanto. All of which indicates that the former objection of impracticability, which killed Volapuk, and its thirty or forty progenitors, is being actually overcome.

P. Alois Stockmann, S.J., has issued a new (third) edition of the late P. Alexander Baumgartner's life of Goethe, the first volume of which was issued in 1879. The work provoked not only criticism, but also a considerable amount of original literature, which added to the light thrown on the prince of German poets. More than three thousand biographical commentaries and monographs, sufficiently important to call for notice, have appeared since that date. P. Baumgartner himself kept account of these to the time of his death in 1910. The picture which the eminent German Jesuit has drawn of the hero is somewhat softened in the light of the newly revealed circumstances and correspondence to which the critique of P. Baumgartner has led, and of which Father Stockmann now gives us the chastened result. There are three volumes; the first of the new edition takes us from 1749 to 1790, and covers the youth and "Wanderjahre" of the poet.

The Lamp devotes the leading article in its December number to a discussion of the Church Unity Octave, instituted by Father Paul James Francis, S.A., of Graymoor, New York. The Octave begins on the feast of the Chair of St. Peter at Rome, 18 January, and ends on the feast of the Conversion of St. Paul, 25 January, 1912. The devotion has the approval of the Cardinal Archbishop of New York and of the Holy Father.

Father H. C. Schuyler's two attractive little volumes on the *Charity* and on the *Courage of Christ* are now followed by a third on the *Obedience of Christ*. He points out in well-reasoned and concise language the reasons of man's obedience, which is based upon the right use of his free will. To sanctify and confirm this right exercise of the will as set forth in the Christian religion, the example of the Man-God is unfolded in His triple relation to His Mother and His Foster-Father, to the civil authorities, and finally to the all-absorbing will of the Heavenly Father. The three volumes make edifying reading for the devoutly inclined and serve as a suitable gift at this holy season.

Books on economic problems, "the social question" especially, multiply so rapidly these times that it becomes difficult to note even their titles and their general bearings, to say nothing of their intrinsic value. One of the more recent of this class of books comes to us from Ireland. It is entitled *Private Ownership: Its Basis and Equitable Conditions*, by the Rev. J. Kelleher. The book bears the *Imprimatur* of the Archbishop of Dublin. It contains a solid defence of the right of private ownership in property; a strong plea for social reform; a critique of Socialism, and a suggested program of reform on "individualist lines". These of course are familiar topics; and if Father Kelleher has not added to their discussion much that is substantially new, he has certainly presented them in an unmistakably clear light, in good vigorous English, with abundant cogent reasoning and timely sane suggestions. The book, though small in quantity (pp. 226), is weighty in quality.

In Father Kelleher's program of social reform there is one item deserving of special notice, since it seldom if ever is put forward by Catholic writers. It pertains to the equity of "unearned increments". Land situated near a growing community increases in value by this very fact. Now "it does not appear equitable that landlords should be permitted to receive enhanced prices" on the title of this "artificial value", and it is not reasonable that they should be left to exact a constantly increasing toll from the country's resources. "When the general good requires it, such building sites," he thinks, "ought to be transferred to the State—of course with adequate compensation, just as is done in case of the construction of railways and other public utilities." The author's contention seems just and sane (Dublin: Gill & Son; New York: Benziger Bros.).

Students of economics and social reform may not care to go so far back as Confucius for information or advice. And yet from few if any modern writers could they get profounder or more practicable wisdom. At least so it may seem to those who will read a recent work entitled *The Economic Principles of Confucius and his School* by Chen Huan-Chang, Ph.D. (2 Vols. New York, Longmans, Green, & Co.). Confucius, as a recent German writer takes note, holds a unique position "not only in the history of philosophy but also in the history of mankind." In him are "incorporated all the constituent elements of the Chinese type and all that is eternal in his people's being. If the effectiveness of a person's influence is measured by its "dimensions, duration, and intensity," then surely was Confucius "one of the greatest of men. For even at the present day after the lapse of more than two thousand years, the moral, social, and political life of about one-third of mankind continues to be under the full influence of his mind" (Van der Gabelentz, *Confucius und seine Lehre*, p. 4). While this estimate of the ancient sage is doubtless familiar to most educated readers, the fact that his writings contain at least the materials of a complete system of economics, embracing production, distribution, consumption, socialistic policies, public finance, taxation—all the principal factors entering into economic theory and practice—may come like a surprise to many. Dr. Chen Huan-Chang has gathered together these materials, and arranged and interpreted them for the modern Western reader.

One can hardly escape the suspicion that he has, pardonably indeed, read a little modernity into his master's text; but no one will question the economic wisdom which he shows to be contained therein and which is no less true and valuable to-day than it was twenty-five centuries ago.

The author, it need hardly be said, foresees the obvious objection that will be drawn against the Confucian wisdom from the economic backwardness of his own country. His answer, however, is abundant and convincing. His comparison of Confucianism with Christianity on the other hand shows that he knows the former better than the latter. The work belongs to the series of *Studies in History, Economics, and Public Law*, which emanates from Columbia University, and which, as has been repeatedly said in the present pages, is a credit to that institution (Vol. 42, No. 108).

The latest issue in the same series is entitled *The British Consuls in the Confederacy*, by Milledge L. Bonham, Ph.D. It contains a considerable amount of hitherto unpublished MSS., throwing light upon the policy of England in regard to the South during the Civil War.

Books Received.

SACRED SCRIPTURE.

PRACTICAL HANDBOOK FOR THE STUDY OF THE BIBLE AND OF BIBLE LITERATURE. Including Biblical Geography, Antiquities, Introduction to the Old and the New Testament, and Hermeneutics. By Dr. Michael Seisenberger, Royal Lyceum, Freising. Translated from the sixth German edition by A. M. Buchanan, M.A. (London) and edited by the Rev. Thomas J. Gerrard. New York: Joseph Wagner. 1912. Pp. 491. Price, \$2.00.

PRESENT-DAY CONSERVATISM AND LIBERALISM WITHIN BIBLICAL LINES. A Concise and Comprehensive Exhibit. By James Glentworth Butler, D.D., author of *The Bible Work*, 11 vols. Boston: Sherman, French, & Co. 1911. Pp. 122. Price, \$1.00 net.

THEOLOGY AND DEVOTION.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. XII. New York: Robert Appleton Co. 1911. Pp. 800.

ENTRETIENS EUCHARISTIQUES pour le Recrutement Sacerdotal Discours de Premières Messes. Par l'Abbé Jean Vaudon. Nouvelle édition très augmentée. Paris: Pierre Téqui. 1911. Pp. xiii-374. Prix, 3 fr. 50.

PAGES CHOISIES AVEC FRAGMENTS INÉDITS. Le Père Gratry. Étude Biographique et Notes. Par L.-A. Molien, Professeur à l'École de Théologie d'Amiens. Deuxième édition. Paris: Pierre Téqui. 1911. Pp. xlvii-432. Prix, 3 fr. 50.

THE OBEDIENCE OF CHRIST. By Henry C. Schuyler, S.T.L. (*Virtues of Christ Series*.) Philadelphia, Pa.: Peter Reilly; London: George Keener & Co. 1911. Pp. 139. Price, \$0.50; *postpaid* \$0.56.

LA VIERGE-PRETRÉ. Examen théologique d'un titre et d'une doctrine. Par R. P. Edouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome. Paris: Pierre Téqui. 1911. Pp. 39.

SHORT READINGS FOR RELIGIOUS. By the Rev. Father Charles Cox, Oblate of Mary Immaculate. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. viii-264. Price, \$1.10 net.

WITH GOD. A Book of Prayers and Reflections. By the Rev. F. X. Lasance, author of *My Prayer-Book*, *The Young Man's Guide*, *The Catholic Girl's Guide*, etc., etc. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 911. Price, \$1.25.

PAR L'AMOUR ET LA DOULEUR. Étude sur la Passion. Par Leon-Rimbault, Missionnaire apostolique. Quatrième édition. Paris: Pierre Téqui. 1911. Pp. xv-315. Prix, 3 fr. 50.

THE PRAYER BOOK FOR CHILDREN. By Mother M. Loyola, of the Bar Convent, York. New York: P. J. Kenedy & Sons. 1911. Pp. 152. Price, paper binding, \$0.15; cloth, \$0.30; French morocco, gilt edges, \$0.50; real morocco, gilt edges, \$1.00.

MEDITATIONS FOR EVERY DAY IN THE MONTH. Translated from the *Reflexions Chrétiennes* of the Rev. François Nepveu, S.J. by Francis A. Ryan. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 176. Price, \$0.75 net.

SAINT ANTONY OF PADUA. The Miracle Worker (1195-1231). By C. M. Antony. (*The Friar Saints Series*.) With four illustrations. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xviii-110.

SAINT VINCENT FERRER, O.P. By Father Stanislaus M. Hogan, O.P. (*The Friar Saints Series*.) With four illustrations. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xii-117.

AMONG THE BLESSED. Loving Thoughts about Favorite Saints. By the Rev. Matthew Russell, S.J., author of *At Home with God*, etc. With eight illustrations. New York and London: Longmans, Green, & Co. 1911. Pp. xii-205. Price, \$1.25 net.

EXERCICES SPIRITUELS DE SAINT IGNACE DE LOYOLA. Traduits sur l'Autographe espagnol. Par le P. Paul Debuchy, S.J. (*Collection des Retraites Spirituelles*.) Paris: P. Lethielleux. 1911. Pp. 231. Prix, 2 fr. 50.

LEBEN DER EHRWÜRDIGEN MUTTER MARIA SALESA CHAPPUIS aus dem Orden der Heimsuchung Mariä 1793—1875, gestorben im Rufe der Heiligkeit zu Troyes (Frankreich). Vom hochwürdigsten Pater Alois Brissin, Gründer und erster General-Oberer der Oblaten des heiligen Franz von Sales. Neue, nach dem französischen Original frei bearbeitete Übersetzung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1911. Seiten xvi und 371. Preis, \$1.25.

DER ROSENKRANZ DES PRIESTERS EIN MITTEL ZU SEINER HEILIGUNG. Geistliche Lesungen. Von Dr. Ferdinand Rudolf, Päpstlicher Hausprälat und Domkapitular in Freiburg i. Br. St. Louis, Mo. und Freiburg, Brsg.: B. Herder. 1911. Seiten x—288. Preis, \$1.10.

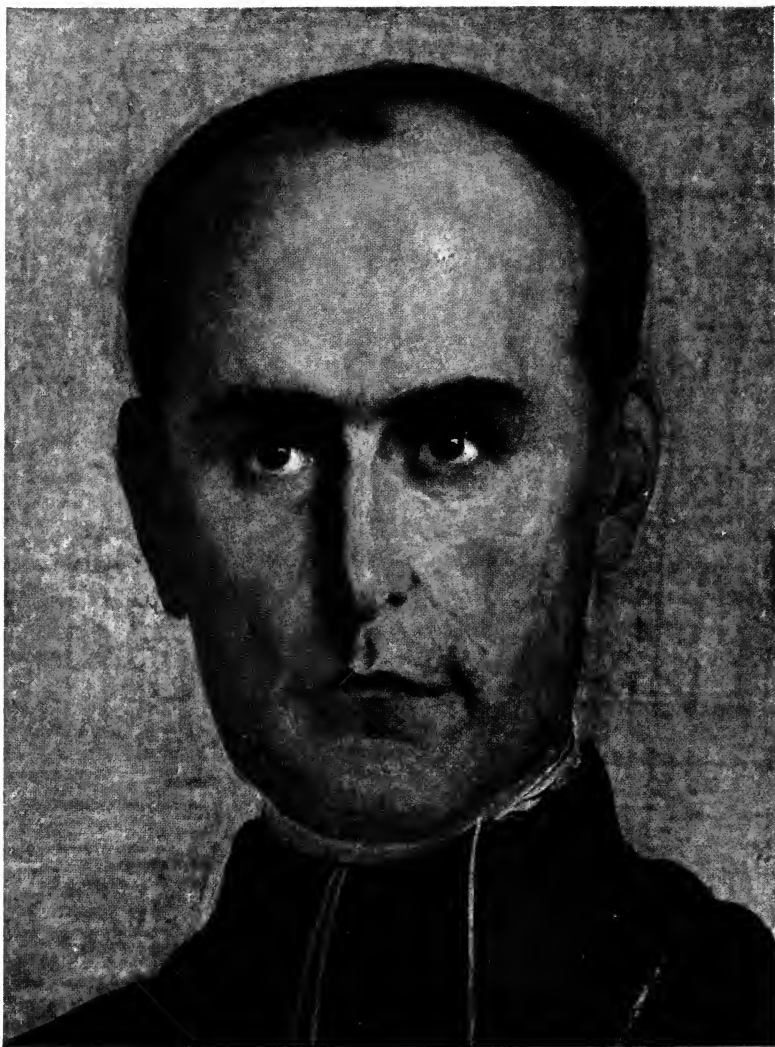
MISION SACERDOTAL. Por el Padre Entimio Tamalet, de la Congr. de los Sac. Corazones y de la adoracion perpetua del Santicimo Sacramento del altar. Con la Aprobacion etc. St. Louis, Mo. y Friburgo de Brisgovia (Alemania) B. Herder. 1911. Pp. 178. Precio, \$0.55.

PHILOSOPHY.

PHILOSOPHY AS A SCIENCE. A Synopsis of the Writings of Dr. Paul Carus. Containing an Introduction written by Himself, Summaries of His Books, and a List of Articles to Date. Chicago: Open Court Publishing Co. 1909. Pp. ix-213. Price, \$0.25.

THE ECONOMIC PRINCIPLES OF CONFUCIUS AND HIS SCHOOL. By Chen Huan-chang, Ph.D. Two volumes. Vols. 44 and 45 of *Studies in History, Economics, and Public Law*. Edited by the Faculty of Political Science of Columbia University. New York: Longmans, Green, & Co.; London: P. S. King & Son. Price, \$5.00.





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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—FEBRUARY, 1912.—No. 2.

THE DEVELOPMENT OF THE BASILICA STYLE.

V. Clerical Studies in Christian Art.

EVEN before the peace of Constantine, the Christians, during the intervals between the persecutions, enjoyed seasons of quiet when they could practise their religion more or less openly. To these times date back the first examples of Christian churches, including those modest houses of worship, the early oratories which were one by one destroyed through the ruthless action of the Roman emperors.

Among the oldest churches to be noted here are the church of SS. Peter and Paul; the forty churches existing in Rome according to Octavius of Milevi, but destroyed by Diocletian; the church consecrated by Pope St. Calistus I, on the site of a tavern once famous as "taberna meritoria," or house of rest for veterans, which after sundry transformations became the actual basilica of S. Maria in Trastevere (St. Mary's over Tiber).

The great art of the basilicas takes its rise, however, with the peace of Constantine (A. D. 313), when the Church issued from the Catacombs with her own recognized legal personality, with consciousness of liberty, and enthusiasm for that victory which had overcome the world: "haec est victoria nostra quae vincit mundum, fides nostra."

The Christians needed to practise their worship in a public and solemn manner; they needed to gather themselves together in the sense of *ecclesia* (from ἐκκλησία), in roomy quarters, for they were now many in number. Thus, amid the temples of pagan Rome, small, and nearly deserted, spring up the Christian basilicas.

Basilica is a word of Greek origin, and signifies βασιλική, στοῦ βασιλέως, or place where justice had to be administered by the leading archon: ἀρχων βασιλεύς. Latinized, the term also availed to denote the civil tribunals and places of exchange or of public assemblies: "basilica Porcia, Aemilia, Sempronia, Iulia, Ulphia, Constantiniana," etc. The name was then applied to the first Christian churches; perhaps, because they grew out of the civil basilicas, or had some analogy of architectural design therewith, or some relation to such public assemblies, or a suggestion that the house of the Lord was a "royal" house, forasmuch as in it they served the King of kings: "domus Domini, quia in ea Regi regum servitur." At least such is the explanation proposed by St. Isidore, and accepted by Durando.

What is the structural origin, the architectural principle, of the basilicas? This question rests open to several opinions, and has invited various explanations; which can be reduced in the main to these four. At first it was believed that the primitive Christian basilicas were simply the civil basilicas transformed. It seemed quite a natural process for the early Christians to think of stepping into the Roman basilicas and then transforming them, after certain minor changes, into Christian churches. How aptly those basilicas lent themselves to existing needs! They were large, decorous, void of vain luxury, and free from offensive associations and precedents. Formerly they had served for public gatherings where common interests were treated, where justice was administered; now they would have continued to bring the people together, but no longer for the transaction of material business; nay rather, for concerns of the spirit, and the administration of a new kind of justice, more true, more holy, divine.

This view is held by Ciampini, Nibby, Canina, Kraus, Melani, and other historians of Christian art. It is no longer accepted, however, because not all the Christian basilicas answer to the type of the civil basilicas. Among the Christian basilicas, some presented open access, others were enclosed; some had the apse, others lacked it; some had upper galleries, others none. Furthermore, the architecture of the Christian basilicas is fragmentary, and frequently indicates that it is made up of structural pieces from various pagan buildings previously standing.

A second view is that presented by Professor Brown, who advances the hypothesis that the origin of the basilica should be sought in the "*cella memoriae*" of the Catacombs. He dwells especially on the analogy offered by the "*cella trichora*" of St. Calistus and St. Soter. But over against this theory, Marucchi argues that observation tends to show that the ancient basilicas very rarely had that form of analogy to the Latin cross, now frequently used in modern churches.

The third view is offered by P. Grisar. He, together with Schultze, Deiho and Kirsell, is of the opinion that the basilicas have their origin entirely in a development out of private houses. According to him, since the gatherings of Christian worship were held in the peristylum, or open courtyard surrounded by porches, the tablinum, at the rear, became the presbyterium for the bishops and minor clergy, whilst the atrium served for catechumens and penitents. Only, objects O. Pantalini, these advocates forget that the peristyle and the atrium were on the ground floor, whereas the sacred synaxes were ordinarily held in the upper chambers of houses. Indeed it would have been far from prudent, at least so long as there was any danger of open or secret persecution, to gather the faithful in the court of entrance and in the peristyle, within view of the public street.

A fourth opinion is maintained by De Lastyria, Crostarosa, Marucchi and many other recent and authoritative writers, to the effect that the Christian basilica both reproduces, in some features, the Roman private house, in which the first liturgical assemblies were held, and also reflects, in other features, the public or private basilica. This latter opinion is the one most deserving of attention.

FORM OF THE BASILICA.

The pagan basilica was fashioned as follows: there was a hall divided lengthwise by two rows of columns. The rear of the larger nave expanded in circular or polygonal shape, and constituted the apse, where was erected the tribunal. Entrance to the basilica was barred by a vestibule. According to the usual arrangement of the Roman house, there was the entry, the atrium, with rooms round about; the peristyle, and in the background the great hall, tablinum.

Bearing this simple plan in mind, it is easy to grasp the structural design of the Christian basilica. One entered the vestibule, or pronaos, which opened upon the court in the form of a cloistered passage. Here, just as in case of the Roman houses with their impluvium, there was a basin of water for the ablutions of the faithful (*cantharus* or *labrum*). Next came the peristyle, called the narthex, where the catechumens were shut in, and the penitents, who could not participate in the divine mysteries. Under this line of porches there opened three doors, corresponding to the three naves of the basilica. The middle nave served for the clergy, the right nave for men, and the left for women. Toward the (eastern) end of the central nave, there was the *schola cantorum*, closed in by a marble partition and lattice work; whilst on the right and on the left were two ambos for the reading and interpretation of the Epistle and Gospel. The naves terminated in the sanctuary (*bema*), in form of an apse with seats for the clergy, and the cathedra, or bishop's chair.

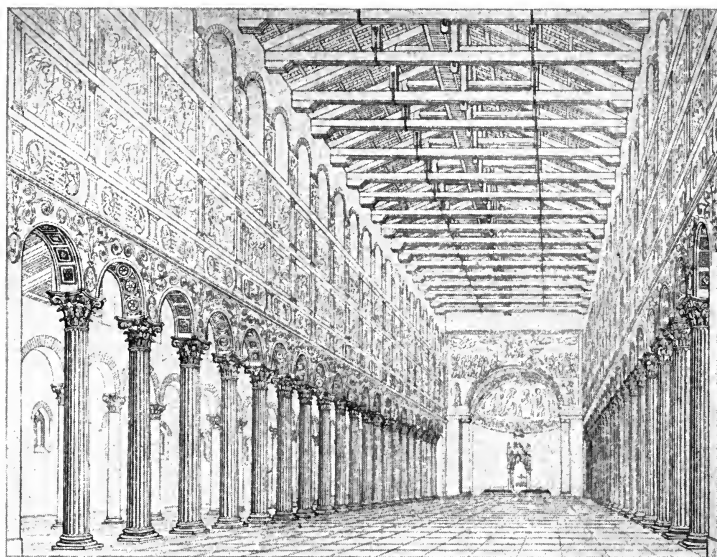
In the centre of the sanctuary rose the altar, built over the tomb of a martyr, or containing distinguished relics. Above the altar, beneath a canopy supported by four columns, was set or hung the ciborium, covered with veils, and holding the Blessed Sacrament.

The *schola cantorum* was separated from the altar by the *pergula*, that is an architrave of marble or of wood, sustained by pillars. From this derives the iconostasis of the Greeks, and it also accounts for certain parapets at the entrance of the sanctuary, which we find in later times. A notable example of it is to be found in St. Mark's at Venice. The *pergula* served for the suspension of lamps and ex-votos.

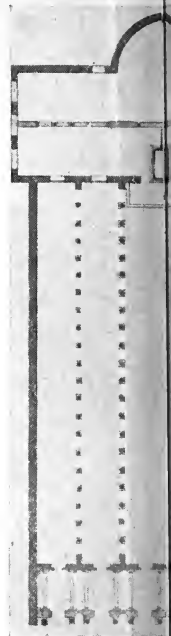
The separate spaces reserved for men or for women were curtained off. For persons of distinction, there were sections reserved like the senatorium or the matroneum. These tribunes were retained from the arrangement in the civil basilicas, although they were not always raised above the nave in the galleries.

The most common forms of basilicas show three naves; but there are not a few with a single nave; others have five, and there are a few with more than five naves.

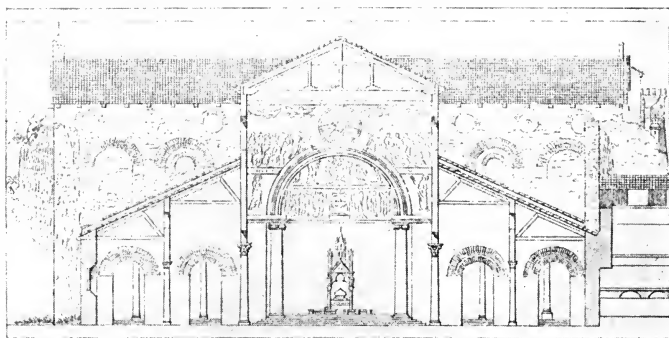




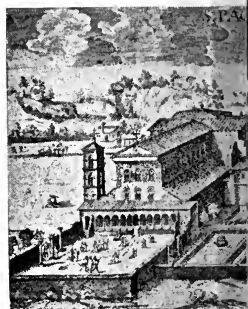
Basilica of St. Paul, Rome.



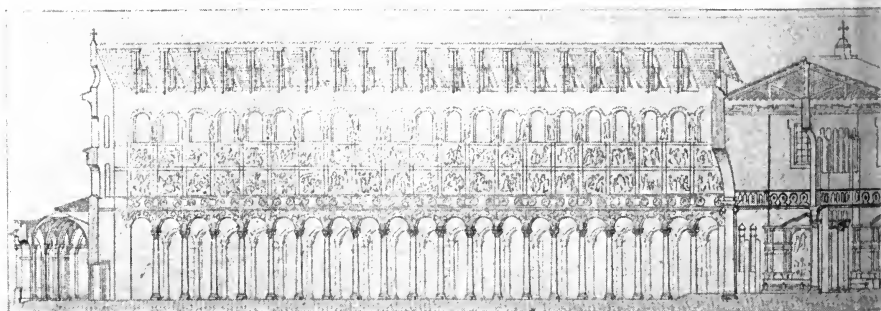
Ground Plan



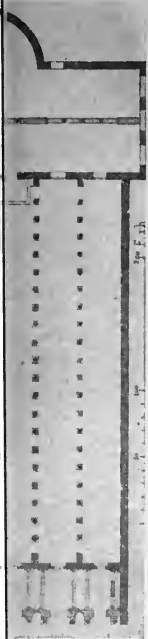
Cross Section of St. Paul's



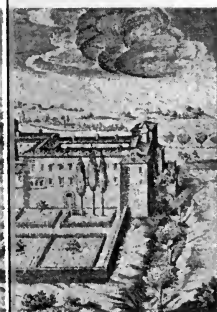
The Old Basilica of St.



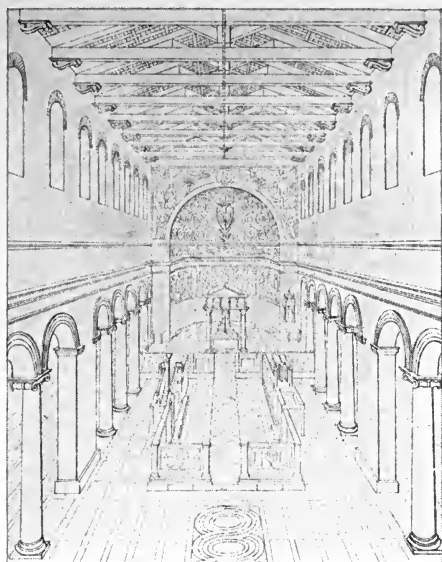
Longitudinal Section of St. Paul's



St. Paul's



St. Paul's Basilica outside the Walls

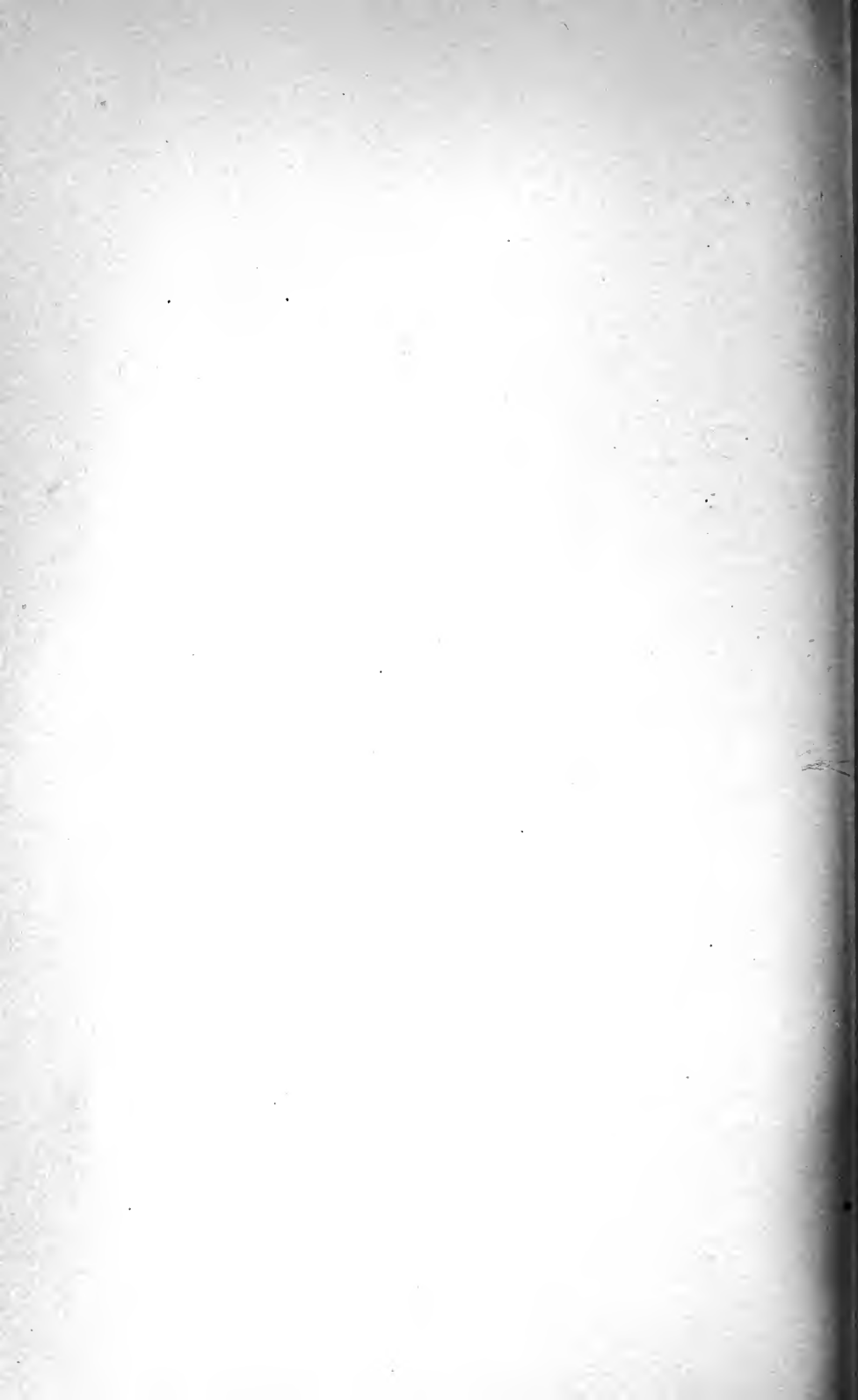


Basilica of S. Clemente, Rome.



Section showing the Various Stratifications in S. Clemente.

- A A—Present Basilica
- A 1—Atrium of Present Basilica
- A 2—Entrance to Atrium
- B B—Fourth Century Basilica
- C C--Dominicum Clementis [I Century]
- D—Ambulacrum
- E—Temple of Mithras
- F—Wall of Imperial Period
- G—Wall of Republican or Kingly Period.



Often these naves are crossed at the end by another nave, the transept. This construction gave to the plan of the church the form of a Latin cross. The great arch which bounded the central nave at the transept, was called the triumphal arch. The transept frequently terminated in two lateral apses, in which the Divine Sacrifice began and ended (prothesis and apodosis).

Of the basilicas *extra muros*, the most noteworthy in some respects is that of SS. Calistus and Cecilia, restored by De Rossi, and styled by Cardinal Parocchi the "Sistine Chapel of the Catacombs". Among the urban basilicas, the oldest is St. Pudentiana. It was constructed out of a private oratory in the house of the Senator Pudens, and in course of time underwent several transformations. It still preserves its original great apse with the wonderful mosaic masterpiece of its kind, belonging to the early Christian epoch.

The basilica of St. John Lateran, "*caput urbis et orbis*," was erected in 314 and completed in 335. Subsequently it was restored and practically rebuilt in its present form.

St. Agnes outside the Walls, on the Via Nomentana; St. Mary Major, St. Lawrence outside the Walls, are also very ancient. Yet these, too, like all the other early basilicas, underwent additions, repairs, and alterations. The basilica of St. Lawrence was founded by Constantine. Honorius III doubled its dimensions and reversed the plan, insomuch that the ancient narthex has now become a rear choir, ultimately beautified with wonderful skill and artistic taste by R. Cattaneo, and transformed into a funeral chapel by Pope Pius IX.

The original basilica of St. Peter's has been altogether effaced. The present structure was begun by Nicholas V, and continued by the chief artists of the Renaissance.

The old basilica of St. Paul outside the Walls was the next to be built and was completed in 408. Later it was rebuilt with the remains of the Basilica Emilia. Destroyed in great part by fire, it revived with stately splendor, becoming enriched with a magnificent court of entrance, having monolith columns.

The beautiful and lively springtide of the basilican style of building continued to produce its marble bloom even later, until the influence and encroachments of Oriental art refashioned the character of Roman art, already enervated and corrupt, into the Byzantine moulds.

I may here mention St. Clement's, which was once deemed the most perfect type of early basilica. At present, in the light of archeological discoveries dating from 1858 and later, St. Clement's is found to be a reconstruction made by Paschal II (1099-1118), over a very ancient basilica that had stood beneath, adorned with precious frescoes. I may mention also St. Praxedes in Rome, and St. Apollinaris in Classe, and the New St. Apollinaris in Ravenna. But in these latter instances, while the total effect is still that of the traditional basilicas, the particular details become animated and refashioned under the genius of Byzantium.

If we were to analyze the style of the basilicas, it should have to be classed as Roman decadent style. The name of "fragmentary style" has been applied to it, since it is a product of structural components (columns, capitals, entablatures, etc.) taken from the demolition or the ruins of manifold Roman monuments. These components are utilized and put together with freedom, and without precise attention to the epoch, order, or character concerned. In fact, they become subsidiary instruments of a great new idea, turning one's thoughts back to that boldly distinctive psychological condition which belongs to the primitive Church, and which assimilates and sanctifies all the good materials in Roman culture; nay, reanimates and elevates them under a new spirit of power and conquest.

In the columns of St. Clement's we find a noteworthy innovation, the pilasters which alternate with the pillars in sustaining the vault. From this type of pilaster will be later evolved the complex or polystyle columns, a peculiarly characteristic and splendid architectural feature of the Romanesque and Gothic art.

BAPTISTERIES AND MAUSOLEUMS.

The most important forms of architecture developed after the peace of Constantine are the baptistery and the mausoleum. In these we can observe plainly the introduction of favorite round or polygonal forms of construction.

As baptism was administered generally by immersion, it must have been quite natural to utilize parts of the baths, such as the *piscina* (pool), or the *frigidarium* (cooling-room)

in the appointment of the baptistery. The baptisteries of this origin are small temples with one or two basins for the ablutions and the administration of the Sacrament of regeneration; and are covered with a cupola. The architectural principles prevailing in these buildings are always those of the decadent art of Rome, with some liberty of motives proper to that special fragmentary style described above.

Particularly remarkable is the baptistery of St. John Lateran, commonly called after Constantine because it was supposed to have been erected by him to receive baptism. At all events, the style of construction is of the fourth century. Similar examples of architecture are the baptisteries of the Orthodox and of the Arians at Ravenna.

The mausoleums recall the pagan type, as in the tomb of Cecilia Metella and Hadrian's Mole. Noteworthy are those of St. Constantia and of St. Helena.

The circular form was also adopted for other buildings, such as the church of St. Stephen built at the end of the fourth century, and apparently upon a pagan substructure, the *macellum magnum*.

A word may here be in place regarding the works of sculpture belonging to this same period. The peace of the Church gave a certain impulse to this form of art; and though the age is regarded as one of decadence, the Christian religion, while it adopted an inferior form, nevertheless gave unmistakeable expression to noble inspirations. The most famous work of the period is the statue of St. Peter in bronze, in the great Vatican basilica. For a thousand years and more, religious throngs have passed before it, kissing the foot of the Prince of the Apostles. The statue is a work of the fifth century, and has an attitude abounding in serene majesty. The Lateran Museum also possesses two exceedingly valuable works—the Good Shepherd, marked by radiant grace, and the statue of St. Hippolytus.

The early Christian sculpture, however, was employed not for isolated statues so much, as for the bas-reliefs which served to decorate the multitude of sarcophagi in the crypts, basilicas, and cemeteries.

The Christian sarcophagi of the first three centuries were of pagan manufacture and are in no way remarkable as works

of art. The figures, like the inscriptions, are usually of the conventional pagan type, although of course such only as could not offend Christian sentiment. In some cases they are especially designed for their purpose.

After emerging from the Catacombs, the art of the Christians follows the decadent mood and shares the vicissitudes of the times, passing from those beautiful and sober creations which unfold themselves with a certain harmony about the walls of the sarcophagus, into jumbled, confused and coarse phases, all betokening that peculiar funeral architecture whose constituents are miniature columns, reduced arches, and tympana. Now and then a medallion is designed to depict the dead.

At this point special mention is in order for the diptychs. These were wooden tablets with hinges, outwardly adorned with intaglios and bas-reliefs in ivory or metal, and inwardly fashioned in wax. They served to mark the daily mutations of the liturgical prayers, and for other memoranda. They are called diptychs because commonly they consist of two tablets; although sometimes they contained more, and thus there were triptychs, pentatychs, polyptychs, etc. They are really of pagan origin, but were widely used for a new purpose by the primitive Christians.

Out of these grew the special iconography of the polyp-tique art, with its painted panels and intaglios. We may cite the diptych of Probus (406), in the Cathedral of Aosta; that in the Cathedral of Milan, dating back, perchance, to the fourth century, and that of St. Michael, from the fifth century (British Museum).

Painting, on issuing from the Catacombs, turns to mosaic art, wherewith it decorated the vaults of the apses in the basilicas. We have also some examples of frescoes, but these are decidedly less important than the mosaics. In this form art begins to celebrate the triumph of the Church by exhibiting depths of golden splendor and brilliant azure skies. In place of the half concealed symbols, in which Christian art spoke during the persecutions, it now substitutes great luminous compositions which glorify Christ and his work; portraying the figures of the Saviour and the Apostles with idealizing effects, and achieving some beautiful pictures based on the Apocalypse of St. John.



THEOLOGICAL SARCOPHAGUS
(LATERAN MUSEUM, ROME.)



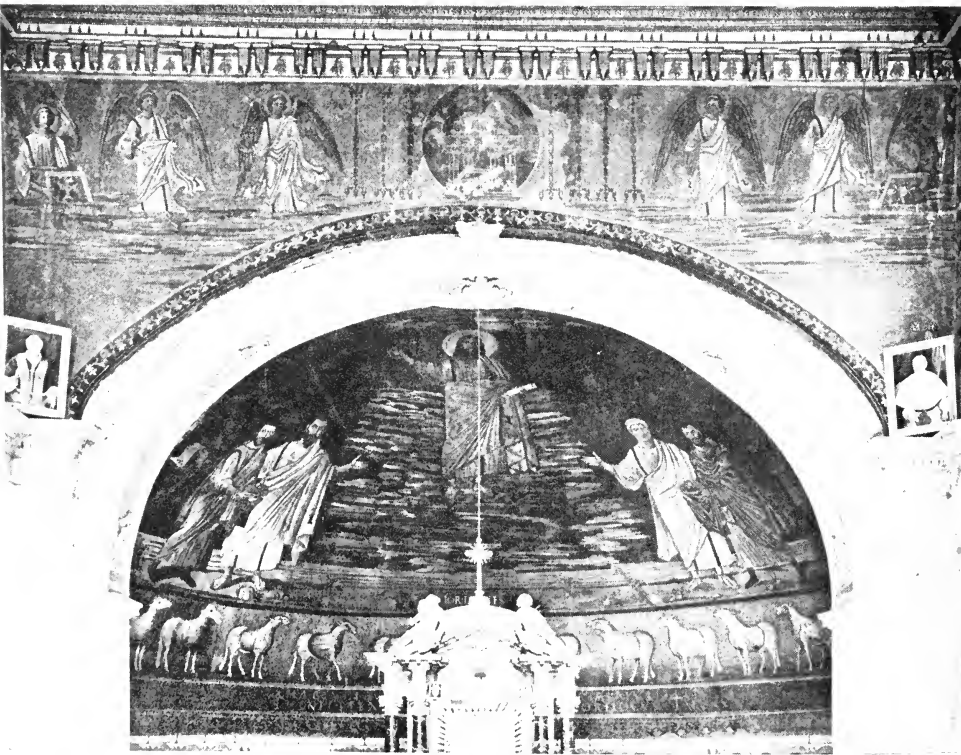
SAINT PETER
(ST. PETER'S, ROME. BRONZE STATUE
OF THE FIFTH CENTURY[?])



THE GOOD SHEPHERD
(LATERAN MUSEUM. A WORK OF THE
EARLY CHRISTIAN PERIOD)



CHRIST WITH THE APOSTLES
(MOSAIC OF 384-398, IN THE CHURCH OF ST. PUDENCIANA, ROME.)



MOSAIC OF SS. COSMAS AND DAMIAN, ROME. (VI. CENTURY)

The mosaic art stays inferior to the fresco by reason of a certain hardness of lines, since it is subject to all the technical difficulties that impede fineness of execution and truthfulness of expression; yet the mosaics excel the frescoes in solidity, permanency, and pomp.

The mosaic technique was twofold—tesselated or “ musive ” work, which is composed of small regular cubes of marble; and work that is *sectile*, formed of irregular fragments.

The form, of course, is that of the Roman decadence; but whilst the figures are somewhat stiff, the thought manifests itself grandly and vigorously; and those personages who are depicted in the toga, with the bearings of Roman senators, are full of nobility.

The countenances reflect the study of new types, and there is a radiancy of Christian inspiration, beyond the fetters of the classic habits. The pagan mosaics were limited to areas divided by geometric figures; but the Christian mosaics are spread out over uniform backgrounds, of ample range, and expanded by some newness of ideas.

The most frequent themes are Christ, the Blessed Virgin, the Apostles, the Saints, and the symbols of the Apocalypse, the Holy City of Jerusalem, Bethlehem, the mystic lambs, palms, crosses, rivers, etc.

The background is generally azure, and the space occupied by the figures is composed either of clouds or of a green meadow decked with blossoms and lambs.

The most beautiful mosaic, already referred to, is that of St. Pudentiana at Rome, dating from the fourth century, and, in particular, from the epoch of Pope Cyriac (384-98).

The mosaic of St. Constantius also dates back to the fourth century. To the fifth century belong some mosaics of St. Mary Major's; and to the sixth century, various mosaics of Ravenna, together with that of SS. Cosmas and Damian, executed from 526 to 530: which may be said to mark the closing cycle of Roman mosaic art.

Henceforth, accordingly, the mosaic art of Christian Rome, already a declining art, will revive with a new grace, and rise again with freshly smiling features, now typified in the art of Byzantium.

CELSO COSTANTINI.

Florence, Italy.

THE CARDINALS OF THE HOLY ROMAN CHURCH.

(Second Article.)

DIGNITY OF CARDINALS.

IN the Church, as in every organized society, there are various ranks or grades. Marks of honor and dignity are given to some and withheld from others. In apportioning the relative rank or dignity of her ministers the Church pays due regard to the sacramental character imprinted by ordination. For this reason the bishop occupies a higher place than a priest, and a priest precedes a lay person. As the power of orders exists chiefly for the spiritual and invisible element of the Church, the sanctification of souls, the Church, as a visible society, naturally places greater stress, in assigning external honor and preëminence, on the possession of the power of jurisdiction, which regards the external and visible element, the government of the faithful. Jurisdiction, therefore, not Sacred Orders, is the principal factor to be considered in estimating ecclesiastical dignity and honor.¹ The more extensive the power of jurisdiction belonging to any office, the higher the relative rank and dignity of the incumbent of that office. Because of his wider jurisdiction an archbishop precedes a bishop, who is his equal in point of Sacred Orders. For the same reason the archpriest gave place to the archdeacon, who, inferior by ordination, was his superior in jurisdiction.

A cardinal assists the Roman Pontiff in governing the universal Church. His jurisdiction being world-wide, it follows that his dignity is far superior to a bishop's, whose power extends over a single diocese. No prelate has wider powers of jurisdiction than a cardinal, and consequently none surpasses him in dignity. Leo X (*Const. Superna*) expressly states: "After the Supreme Pontiff, the cardinals of the Holy Roman Church precede in honor and dignity all others in the Church." Nearly a century before (1428), Eugene IV, in the Constitution *In Eminenti*, sharply reproved those who contested the preëminence of the cardinalate. He asserted that the cardin-

¹ Santi, T. I, p. 288.

alitial dignity was greater and more sublime than that of a bishop, archbishop, or patriarch.

The cardinalate has been the pinnacle of ecclesiastical dignity for at least seven centuries. Some writers, following the teaching of Eugene IV, in the much quoted *In Eminenti*, assert that it always enjoyed this preëminence. It is historically true that the forbears of the cardinals, the clergy of the ancient Roman presbytery, were treated with marked distinction by bishops, especially during the vacancy of the Papal chair. On the other hand, the fact that in the Council of Rome (1015) archbishops, and even bishops of earlier consecration, signed the decrees before the cardinals would seem to point to a different conclusion.² By the time of the celebration of the first and second Councils of Lyons (1245 and 1274) their commanding position was well established, for in these assemblages they took precedence over bishops, metropolitans, and patriarchs.³

This preëminence was first accorded to cardinal bishops and soon after to all cardinals, irrespective of their order in the College. This, no doubt, was largely due to the fact that the exclusive right of electing the Pope was vested in the cardinal bishops by Nicholas II (1059). Later, in 1179, Alexander III gave every cardinal an equal voice in the Conclave. Another important factor in establishing their permanent superiority over the episcopate was the fact that they were frequently sent abroad as papal legates, in which capacity both bishops and archbishops were obliged to show them temporary reverence and obedience. A third reason was that they became the sole and exclusive counsellors of the Roman Pontiff.

PRIVILEGES OF CARDINALS.

On account of their dignity and position, the cardinals enjoy many important privileges. Of the two or three hundred distinctions which some canonists claim for the members of the Sacred College I shall select several of the more important and striking.

² Idem, ib., p. 287.

³ Ferrarris, art. II, par. 5-9.

1. The right to an active and passive voice in papal elections, provided he has received deaconship. This right is not lost even if the cardinal has been excommunicated by the deceased Pope. Cardinals who have been canonically deposed, or who have resigned the dignity, cannot take part in the conclave.

2. The right to a place and vote in General Councils.

3. They have precedence everywhere over all other prelates in the Church. Even in his own cathedral the bishop must yield his throne to a cardinal and cover his rochet as a sign of his temporarily eclipsed jurisdiction.

4. The right to the title of "Most Eminent", and "Eminence"; also the exclusive privilege of wearing the red hat,⁴ biretta, and zucchetto.

5. The cardinals, even when simply priests or deacons by ordination, share all the honorary distinctions of the episcopate, v. g. portable altar, use of pontificals, power to grant indulgences,⁵ choice of confessor, pectoral cross,⁶ faculty to bless the people with the triple sign of the cross, etc. They can confer tonsure and minor orders on the clerics belonging to their titular church.

6. Their controversies are decided by the Pope; no general sentence of excommunication or interdict affects a cardinal, unless he is specifically mentioned in the edict. They are protected against personal injury by a special reserved censure launched against all who directly or indirectly persecute, mutilate, imprison, or expel them from their post of duty.⁷

7. They enjoy the *oraculum vivae vocis*, that is, when a cardinal asserts that the Pope has granted him orally some favor, his word is accepted without further proof, and the proper Congregation issues the official documents at his request.

⁴ The permission to use the red hat was granted to secular cardinals by Innocent IV in 1245, to religious cardinals by Gregory XIV in 1591. The red biretta dates from the time of Paul II, 1464.

⁵ A cardinal can grant a partial indulgence of 200 days in his titular church and diocese. (S. C. Indulg. 28 Aug., 1903). An indulgence of fifty days is given to those who kiss his ring. (Decree of Holy Office, 18 March, 1909).

⁶ Cardinals, even cardinal deacons, wear the pectoral cross everywhere, even in the presence of the Pope. (Pius X, *Motu Proprio*, 25 May, 1905.)

⁷ *Const. Apostolicae Sedis*, I, 5.

8. The cardinals alone are competent to act as legates *a latere*, the highest post in the papal diplomatic service. Moreover, as no one but a cardinal has been elected Pope for the last 533 years, they are practically justified in considering themselves the heirs apparent of the papacy.⁸

A CARDINAL'S CORRESPONDENCE.

On the day of his admission to the Sacred College the new cardinal is expected to write letters to all his brother cardinals who were not present at the Consistory, and also to all Catholic sovereigns, notifying them officially of his promotion to the cardinalate. Every year before Christmas he is likewise obliged to send a letter to each cardinal and ruler conveying the compliments of the season and expressing his good wishes for the coming year. For his guidance in the rigid laws of court etiquette each cardinal receives from the Secretary of the Ceremonial Congregation a formulary containing form letters suitable to these occasions, with the proper mode of address to be employed in writing to these exalted personages.

The letters addressed to Catholic rulers are handed unsealed to their respective ambassadors who forward them immediately. A copy of the reply must be filed with the secretary of the Ceremonial Congregation. The letters to the cardinals who were absent from the Consistory are left with the Cardinal Secretary of State for transmission. I append a few specimens of these letters. The style may appear somewhat stilted, unless it be borne in mind that they are ceremonial letters exchanged between the highest dignitaries of the world, in lands where the conventions and laws of etiquette, like the laws of the Medes and Persians, may not be broken.

1. Letter announcing elevation to a brother cardinal:

My Most Honored, Eminent and Reverend Lord:

His Holiness, in the consistory held in the Apostolic Palace of the Vatican on the 22d of this month, deigned to raise me to the cardinalitial dignity.

While in the act of sending to Your Eminence the announcement of my promotion I do not hesitate to express to you the satis-

⁸ Even the sample ballot given in the recent Constitutions on papal elections indicates this, for it reads, "Eligo . . . *Cardinalem*," etc. in "Summum Pontificem."

faction I experience in being a colleague of Your Eminence, who so deservedly fills the high dignity which I recognize as due solely to the benignity of the Holy Father.

May it please Your Eminence to receive with your well-known kindness my respectful duty, and while declaring myself ever ready to fulfill your commands, I have the honor to offer you the expression of that profound veneration with which I humbly kiss your hands, and beg to affirm myself

The true and most humble and devoted servant
of Your Eminence,

DOMENICO CARDINALE JACOBINI,
Apostolic Pro-Nuncio.

Lisbon, 27 June, 1896.

2. Answer to the above:

My Most Honored, Eminent and Reverend Lord:

The many important offices exercised by Your Eminence in the service of the Holy See and of the Church have merited for you elevation to the cardinalial dignity, conferred on you by His Holiness in the Consistory of the 22d of this month. While congratulating Your Eminence on the lofty promotion I am at once pleased and honored to be able to number you among my venerated colleagues.

Accept, Your Eminence, my good wishes and the protestations of sincere respect with which, humbly kissing your hands, I beg to declare myself,

The true and most humble and devoted servant
of Your Eminence,

G. CARD. ALOISI-MASELLA.

Rome, 28 June, 1896.

3. Letter to an Emperor announcing elevation to the cardinalate:

Sacred Imperial Majesty:

By an act of special benignity Our Holy Father, in a consistory held this morning, deigned to raise my humble person to the high dignity of the cardinalate of the Holy Roman Church.

I regard myself highly fortunate to be able to derive from this signal and supreme favor the occasion to present myself at the throne of Your Sacred Imperial Majesty to impart by this most respectful letter the official announcement of the honor conferred

on me, and to offer you at the same time the reverent homage of sincere devotion and deepest respect.

I beg Your Majesty to accept my humble duty and to take me under your high protection, permitting me in the meantime to declare myself with profoundest reverence, in the widest terms,

The very humble, devoted and obliged servant
of Your Sacred Imperial Majesty,

N. CARDINAL N.

4. Answer to the above:

Eminence:

With pleasure I have learned from the letter received from Your Eminence of your promotion to the cardinalitial dignity.

From my heart I rejoice with Your Eminence on this precious pledge which the Holy Father has publicly given you of his special esteem and benevolence. To my congratulations I join my thanks for the noble expressions with which you have made known to me an event so honorable to you, and with perfect esteem, I am,

Your Eminence's most devoted

N.

5. Christmas letter to a brother cardinal:

My Most Honored, Eminent and Reverend Lord:

I seize with pleasure the happy recurrence of this holy Christmas feast and of the New Year to address myself to Your Eminence, and to renew the expression of my boundless regard for you, wishing you an abundance of heavenly favors from the Divine Infant, and a long and prosperous life for the dignity of the Sacred Purple and the spread of our Holy Mother, the Church.

I thank you, moreover, for the good wishes which Your Eminence with great kindness is now sending me, and I cannot but esteem myself honored by them, while humbly kissing your hands, I affirm myself to be

The true and most humble and devoted servant
of Your Eminence,

N. CARDINAL N.

6. Christmas letter to a Catholic king:

Sacred Royal Majesty:

The recurrence of this Christmas solemnity affords me a happy occasion to present myself at the throne of Your Majesty, and to

offer this new testimony of my respectful reverence. On this fortunate occasion, from my heart I implore the Divine Redeemer to shower on Your Majesty's august person and on the Royal Family the abundance of His heavenly gifts and blessings, so that Your Majesty, in the coming year and in the many other years which Divine Providence may grant you for the welfare of your subjects, may experience all those joys and consolations which your magnanimous heart can desire.

Pray, receive with benignity my respectful and sincere wishes, and vouchsafe to allow me, while presenting to you my deepest and reverent homage, to have the high honor to profess myself,

The very humble, devoted and obliged servant

Of Your Sacred Royal Majesty,

N. CARDINAL N.

7. Response to the preceding letter :

We have received with particular thankfulness the good wishes which Your Eminence courteously sent us at the recurrence of the holy Christmas festivals. While extending sincere thanks, we desire that Your Eminence may be persuaded that fervid indeed are the prayers that we raise to God for your continued prosperity, and we avail ourselves with pleasure of this opportunity to assure Your Eminence of our most distinguished consideration.

Your Eminence's most devoted

N.

8. Letter to an Ambassador enclosing a letter to a Sovereign :

Excellency :

I take the liberty of sending to Your Excellency the enclosed parcel addressed to the Minister of Foreign Affairs and to the President of the Council of Ministers. It contains the letters of felicitation, which every year, on similar occasions, I have had the honor to send to their Majesties the King and Queen.

I hope that you will forward them as soon as possible, and in that assurance I thank you in advance, and beg you to accept the pledge of my most distinguished esteem and regard, with which I have the honor to be, etc.

A CARDINAL'S WARDROBE.

In this paper only a summary description⁹ of the somewhat extensive wardrobe of a secular prince of the Church

⁹ Cf. Nainfa, *The Costume of Prelates*, for extensive treatment of this topic.

may be given. While the distinctive color of a secular cardinal's dress is scarlet red, the cardinals belonging to religious orders retain the color of their former habits. Thus the outer robes of a Carthusian cardinal are white; an Augustinian wears black; a Franciscan, gray; a Capuchin, chestnut; a Dominican, black and white. All cardinals wear the scarlet skull cap, biretta, and hat. In the following list there will be frequent mention of purple garments. This color is worn by the cardinals as a sign of mourning, during the penitential season, at funerals, and during the vacancy of the Holy See.

A cardinal's wardrobe contains:

1. Two black cloth cassocks, with scarlet trimmings, i. e. buttons, buttonholes, linings, etc. The lighter cassock is worn in summer, the heavier in winter. They are used on ordinary occasions.

2. Five choir cassocks for public ceremonies. These are similar in shape to the ordinary cassock with the addition of a train. Two are made of cloth for winter wear, scarlet and purple; three are of watered silk, scarlet, purple, and rose color. This last is worn only on Laetare and Gaudete Sundays.

3. Two (heavy and light) black simars (*zimarra*), with red trimmings, for house wear.

4. Two watered-silk cloaks (*ferraiolone*), red and purple, for official occasions. Also two large cloth cloaks, red and purple, for winter wear.

5. Five mozzettas, and five mantellettas to match the choir cassocks. In Rome the cardinals wear the mozzetta over the mantelletta, except in their titular churches, when it is worn immediately over the rochet.

6. Two silk cappae magnae, red and purple. Also a cloth cappa magna for Good Friday services. In summer the fur cape of this garment is replaced by a silk cape.

7. Three silk cinctures, red, purple, and rose color, with gold tassels. These are worn with the choir cassocks. With the ordinary cassock a red silk cincture ending in a red fringe is worn.

8. Two red birettas, silk and cloth. These birettas have three points with a loop of thread at the junction in place of a tuft or pompon. Also a red skull cap and red rabbi.

9. Four hats: (a) the red hat received at his elevation; (b) the ordinary Roman clerical hat, black, with a red and gold cord around the crown; (c) a red hat worn with the choir cassock outside the church; (d) a large straw silk-covered hat which is held over his head during an open-air procession of the Blessed Sacrament.

10. Four pair of gloves, sandals, and stockings. These are made in the liturgical colors, white, red, green, and violet. They are worn only during the celebration of Pontifical Mass and correspond to the color of the vestments. They are not worn with black vestments.

11. Three mitres, white, golden, and precious; a crozier; pectoral cross; rochet; sapphire ring with the arms of the Pope engraved on the inside.

12. A cardinal wears red stockings. On ordinary occasions he wears black shoes tipped with red, and gold buckles. When in choir costume the shoes are of red leather.

A CARDINAL'S DUTIES.

The chief duty of the cardinals is to assist the ruling Pontiff in the government of the universal Church. They afford him this assistance by acting as members of the great Roman Congregations and Commissions, and by directing the activities of several important offices in the papal court. As a full commentary on the history and scope of these Congregations has recently appeared in these pages,¹⁰ it will suffice to give here the following table, showing the number¹¹ of cardinals attached to each congregation, together with a succinct statement of the matters over which each congregation exercises jurisdiction.

¹⁰ ECCLESIASTICAL REVIEW, 1909, *passim*.

¹¹ I give the number of cardinals attached to each Congregation, etc. as mentioned in the *Acta Apostolicae Sedis*, Vol. 1, pp. 109 ff. The Constitution, *Sapienti Consilio*, which treats *in extenso* of the functions of the Congregations, is given in the same volume, pp. 7-108.

A. THE CONGREGATIONS.

| <i>Name.</i> | <i>Cardinals.</i> | <i>Jurisdiction.</i> |
|--------------------------|-------------------|--|
| 1. Holy Office. | 9. | guards purity of faith and morals; heresy; indulgences; Pauline privilege; dogmatic teaching of sacraments; dispensations from impediment of mixed religion and disparity of worship, etc. |
| 2. Consistorial. | 15. | business transacted in consistory; competency of other congregations; examines reports of bishops; erects diocese and nominates bishops for places not subject to Propaganda. |
| 3. Sacraments. | 10. | discipline of sacraments; validity of marriages and ordinations; matrimonial dispensations. |
| 4. Council. | 22. | discipline of clergy and people; observance of precepts of the church; revision of local councils, etc. |
| 5. Religious. | 8. | affairs of religious orders and congregations of both sexes. |
| 6. Propaganda. | 24. | ecclesiastical affairs in countries not under the common law of the church. |
| Oriental Rites. | 17. | for Eastern nations. |
| 7. Index. | 27. | examination and prohibition of books dangerous to faith and morals. |
| 8. Sacred Rites. | 28. | ceremonies of Mass, Office and Sacraments; liturgical books; canonization of saints. |
| 9. Ceremonial. | 15. | regulates papal and cardinalitial ceremonies, questions of precedence. |
| 10. Extr. Eccl. Affairs. | 16. | relation of church and state; concordats. |
| 11. Studies. | 28. | education in Catholic Universities; grants degrees; erects new universities. |

B. PONTIFICAL COMMISSIONS.

| <i>Cardinals.</i> | <i>Name.</i> |
|-------------------|------------------------------------|
| 5. | Bible Studies. |
| 16. | Codification of Canon Law. |
| 2. | Historical Studies. |
| 8. | Administration of Peter's Pence. |
| 9. | Fabric of St. Peter's Basilica. |
| 6. | Preservation of the Faith in Rome. |
| 1. | Sacred Archeology. |

C. TRIBUNALS AND OFFICES.

| <i>Cardinals.</i> | <i>Name.</i> | <i>Duties.</i> |
|-------------------|--------------------|---|
| 6. | Segnatura. | Supreme court of the church; appeals from Rota. |
| 1. | Penitentiary. | cases of conscience; dispensations <i>in foro interno</i> . |
| 1. | Chancery. | expedition of papal bulls for major benefices. |
| 1. | Datary. | examination for, and bestowal of, minor benefices reserved to the Holy See. |
| 1. | Apostolic Chamber. | administration of finances of Holy See. |
| 1. | Sec'y of State. | diplomatic relations; ecclesiastical decorations. |
| 1. | Vicariate of Rome. | administration of Roman diocese and district. |

Besides the foregoing, six cardinals rule the suburban dioceses of Rome; one is Prefect of the Apostolic Palaces, another Prefect of the Vatican Archives, a third Librarian of the Roman Church. There is also a Cardinal Archpriest at the Lateran, St. Peter's and St. Mary Major's.

Practically all of the work of the Congregations and other departments of the papal administration falls on the shoulders of the cardinals resident in Rome. The cardinals who reside abroad are busied with the government of large and populous dioceses, and it is only occasionally that they are able to assist in any way their overworked brethren in the Eternal City. The cardinal in curia serves on at least one, generally on three or four, and frequently on as many as eight, Congregations. Moreover they act as Protectors of the numerous religious orders and congregations, in which capacity they exercise their good offices in maintaining peace in the community and shielding it from injustice and oppression.¹²

They must look after the interests of their titular churches, and are also obliged to attend the various consistories, the solemn papal functions in St. Peter's, and the religious ceremonies, or chapels, presided over by the Pope in the Vatican.

¹² Aichner, p. 498.

Not infrequently they are sent as Legates, to represent the Holy Father at important religious gatherings, such as a Eucharistic Congress. Finally, they are in constant demand to add solemnity to the endless series of Roman feasts by officiating at Mass, Benediction, and distribution of Holy Communion.

Space will not permit more than a mere mention of the supremely important duty which is incumbent on a cardinal at the death of a Pope, namely, the election of a successor. Many important changes have been made in the legislation governing the conclave, but I cannot treat of them in the present paper.

THE DEAN OF THE SACRED COLLEGE.

After the Roman Pontiff the highest dignitary in the Church is the Dean of the Sacred College of Cardinals. This title is borne by the senior cardinal bishop; the second in order of seniority is called the sub-dean. The Dean, as *primus inter pares*, takes precedence over all his brother cardinals; he is president of the Corporation, or College, of Cardinals, and presides at all their reunions. He acts as the spokesman of his brethren on ceremonial occasions, such as Christmas, when the Sacred College presents its good wishes and compliments to the Holy Father. In virtue of his exalted position he enjoys many special privileges. Thus the dioceses of Ostia and Velletri are always reserved for him, as are likewise those of Porto and Santa Rufina for the sub-dean. As Bishop of Ostia, he has the immemorial right of conferring episcopal consecration on a Pope who is not a bishop at the time of his elevation to the Fisherman's throne.¹³ On this occasion he wears the pallium. He is Prefect of the Ceremonial Congregation, as his lengthened service and experience in the papal court give him a practical knowledge of the proper manner of receiving illustrious personages in papal receptions. Until recently he was Secretary of the Congregation of the Holy Office, as that position was held by the senior cardinal of the Congregation.

¹³ "Nec Romanæ Ecclesiæ episcopum ordinat aliquis episcopus metropolitānus, sed de proximo Ostiensis Episcopus." S. Aug. in brev. collat. cum Donatistis, c. 16.

During the vacancy of the Holy See the position of the Dean becomes more important. He announces the death of the Pope to the cardinals and summons them to the conclave. He replies, in the name of the College, to the ceremonial addresses made before the conclave by the diplomatists accredited to the Holy See. At the beginning of the conclave he exhorts the cardinals to proceed diligently in the matter of the election. He administers the oath to the higher officials of the conclave, gives the final orders for the exclusion of all who have no right to remain therein. Together with the camerlengo¹⁴ and senior cardinal priest and deacon, he forms the first committee for conducting the election. He holds this position until the fourth day of the conclave. He, with the same three cardinals, administers the rights and property of the Holy See during the interregnum. Finally, it is his place to approach the newly-chosen Pope and secure his acceptance of the election.

An office which carries with it so much prestige and importance has naturally been the object of considerable pontifical legislation. Clement XI appointed a special commission of canonists to consider the disputed question concerning the succession to the vacant deanery of the College of Cardinals. The findings of this commission which decided that the right of option lay with the senior cardinal bishop resident in Rome at the demise of the former dean were approved by the Pope, 28 February, 1721. If, however, the senior bishop were absent from the city on public business at the direction of the Pope, his right of succession was unimpaired and the office was conferred on him on his return from his mission. This decision followed the precedent established by Paul IV (*Cum Venerabiles*, 1555), who wished thereby to encourage cardinals to reside in Rome so that the Pontiff could have more ready recourse to their counsel in governing the universal Church.

Three years later this decree was nullified by the Constitution, *Romani Pontifices*, of Benedict XIII. Then, as now, a bishop of a residential see retained the government of his diocese even after his elevation to the cardinalate. In ad-

¹⁴ Cardinal Oreglia is both Dean of the College and Camerlengo of the Church.

dition it was possible for him to obtain simultaneously a suburban diocese and so enter the ranks of the cardinal bishops. Again, the Pope might direct one of the cardinal bishops to rule another see with the injunction of residing in the latter place. Under the Pauline decision these bishops were debarred from attaining the deanery even when senior to the cardinal bishops resident at the papal court. Benedict himself, while Bishop of Porto and Archbishop of Benevento, had twice seen junior cardinal bishops advanced to the deanship from which he was debarred on account of his residence in Benevento. The Pope considered it unfair to penalize these bishops who remained away from Rome, not from choice, but in obedience to papal laws insisting on personal residence in their sees, which they could not leave without papal permission. They were not allowed to desert their dioceses even on the pretext of residence in their suburban dioceses, as Urban VIII explicitly decided (*Religiosa Sanctorum*, 12 Dec., 1664). Moreover, Paul IV allowed those cardinals who were absent from Rome on public business at the Pontiff's direction, to be counted as present for the purpose of succeeding to the deanery. Now cardinal bishops in a residential see should be in the same category, for they remain there at the behest of the Pope, and the good government of their diocese is intimately bound up with the general welfare of the entire Church. Then, too, the existing legislation gave rise and countenance to an unseemly practice, namely, that the senior cardinal bishop, upon being advised of the serious illness of the dean, would set out at once for Rome, so that, being present when death removed the dean, he might succeed to the vacant office. Moved by these considerations, the Pope decreed that henceforth the deanery belonged by right to the senior cardinal bishop, either actually present in Rome, or absent on public affairs by pontifical commission, or in residence in a diocese entrusted to him by the Pope. In the same Constitution the Pope decided that seniority among the cardinal bishops was to be computed from the date when they were promoted to a suburban see and not from the day of admission into the Sacred College. Likewise, he ratified the ancient custom that the united dioceses of Ostia and Velletri should be reserved for the dean.

This enactment of Benedict XIII remained in force for seven years, when the privilege in favor of cardinal bishops resident in dioceses outside of Rome was withdrawn by Clement XII (*Pastorale Officium*, 10 Jan., 1731). The ancient rule was reëstablished that the deanery belonged to the senior cardinal bishop resident in Rome at the time that office became vacant. Absence on a special mission did not interfere with promotion, as such a cardinal was constructively present.¹⁵ The chief motive for the reverting to the ancient discipline was the undisputed fact that the special experience in transacting the weighty affairs of the Church which is required in the senior counsellor of the Pope, could best be acquired by a prolonged residence and employment in the papal court. This legislation still remains in force.

THE CARDINAL'S OATH.

According to the recent Constitution of Pius X, *Vacante Sede Apostolica*, 25 December, 1904, the cardinals are obliged to take the following oath before entering the conclave for the election of a Pope:

We, the Cardinal Bishops, Priests, and Deacons of the Holy Roman Church, promise, vow, and swear that we, each and all, will inviolably and exactly observe all things contained in the Constitution of the Supreme Pontiff Pius X "Concerning the vacant Apostolic See and the election of the Roman Pontiff," which begins with the words *Vacante Sede Apostolica*, issued 25 December, 1904; also the things contained in the Constitution *Commissum Nobis* concerning the secular Veto or Exclusive, as it is called, in the election of the Supreme Pontiff, issued by the same Pius X, 20 January, of the same year, 1904, and in the Constitution of Leo XIII, *Praedecessoris Nostri*, with an annexed Instruction, issued 24 May, 1882. Likewise we promise, vow, and swear that whosoever of us, by the disposition of God, shall be chosen Roman Pontiff, he shall never cease to assert and vindicate vigorously and strenuously the temporal rights, especially of the civil dominion of the Roman Pontiff, and liberty of the Holy See, and that he will again make

¹⁵ Thus, in the supposition that Cardinal Vincent Vannutelli was the sub-dean of the Sacred College, his right to succeed to the deanship would remain unimpaired in the event of the death of Cardinal Oreglia while the former was absent from Rome as papal legate to the Eucharistic Convention in Montreal last September.

this same promise and oath after his elevation to the dignity of the Supreme Pontificate.

But particularly do we promise and swear, under the penalties prescribed in the aforesaid Constitution of Pius X, *Vacante Sede Apostolica*, that we will most carefully observe secrecy from all, even from our servants or conclavists, about everything pertaining in any way to the election of the Roman Pontiff and about those things which are done in the conclave or place of election; neither will we in any way violate the aforesaid secret either during the conclave itself, or even after the election of the new Pontiff, unless a special faculty or express dispensation shall be given us by the same future Pontiff; furthermore, in no way, from any civil power, and under any pretext, will we accept the office of proposing the Veto or Exclusive, even in the guise of a mere desire, or disclose this Veto, howsoever known to us, either to the entire College of Cardinals assembled together, or to the individual Cardinals, either by writing or by word of mouth, either directly and immediately, or indirectly and by means of others, either before or during the conclave; and we will lend assistance or favor to no intervention, intercession, or other method whereby secular powers of any degree or order whatsoever may desire to take part in the election of the Pontiff.

After the reading of this oath each cardinal says: "And I, N. Cardinal N. promise, vow and swear", adding, as he touches the Gospel, "So help me God and this holy Gospel of God".

THE CARDINALS AS A CORPORATION.

The decree of Innocent III (1159) giving every cardinal equal rights in the election of the Supreme Pontiff furnished the occasion for the consolidation of the individual cardinals into a corporation or College.¹⁶ This corporation, the Sacred College of Cardinals, which parallels closely, but in a higher sphere, the modern cathedral chapter, has its own organization and possessions. In days gone by the perquisites and income from various sources amounted to a considerable sum, which was yearly divided among the cardinals resident in Rome. At present this revenue is insignificant.¹⁷ The chief

¹⁶ Lector, p. 78.

¹⁷ About \$300 a year. In lieu of their former franking privilege they receive \$100 yearly for postage from the Papal Treasury. Cf. Hilling, *Pro-*

officials of the Sacred College are three: President, Camerlengo, and Secretary. The minor officials are the archivist, an accountant, and a few clerks.

The President, who holds this office for life, is always the Dean of the Sacred College. He convokes and presides over all the corporate reunions of the cardinals and is their official representative and spokesman on all important occasions.

The Camerlengo¹⁸ is the steward or treasurer of the College. It is his duty to administer the property of the corporation and to receive the fees and perquisites that are paid to the college on certain specified occasions. The tenure of office is one year, and it is held in turn, according to seniority, by one of the cardinals resident in Rome who receives from the Pope in consistory the burse, the insignia of the office.

The Secretary is elected by the cardinals, for the term of one year. But, as he is usually the Assessor of the Ceremonial Congregation, popularly known as the Congregation of the Sacred College, he is generally confirmed in the secretaryship as long as he retains his position in the Congregation. Since the affairs of the Church are managed by the Sacred College during the vacancy of the Papal throne the secretary of the College assumes during the interregnum the duties of the Secretary of State, whose office expires with the Pope. As a rule the newly-elected Pope places his red zucchetto on the head of the secretary of the College, as an indication of his early advancement to the cardinalate.¹⁹

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cedure of Roman Court, p. 31. The fixed income of a Cardinal in Rome is about \$4,000, most of which is derived from benefices; the remainder is furnished from the Papal Treasury.

¹⁸ The Camerlengo of the Sacred College must not be confounded with the Camerlengo of the Holy Roman Church. The former office is held by Cardinal Merry del Val; the latter by Cardinal Oreglia.

¹⁹ Leo XIII, at his election, put his zucchetto in his pocket, instead of bestowing it on Mgr. Lasagni, the Secretary of the Conclave. Several months later he raised Mgr. Lasagni to the cardinalate.

A UNIQUE SWEDISH HYMN BOOK.

IT is a matter of common knowledge that King Christian III of Denmark (1536-1559) methodically weaned the Scandinavian people from the ancient faith. This monarch cut off the essentials but retained the old form of worship. Even at the present day "High Mass" is the popular name in Norway for the Protestant Morning Service, and many of the pre-Reformation hymns are still everywhere sung. The drastic efforts of the Swedish ruler succeeded in wiping almost out of existence Catholicity in Scandinavia, and it is only in recent years that any material progress has been made in the revival of the old religion.

No better proof can be cited for the extraordinary manner in which the liturgical and extra-liturgical hymns of the Lutheran Church in Sweden and Finland were treated by the "reformers" of the mid-sixteenth century than the hymn book entitled *Piae Cantiones*, which was published at Greiswald in 1582. Only one copy of this work has survived, and no copy of it is in the British Museum. Further, a search for a duplicate copy by those indefatigable hymnologists, Dreves and Blume, the well-known editors of *Analecta Hymnica Medii Aevi* (of which 53 volumes have been published), has proved unsuccessful. Therefore, it may well be called a unique Swedish hymn book.

Before proceeding with any analysis of the contents of *Piae Cantiones*, it may be well to state that the only existing copy was brought to England in 1852 by Mr. G. J. R. Gordon, Queen Victoria's Envoy and Minister at Stockholm, from whom it passed to the Rev. John Mason Neale, whose success as a translator and adapter of hymns is too well known to dilate on. From Neale it passed to the Rev. Thomas Helmore, author of a book on plainchant, who left it at his death in 1890 to his son, from whom it was acquired in 1908 by the Plain Song and Medieval Music Society, London. It may also be observed that neither Karl Severin Meister nor Wilhelm Bäumker in their well equipped volumes of ancient melodies would appear to have seen a copy of *Piae Cantiones*. But more remarkable still, Johannes Zahn in his *Die Melodien der deutschen evangelischen Kirchenlieder*, an ardent Lutheran,

has nothing to say of this hymn book in his six volumes, although he quotes from two editions of *Ein neues Christlich Psalmbuch*, issued from the selfsame printing press, Augustin Forber's, in 1592 and 1597. Neither does F. M. Böhme, in his *Alt Deutscher Liederbuch* (1877), allude to the book now under consideration, although he pointedly refers to a hymn book of the year 1592, containing eighty melodies, which also issued from Forber's press. From all this it is very evident that *Piae Cantiones* may be regarded as among the rarest *incunabula* of its class.

But here the interested reader may ask, who was the compiler of the *Piae Cantiones*, or is anything known of its history? Fortunately, Tobias Norlind, in his *Svensk musik historie*, published at Helsingborg in 1901, supplies us with the needed information. Theodoric Petri (known also as Peterson), the son of Peder Jönsson, became a student of the University of Rostock in 1580 and in 1582 published at Greiswald his famous hymn book dedicated to Christian Horn, Free Baron of Aminua. In 1591 he was appointed Secretary to King Sigismund and he edited an enlarged edition of his *Piae Cantiones* in 1625. His death occurred in Poland some years later, but meantime, in 1616, an edition in the vernacular was issued by Rector H. Hemming, of Masku, and a number of the tunes were included in a Swedish hymn book, *Någre Psalmer*, edited by Haakon Laurentii a Rhezelis, in 1619. Finally, a third edition of the original work, with Latin words, appeared in 1660.

The compiler of *Piae Cantiones*, though generally known as Theodoric Petri of Nyland, is more popularly known as Die-drik Peterson, and he came of a noble Finnish family. His grandfather, Jöris Jute, was a Dane, but in the first years of the sixteenth century he settled in Finland, where his son, Peder Jönsson, got a patent of nobility and acquired considerable property at Abo in 1560. Petri was a poet of no mean order, but was a bitter Lutheran, and he pandered to the wishes of the then ruling powers by converting and deliberately altering the Latin text handed down from the "veteres Episcopi", especially in the case of hymns in honor of the Blessed Virgin. By a dexterous and fearsome alteration of the verses and passages relating to the ever-blessed Mother

of God, Petri transformed the hymns in honor of Our Blessed Lady into *cantiones* in honor of her Divine Son, with the inevitable result of absurd similes, meaningless blunders, and serious doctrinal errors.

Petri set himself the task of placing on permanent record a selection of the best and most melodious of the psalms, hymns, and school-songs, set to music. These settings had been for centuries in use in Finland, then part of the kingdom of Sweden, but he added some additional Lutheran hymns. At first he intended to publish 52 hymns, but he thought it better to increase the number to 74, and he engaged the services of a capable musician to arrange the *Cantiones* in various settings, some in two parts, and others in three and four parts. The melodies range in date from the tenth to the middle of the sixteenth century, and are mostly of a Swedo-Finnish provenance, although French and German pre-Reformation hymn books are also drawn on, and even a few betray a Moravian or Hussite origin. Most of the authors cannot be traced, but three are easily discovered. There is scarcely a doubt but that John Hus himself wrote "Jesus Christus nostra salus," inasmuch as the ten verses make an acrostic, reading "Johannes Oc-Hus." Dreves quotes the ten stanzas as from a MS. Gradual, circa 1410, belonging to the Abbey of Hohenfurth, in which the melody is also given, and it was used by Johannes Walther in 1524. Two other hymns are taken from Lucas Lossius, a well known Lutheran of Luneberg, in his *Psalmodie Sacra* (1553-1579).

In regard to the beautiful carol, "In dulci júbilo," which is to be found in manuscripts of 1400, it was for long considered to be the work of Peter Faulfisch, of Dresden, a friend of Hus, but it is now proved to have been written by the mystic, Blessed Heinrich Suso, a Dominican friar, who died in 1365.¹ Petri's version is macaronic, partly in Latin and partly in Swedish. Another beautiful carol, "In hoc anni circulo," dating from the twelfth century (if not earlier), is given by Petri. Dreves discovered the oldest version in the Antiphonary of Bobbio, an Irish foundation. A third is "Resonet in laudibus," dating from the early years of the

¹ For an account of "In dulci júbilo" see *The Irish Rosary*, December, 1911.

fourteenth century, a copy of which has been discovered in the Mosburg Gradual, A. D. 1360. A fourth is the widely known "Dies est Laeticiae," the oldest text of which Dreves discovered in the Hohenfurth Gradual of the year 1410. A still older Christmas trope is "Congaudeat turba fidelium," which is to be met with in a Paris MS., circa 1050, and, with music, in the Apt *Antiphonale Missarum*, circa 1150. The "Puer natus in Bethlehem," for long attributed to Peter Faulfisch, has been found in an Irish antiphonary at Bobbio, circa 1285: the Hussite version dates from 1420 only. It may be observed that the old plain-song tune is ascribed to the tenor in *Piae Cantiones*, whilst another melody is sung by the bass—as a discant, as in process of time the contrapuntal or discant melody became the principal, replacing the canto fermo.

The setting of "Jesu dulcis memoria" is pleasing, and consists of three stanzas taken from the hymn which has been incorrectly ascribed to St. Bernard. There is no longer any room for doubt in this matter, because the learned former Abbot of Solesmes, Dom Pothier, found the hymn in a MS. of about the year 1065 or 1070 (before St. Bernard was born), and the authorship is assigned to a Benedictine Abbess.

Particularly interesting is the hymn "Bene quondam dociles," as it was written by Bircerus Gregorii, Archbishop of Upsala from 1366 to 1383, and set to a fine Phrygian mode melody. The Archbishop is also known as the author of "Dies salutis igitur," written in honor of St. Bridget (Birgetta) of Sweden, who founded the order of the Most Holy Saviour in 1346. Other hymns by him will be found in the Strenguäs Breviary, printed at Stockholm in 1495.

Another Swedish hymn, "Olla mortis patescit," is the work of a certain Bishop Olaus, as is evident from the acrostic. Dreves is of opinion that it is likely by Olaus Magni, Bishop of Abo, who died in 1460; but I rather think it is by Olaus Lamenti who died as Archbishop of Upsala in 1438.

Even of greater historical interest is the hymn "Ramus virens olivarum," written in honor of St. Henry, an Englishman, Archbishop of Upsala, who was martyred on 19 January, 1151, whose fellow missionary in Norway was Nicholas Breakspeare, afterward Pope Adrian IV (1154-1158).

From a musical point of view this unique Swedish hymn book has a certain interest if only by reason of the fact that the score is in measured music; but nine clefs are employed, which are very confusing to modern students, and there is no barring save the double bar at the close. Of the 74 tunes in *Piae Cantiones*, 21 are in the Dorian mode, 13 are in the Phrygian mode, 5 are in the Hypo-Dorian, 3 in the Mixo-Lydian, but only one in the eighth tone.

The outstanding feature of the collection is the preservation of many melodies that are not otherwise accessible and are only to be met with in "*Piae Cantiones Ecclesiasticae et Scholasticae veterum episcoporum in inclyto Regno Sueciae passim usurpatae*," etc. Such for instance are "*Angelus emit-titur*," "*Psallat scholarum concio*," "*Personent hodie*," "*Ecce novum gaudium*," "*Ad cantus laeticiae*," "*Jesus humani generis*," and others.

All things considered, it was an excellent idea on the part of the Rev. G. R. Woodward, M. D., to edit for the Plain Song and Medieval Music Society a revised issue of this unique Swedish hymn book, and it must be noted that in this newest volume of a Society which from the Anglican standpoint is doing really good work, the absurd and unorthodox lines are expurged and the original readings restored, as found in the works of Dreves and Blume (*Analecta Hymnica*). Mr. Woodward well puts the matter as follows: "One might overlook the bad taste of these Renaissance theologians in styling Our Lord the 'Son of Lucrece'; one might forgive the faulty rimes and assonances which these clumsy hymn-menders substituted for the fine workmanship of the Old Church medieval clerks and cloister-men; but it was impossible in this new edition of 1909 to repeat and stereotype the strange blunders and meaningless similes, which were the inevitable consequences of this unnecessary and non-theological tampering with the old text. . . . But far worse. Petri and his Lutheran advisers, wishing to avoid all appearance of Mariolatry, fell unintentionally into the other extreme, and became guilty of heresy concerning the Divinity of Mary's Son and Mary's Saviour."

I cannot give a better example of Petri's tinkering methods than to quote the first and last verses of his version of the lovely hymn, "Ave Maris Stella, Divinitatis Cella":

Ave maris stella, Divinitatis cella,
Natus castitatis, radix sanctitatis,
Filius aeternae claritatis.
Apparuit, apparuit
Quem pia virgo genuit Maria.

Puer singularis, O Christe, stella maris,
Salus in procella, natus de puella,
Dominum pro nobis interpella.
Apparuit, etc.

By way of comparison I herewith subjoin the original version of the hymn as quoted by Dreves (Vol. XX) from a MS. of the thirteenth century, bound up in an antiphonarium belonging to St. Lamprecht, and this is used by Mr. Woodward in his admirable edition of *Piae Cantiones*:

Ave maris stella, Divinitatis cella,
Virgo castitatis, radix sanctitatis,
Genetrix aeternae claritatis.
Apparuit, etc.

Ave, singularis, Maria, stella maris.
Salus in procella, regalis puella,
Dominum pro nobis interpella.
Apparuit, etc.

By way of epilogue it may be added that the spiritual daughters of St. Bridget of Sweden, or Bridgettines, who have a flourishing house in England at Syon Abbey, Chudleigh (Diocese of Plymouth), still use the pre-Reformation Breviary and rite, with the beautiful Latin hymns as sung in the fifteenth century by the nuns of St. Bridget's Abbey at Wadstena, in Sweden.

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BISHOP KETTELER INAUGURATING HIS SOCIO-POLITICAL PROGRAM.

AT THE GERMAN REICHSTAG. LIBERALISM, SOCIALISM AND CHRISTIANITY.

KETTELER had hardly returned from the Vatican Council when the Franco-German War broke out. During the eleven months, from August, 1870 to July, 1871, twenty-seven thousand French prisoners of war were confined in his Episcopal city of Mainz. The Bishop was as solicitous for their welfare as if they had been of his own flock. He appointed a number of prominent ecclesiastics who could speak French fluently to look after the sick and the dying. Later, when French chaplains arrived, he gave hospitality to two of them in his own residence and saw to the welfare of the others who were always received with kindness as guests. The Seminary Church was reserved for the soldiers to facilitate their ready approach to the sacraments, and special arrangements were made with the clergy of St. Christopher's Church, so that the six hundred officers quartered in the town might have Mass regularly. On Whit Monday 150 soldiers were solemnly confirmed in the Cathedral.¹

As soon as it became known that the question of a definitive Constitution for the new Empire was being discussed by representatives of the German States, Ketteler addressed a letter to Bismarck, then at Versailles, drawing the attention of the Chancellor to the manifest advantages that must accrue to Germany if the relations of the Church and the State were established on the basis of the Prussian Constitution of 1850. This Constitution had brought freedom to the Church and the inestimable blessing of religious peace to the State. But the "Iron" Chancellor, whilst, as it seemed, personally well disposed toward the Bishop of Mainz,² had already set his face in another direction, and this first attempt to divert the approaching storm proved abortive. Pressure of business, Bismarck declared in a later interview, had prevented him from answering the Bishop's letter.

¹ Jos. Strub, C. S. Sp., *Rapport sur les Prisonniers de Guerre Français internés à Mayence*, Paris, 1871.

² Pfülf, II, p. 253.

The terrible war was still on when the Liberal and Masonic organs began a campaign of calumny and abuse against the Catholic Church, its head and members, the like of which it would be hard to find in the annals of national history. These attacks became more virulent still as the time for the general elections drew near. It was evident to every observing mind that the most vital interests of the Church, nay the very existence of the Church in Germany would depend in large measure on the attitude of the first Reichstag. On 13 February, Ketteler addressed a circular letter to his clergy on the approaching elections, pointing out their supreme importance and admonishing them to do their duty as citizens and as shepherds of their flocks. Two weeks later he preached a vigorous sermon on the duty of voters. The discourse made a deep impression in the country at large. About the same time it became known that five electoral districts had requested him to become their candidate for the Reichstag. After some hesitation he decided in favor of Tauberbischofsheim in Baden, where the Liberals had put up a very strong man and were sanguine of success. The election returns (8 March) showed a handsome majority of over 4000 for the Bishop of Mainz.

Shoulder to shoulder with Windthorst and Mallinckrodt, Ketteler championed the cause of true civil and religious liberty in Berlin. In spite of his sixty years he was as assiduous in attendance and as active in debate as the youngest member. On 3 April he delivered a powerful speech on the proposed Constitution and thus became involved in a long controversy with various Liberal press organs. This incident convinced him that he could not remain in parliament much longer without compromising his episcopal dignity. The Liberal majority was made up almost exclusively of Rome-hating, Rome-baiting fanatics, of apostate Catholics courted by the Government, of unbelieving Jews, of Freemasons, Free-thinkers and rationalistic Protestants, who were determined to listen to no arguments but to carry their point by the brute force of numbers. On 25 April he returned to his diocese and in the following December resigned his seat in the Reichstag in favor of an orthodox Protestant gentleman who had warmly espoused the cause of the Centre and of

religious liberty. In a splendid little work entitled *The Centre Party and the First German Reichstag*, Ketteler gave his constituents a faithful account of his parliamentary activity, exposed his reasons for accepting a seat in a legislative body and made no secret of the reasons which induced him to resign it. Before bidding farewell to Berlin the Bishop had made two more attempts to convince Bismarck of the folly of his anti-Catholic policy; but to no purpose. Equally fruitless was an interview with the emperor, whose attitude toward the Catholic Church had undergone a change for the worse since the Treaty of Frankfort. He declared the dogma of Papal Infallibility, the Syllabus, etc. to be dangerous to the welfare of the State, and accused the Catholics of having begun hostilities. Evidently someone had poisoned His Majesty's mind.³

The pseudo-Liberalism which held the reins of power in Germany and which the Bishop had had occasion to study in action on the floor of parliament, was the subject of Ketteler's famous discourse before the thousands of his countrymen whom the twenty-first Catholic Congress had assembled in Mainz, 11 September, 1871.

While there is nothing so necessary for the development of the new German Empire as religious peace [he began], nearly all the parties have set upon us and are determined at all costs to conjure up a religious conflict. . . . We must not be surprised at this. It is nothing new. There never was a time when truth and justice ruled unopposed in the world. The great men of every age have always been the great fighters for justice and right. . . .

Since, therefore, we must fight, our highest concern must be to fight well. To this end it is above all necessary to understand the age in which we live, to know the means we must employ to fight successfully for truth and justice. Every age has its own peculiar character, while the great principles always remain the same. He who does not understand the special character of his time and is satisfied to act on general principles, for the most part simply beats the air, strikes over the heads of his contemporaries. This is a tactical mistake only too frequently made by us. Because we are sons of that Church whose very essence it is to announce, to preserve, and cultivate, for the salvation of the whole human race,

³ Pastor, Aug. Reichensperger, II, 49s.

the great principles, the great fundamental truths on which all human things are based, it happens but too easily that we stop at these principles without giving ourselves the trouble of studying how they may be best applied to the ever-changing condition of things around us. In this way we become unpractical and fall back upon truisms and commonplaces, which are excellent in themselves but do not hit that particular nail on the head which must be hit in our time.

To help the Catholics to a proper understanding of their situation and to show them the way to ultimate victory in the approaching desperate conflict, Ketteler makes them acquainted with the foe—Liberalism. No one before or after him has given us so true, so living a likeness of the party that undertook to give the *coup de grâce* to the Catholic Church in Germany. He describes Liberalism in its infancy, Liberalism in its manhood and Liberalism in its refractory offspring, Socialism—"which is causing it so much grief, which it would gladly fasten on us Catholics, but which clings tight to it and can triumphantly prove the legitimacy of its descent."

There is one truth [the Bishop said] that we must never lose sight of. Socialism, which in itself is one of the most pernicious errors of the human mind, is perfectly legitimate, if the principles of Liberalism are legitimate. If Liberalism were right in its principles, Socialism would be right in its deductions. If I admitted the principles of Liberalism, to be logical I should have to be a Socialist. Perhaps I should still have my doubts about the efficiency of the means proposed by Socialism for lightening the burdens of mankind, but at any rate I should feel bound to give them a trial. We Christians possess the exclusive privilege of knowing certain means, not indeed of making men perfectly happy here below, but of providing them with a degree of happiness surpassing by far all that others can offer them. Outside of Christianity there is nothing but experimenting, and, if I were a Liberal, I should experiment with Socialism.

Liberalism makes a present God of the State. The Liberals speak none the less of religion and Church. This is the plainest nonsense. Socialism steps up and says: "If the State is God, the historical development of Christianity is a colossal imposition. I, for my part, will have nothing to do with religion, Church or liturgy."

Liberalism wishes to rob matrimony of its religious character, yet strives to preserve it as a civil contract. Socialism comes forward and says: "If God has not regulated marriage, what right has

man to force his prescriptions on us? Our will is our law, our ever-changing passions are a natural law with which no man has a right to interfere."

Liberalism says: "There is no divine eternal law above the law of the State; the law of the State is absolute. The Church, the family, and the father, have no other rights than those which the State thinks fit to grant them through its legislative organs. But private property is inviolable. There are exceptions to this, of course. The State can deprive the Church of her goods, because her proprietary rights are based on the civil law; for the same reason all Catholic institutions may be despoiled—but as regards our personal property, no one dare lay hands on that." Socialism answers: "Nonsense. If the State is the only source of right and law, it is also the source of private property. Whatever is regulated by the State is right. We demand a revision of the laws relating to property and inheritance. At present the good things of life are in the hands of a few; the bulk of men live in poverty and wretchedness—a cruel and inhuman state of things. The title to property is derived from personal labor. Landed property belongs to the whole human race. . . ."

If the premises are true, if the State is the present God, if the law is absolute, who can dispute the right of the State to reform the laws regulating private property? What the State has done as the present God, to speak with Hegel, it can undo again in the same capacity.

Liberalism laughs at the word eternity; it sneers at the consolations of religion. Material enjoyment is man's only destiny. This is why it tries to monopolize all the wealth of the world. It finds it quite natural that ninety per cent of humanity should be excluded from the banquet in order that the elect remnant may live in satiety.

The Socialists answer: "We also laugh with you at eternity; we also sneer at the idea of a recompense in the other world to make up for the miseries of the present one. You have taught us in your press and in your schools what we ought to think of such specimens of priestcraft. But if there is no eternity, if our life ends with this life and if our happiness consists exclusively in the gratification of the senses, it is an unpardonable crime to prevent ninety per cent of humanity from following their vocation and to advise them to sacrifice themselves in the interests of the other ten per cent. Therefore all must be given an equal share in the goods of earth; all must do their share of work and be paid accordingly. To-day it happens only too frequently that lazy, unscrupulous coupon holders have all, and the workman has nothing, nothing of all that

which can make man happy; this state of things is intolerable." These conclusions are not true, because the principles of Liberalism are false, because Christianity is right when it says that there is an eternity, that sensual enjoyment is not the end of man and cannot render him happy, that God is his end, that God alone can satisfy his hunger after happiness. But if Liberalism were right, Socialism would be logical, Liberalism would be nothing but a monster of selfishness.

Liberalism wants to make all men equal. This it promised in opposition to the inequality of the past. It began its leveling process by tearing down the barriers which separated classes and estates. But instead of keeping its promise, it has set up a more brutal distinction between men than any known till then—money. This distinction is all the more humiliating because it is not counter-balanced by distinction of rank as in former times, nor toned down by the spirit of Christianity and time-honored customs. The abyss yawns deeper from day to day. Behind Liberalism Socialism stands with clenched fists. "Very well," it cries. "All men are born equal and must become equal again. The abolition of class distinction is of no avail so long as property remains in the hands of a few, thus making equality an idle phrase. Property destroys social equality; it destroys educational equality; it destroys equality in the acquisition and possession of the goods of this life; it destroys political equality, because the very right of franchise is controlled by money; it destroys civil equality in public as well as in private life, because those who have not are in the power of those who have; it destroys equality before the law of which you speak so much, because the rich man has far other means at his disposal for obtaining the protection of the law than the poor man; it destroys equality in regard to the holding of Government offices from which the poor are altogether excluded; it destroys equality of military service, for who will dare to compare the one year of voluntary service, which is an amusement for the rich, with the three years of the poor day-laborer and artisan? It destroys, in a word, all equality in regard to the enjoyment of material things, for which man has been created and sent into the world. Away with your pretended equality! Away with your economic principles, whose sole aim is to concentrate the wealth of the earth in the hands of a few!"

All that Socialism says is true as against Liberalism; but in the last analysis it is false, because Christianity is right, and because neither Liberalism nor Socialism has any real idea of true liberty and equality, above all of true equality, which is not merely a matter of position and standing, but is dependent on other things

of which Liberalism and Socialism know nothing. It was of these other things that St. Paul was thinking when he asked Philemon to treat his servant Onesimus no longer as a slave, after he had become a child of God by Baptism, but to receive him and love him as a brother. The more deeply Christianity enters into the lives of men, the more truly equal they become in the possession and enjoyment of goods so high that temporal inequality vanishes before them. But if the principles of Liberalism were true, if the goods of earth were alone worth possessing, its promised equality would be nothing but fraud and delusion, and community of goods would be an absolutely necessary condition of equality. But, I repeat, this would be an illusion too, because Liberalism and Socialism are both wrong.

For many years we have heard the cry of Liberalism: "Everything through the people." Hegel says: "The people as far as it is the State is the absolute power on earth." With this catchword the Liberals have fought against the authority derived from God and laughed to scorn the formula "By the grace of God." This formula, it is true, has been unspeakably abused by despotism; but for all that it expresses the grand old truth proclaimed by the Apostle, that all authority comes from God, that every magistrate, whether elected by the people or not, exercises an authority derived from God, communicated and legitimized by God; because God has organized society in all its constitutive parts, and consequently set up authority and power as necessary conditions for the development of the human race.

With the maxim: "Everything through the people," Liberalism has ruined all the foundations of the social order. This magic formula is a fatal illusion. The doctrines of Liberalism, ancient and modern, are not and never were the doctrines of the people properly so-called. Through the press and the school Liberalism has indeed penetrated into certain strata of the people, but its doctrines have not gone forth from the people. No party has ever shown itself so utterly incapable of understanding the people such as it is, such as it lives in its hamlets and villages and towns, as Liberalism. Its favorite phrase: "Everything through the people," is very useful for its subterranean operations, but it is a hollow phrase. When it says "Everything through the people," translate it "Everything through Liberalism and nothing through the people."

Socialism takes up this colossal lie of Liberalism and cries "To be sure, everything through the people, but it is we who are the true representatives of the people. You represent the ten per cent who possess the fatness of the land, we, the ninety per cent, who

work in the sweat of our brow. Hegel says that the people are the absolute power on earth; it is we who are the people; we are the State; we are the present God—we workmen, not you capitalists and bankers.”

If the principles of Liberalism, I repeat again, are true, Socialism is right. Modern Liberalism is inconsistent. The little manœuvre, which consists, in theory, of constantly speaking of the people, government of the people, Church of the people, etc., and, in practice, of robbing it of liberty and making a fool of it—this manœuvre, I say, cannot go on much longer. The people will not always be led by a fool’s line. Once more, Socialism is right against Liberalism; but before the judgment-seat of reason and Christianity both one and the other are wrong. . . .

This is the situation, those are our foes. Their power lies in their strong organization and in the influence they exercise on the press and the elections. We must fight them with their own weapons. A single good organization is better than a thousand speeches. Good organizations, good newspapers, good elections—these are the pieces of ordnance with which we Catholics must take the field against our enemies. . . The future belongs to Christianity—that is self-evident; and neither to Liberalism nor to Socialism. But perhaps we shall have to pay dear before we learn how to fight properly in the time in which we live. Our weakness to-day consists solely in our manner of fighting. . . .⁴

Under the title, *Liberalism, Socialism, and Christianity*, this speech was published soon after the Katholikentag and, like Ketteler’s other Kulturkampf brochures, was read with avidity by hundreds of thousands. It was this speech that earned for him the name of “Fighting Bishop” (*der streitbare Bischof*). The anti-Catholic press was especially fond of making use of this designation in a malevolent and spiteful manner. “The *Nordd. Allgem. Zeitung*,” Ketteler wrote to the *Germania* a few months before his death, “is in the habit of giving me the title of ‘the fighting Bishop of Mainz.’ I can accept it only upon the supposition that it looks on those who are constrained to defend the highest goods of man as of a fighting disposition. My fighting spirit goes no farther than that, I claim for myself and my fellow Catholics the right to live according to our Holy Faith.”⁵

⁴ *Liberalismus, Socialismus, und Christentum*. Mainz, 1871, third edit.

⁵ *Briefe*, p. 532.

KETTELER'S SOCIO-POLITICAL PROGRAM. 1873.

On 10 March, 1873, Bismarck delivered his famous Kulturkampf speech in the Prussian House of Lords. After proclaiming his divorce from the Conservatives and his Liberal predilections, he attacked the Vatican and the Centre party with a fierceness for which even the most enthusiastic Rome-haters were not prepared. He vented his spleen especially on Ketteler, whom he regarded as the author of the Centrist program and the most active and zealous promoter of "Papal politics". "At what does this program aim?" he asked. "Consult the writings of the Bishop of Mainz. They are cleverly written, pleasant to read and in everyone's hands. It aims at the introduction of a political dualism into the Prussian State by setting up a State within the State, by forcing the Catholics to follow in public and private life the directions of the Centre party."

The work referred to by the Chancellor and the tenor of which he distorted so shamelessly is Ketteler's third political brochure: *The Catholics in the German Empire: Draught of a Political Program*. From the introduction we learn that it was written toward the close of the Franco-German War, but that for political and other reasons its publication was postponed till the spring of 1873. The original founders of the Centre party and the framers of its program had no knowledge of its contents before the general public had. This disposes of Bismarck's assertion as to the episcopal authorship of the *Soester Program* of 13 December, 1870. In a letter to the *Germania*, published 19 March, Ketteler replied to the Chancellor's other calumnious declarations. "The best proof of the arbitrary character of Prince Bismarck's estimate of my program," he said, "is the fact that, ever since 1848, I have never claimed any more for the Church in Germany than was granted to the Christian denominations by the Imperial Constitution of Frankfurt and the Prussian Constitution of 1850. Not one word of mine can be adduced to the contrary. . . . Prince Bismarck has apparently no idea whatever of the office and work of a Catholic Bishop. He shows in his own person how hard it is even for men of

uncommon mental endowment and experience of the world to rid themselves of the narrowest sectarian prejudices. . . .”⁶

The program itself, however, is the most crushing answer to Bismarck’s ravings about political dualism and Papal intrigues. The Catholics, though streams of Catholic blood had helped to bind together the foundation stones of the new empire, were calumniated as enemies of the empire (*Reichsfeinde*), as ultramontanes, as spies of a foreign power, as men without a country, ready to betray the land of their birth to the French, the Pope, or the Pole. Ketteler, who was in the eyes of the Liberals the arch-ultramontane, intended his program to be an answer to these accusations, a witness of the real aims and aspirations of the German Catholics after the great war.⁷ “I doubt whether any minority,” he says, “has ever been treated more inhumanly, more intolerantly, more unjustly by a might-before-right majority than we Catholics have been treated in the new German empire. All this, however, shall not prevent us from loyally fulfilling our duties toward the German empire and doing all in our power to promote its welfare.”⁸

The State the Catholics had helped to make so powerful had suddenly turned on them, bent on crushing them; and yet they longed to place their best efforts at its service. But how could a persecuted minority do positive, constructive, political, and social work? Ketteler answered: Organize, concentrate your forces, back up the assertion of your rights with a strong political party; when the enemy shall have learned to respect you, he will be ready to listen to your political and social reform proposals.

In the public life of our time only those are strong who know what they want and how to get it. Numbers without organization are powerless; but united even a minority is strong. Our influence in the new German empire will be exactly in proportion to our union and organization; disunited we will become once more the sport, the plaything of our enemies, as we have so often and for the same reason been in the past. If, therefore, the principles we have

⁶ Quoted by Pfülf, III, p. 265.

⁷ *Die Katholiken im Seutochen Reiche*, 3rd edit., p. vii.

⁸ *Op. cit.*, p. VIII.

stood for until now are dear to us, if we love the religion we profess, if we wish to hand on this priceless heritage to our posterity, if we wish to keep a Christian fatherland, we must meet our enemies with united forces. Every deputy whom we send to the legislative assemblies, every journal supported by our money, must accept our program. We must organize in such a manner that every Catholic, whether burgher or peasant, will be perfectly acquainted with our demands and ready to champion them boldly and resolutely in his own particular sphere of activity. In this way alone can we hope to gain the influence to which we are entitled. But when I speak of a program for the Catholics, I am far from thinking of a program intended to represent exclusively Catholic interests. Every one of my proposals proves the contrary. Whatever political rights I claim for the Catholics in the German empire, I demand with equal candor for the other religious bodies. The principles laid down by me can be accepted by all Protestants; nay, they must be accepted by all who advocate genuine equality before the law for the various Christian denominations, and who do not mean by religion a colorless undenominationalism, but the Christian faith as historically and legally established in Germany. There is nothing to prevent such a program from becoming the program of all believing Christians, and I could call it a program for all right-minded Christian men.⁹

A reproduction of the program will enable the reader to form his own judgment on its significance.

PROGRAM.

- I. Unreserved recognition of the German imperial power as at present legally constituted.
- II. Firm national alliance with Austria, the German Eastern Empire.¹⁰
- III. Honest recognition of the independence of the Federate States without detriment to the necessary unity of the empire and to the imperial laws.
- IV. In the Empire as well as in the separate States the Christian Religion shall be the basis of all institutions connected with the exercise of religion, without prejudice to religious liberty.¹¹

⁹ Op. cit., p. 28.

¹⁰ The Alliance between Germany and Austria was made in 1878.

¹¹ This is Art. 14 of the Prussian Constitution of 1850.

- V. The approved Christian bodies regulate and administer their own affairs independently and remain in possession of their religious, educational and charitable institutions and funds.¹²
- VI. Guaranteed individual and corporative liberty in contradistinction to the counterfeit liberty of absolutism and liberalism.
- VII. Liberty of higher, intermediate, and elementary instruction under State supervision regulated by law, and organization of the public schools not according to the good pleasure of the State authorities, but according to the real religious, intellectual and moral condition of the people.¹³
- VIII. Corporate organization in contradistinction to the mechanical constitutional forms of Liberalism; self-government in contradistinction to bureaucracy pure and simple.
- IX. In particular a territorial, provincial, and departmental constitution built up on these principles.
- X. Amendments to the Imperial Constitution:
 - a. Creation of an Upper House.¹⁴
 - b. Creation of a Supreme Court as an unassailable bulwark of the entire German judiciary, as a bulwark of the public law of the land, and as a legal check for the imperial and state administrations.¹⁵
- XI. Regulation of the public debt, diminution of the public burdens, proper adjustment of taxes. We propose the following ameliorations:
 - a. Introduction of a stock exchange tax.¹⁶
 - b. Introduction of an income tax for joint stock companies.¹⁷
 - c. State management of railways.¹⁸
 - d. Reduction of the war budget.
 - e. Exemption of the necessities of life from taxation.
- XII. Corporate reorganization of the working-classes.
 Legal protection of the children and wives of workmen against the exploitation of capital.
 Protection of the workman's strength by laws regulating hours of labor and Sunday rest.

¹² This is Art. 15 of the Prussian Constitution; abrogated in 1873.

¹³ Cf. Art. 24 of the Prussian Constitution.

¹⁴ Ketteler wants an Upper House composed of representatives of the various classes—clergy, nobles, merchants, peasants, workmen, etc.

¹⁵ This Court was created 11 April, 1877, with its seat in Leipsic.

¹⁶ Stock Exchange taxation laws were passed in 1885, 1894, 1900, 1905.

¹⁷ Law of July 27, 1885.

¹⁸ Realized at the end of the seventies.

Legal protection of the health and morality of work people in mines, factories, workshops, etc.

Appointment of inspectors to watch over the carrying out of the factory laws.

XIII. Prohibition of all secret societies, especially of Freemasonry.

The Program is followed by brief but masterful commentaries in which are embodied the results of Ketteler's life-studies and social and political experience. Absorbingly interesting as they all are—they have been called "a storehouse of political wisdom"—we must confine ourselves to a short analysis of the one on Article XII, which deals with the intervention of the State in the labor question.

We possess a kind of legislation for the protection of work-people, says Ketteler, in the Trade-Law of 21 June, 1869. But the provisions of this law, besides being altogether insufficient, are a dead letter in most of the German States. Hence new Protective Acts must be passed and a legal control established to assure their observance.

The Trade-Law prohibited the employment of children under twelve years in *factories*: Ketteler wants the age of employment for children in factories *and away from home* to be raised to fourteen. But even this age does not seem to him to be advanced enough, "as children of fourteen cannot do without the pure atmosphere of the family and have not yet acquired the moral strength necessary to resist the influence of bad environment."

Married women must be forbidden to work in factories or at other employment away from home. Girls may be permitted to work in factories only on condition that their workshops are completely separated from those of the men. "Unless the Christian family is restored to the working-classes all other remedies will be vain. But if the mother is snatched from her sacred home duties and turned into a wage-earning workwoman, there can be no question of a Christian family. For the same reasons we look on the employment of girls away from home as in general deplorable."

The Trade-Law forbade the employment of young people on Sundays and limited the working day for lads of fourteen to sixteen years to ten hours: Ketteler insists that work in factories and other industrial concerns be prohibited on Sun-

days and holidays and that the ten-hour day be extended to all workpeople without exception. "But all these laws will afford no efficacious protection to the working-classes unless their observance is everywhere assured by legal control. Whether the best means of control would be to appoint factory inspectors as is done in England, or to choose supervisors from among the workpeople themselves, as some propose to do, or to combine both systems, is a question we do not venture to pronounce upon. Whatever be the method adopted, however, the control must be extended to *moral* and *sanitary* conditions in the workshops." ¹⁹

"If this program had been carried out at the time," writes Dr. Greiffenrath, "on his knees the laborer would have thanked the Government. The Social-Democratic movement was still in its beginnings and the cupidity of the masses was not yet aroused; all hearts went out in hope and confidence to the new empire, Prussia still rested in the main on its ancient foundations, it still had its Christian schools and its Christian marriage laws." ²⁰

Ketteler did not deceive himself as to the reception his program would be likely to meet with even amongst the Catholics. "We do not expect our program to be accepted on the spot, or even in the near future; our actions, however, are not governed by the passing needs of the hour and the fluctuations of the *Zeitgeist*, but by eternal principles, upon which alone the peace and happiness of nations are based and which, after seasons of revolutionary upheaval, always rise to the surface again." ²¹

The time, however, when his reform proposals were to be, in part at least, realized, was not so far distant as the Bishop had supposed. In the meantime, instead of the social reform so sorely needed, Germany received the *Kulturkampf*.

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Cologne, Germany.

¹⁹ Op. cit., pp. 79-94.

²⁰ Ketteler u. die *Soziale Frage*, p. 12.

²¹ Op. cit., p. VIII.

CLERICS AND SECULAR TRIBUNALS.

A RECENT decree in the form of a Motu Proprio by Pope Pius X has awakened considerable discussion because it ostensibly prohibits Catholics from bringing civil or criminal action against members of the clergy. To understand the document properly it must be read in connexion with the Pontifical Constitution issued by Pope Pius IX in 1869, under the title *Apostolicae Sedis*, to which the present document distinctly refers and which it interprets for the benefit of those who enjoy the *privilegium fori*; that is to say, the privilege of being tried before a special court, somewhat after the fashion of the court martial allowed to military men. This special court is a recognized institution in countries where the Catholic religion is the religion of the State or people.

Paragraph VII of *Apostolicae Sedis* inflicts sentence of excommunication (to be incurred without further process) upon all who compel (*cogentes*) clerics to appear before secular tribunals. The interpretation of the word *cogentes* had been fixed both by canonists and by a decision of the Holy Office (23 January, 1886) as referring, not to persons who cited ecclesiastics before the civil courts, but to the authors of laws which compel clerics to appear before the secular courts. Those who understand the conditions of the Catholic Church in Italy at the time of the Piedmontese occupation will realize the bearing of this censure. In the same way those who recall the recent disgraceful proceedings of the Verdesi trial in Rome, which caused a number of prominent ecclesiastics to be forced into the courts in order to refute the slanderous accusations lodged by a degraded priest against a prominent Jesuit Father, will understand the interpretation of this term *cogentes* by the Holy Father as embracing not only lawmakers but also individuals who maliciously or without sufficient cause summon ecclesiastics before secular tribunals.

The decree, like the clause which it interprets of the Constitution *Apostolicae Sedis*, refers primarily to countries where obtains the *privilegium fori*, which exempts clerics from civil trials. What significance, if any, has the above Motu Proprio for Catholics in the United States?

The question is one which would hardly have been mooted, were it not for the publicity given to the document and the comments made upon it by the daily press, whose writers can scarcely be supposed to be informed about its nature and authentic bearing. The doubt now exists in both priests and Catholic jurists, who, in view of the interpretations given or suggested by the public press, are perplexed and are asking: "Does the encyclical in question apply to America? Does it include subpoenaing the clergy as witnesses? It certainly is not true, is it, that I should be excommunicated *ipso facto* if, either for myself or on behalf of a client, I should commence a civil action against a priest on a promissory note?"

That the *privilegium fori* is not recognized by our civil authorities is plain. Still, the Constitution *Apostolicae Sedis* has also a general application, and it appears that the Sovereign Pontiff might bind Catholics as members of the religious society of which he is the acknowledged legislative head and administrator, to reverence the character of their priests, and hence forbid them to cite the latter before the secular courts. Other religious societies, like the Quakers, have such provisions; and St. Paul gives an example of the spirit of similar legislation in his reprimand to the Corinthians (I Ep. 6: 1-9), who had brought fellow Christians into the court before unbelieving judges. The object of course would not be to defeat justice, but simply to prevent scandal and disgrace by which the religious sense of the faithful might be outraged.

But the Pope would not have to make such a law for Catholics in the United States or enforce it by excommunication. Our ecclesiastical legislation long ago provided for these contingencies. In the Acts of the Second Plenary Council (nn. 155-156) American Catholics are cautioned against all litigation in the secular courts, if the interests involved may be adjusted by peaceable understanding. In matters ecclesiastical they are forbidden in terms almost identical with those used by the Sovereign Pontiff to cite before the civil tribunals any ecclesiastic or religious, under penalty of censure according to the ancient canon law.

Tribunalia profana, negotii aut litis causa temere ne adeant. Ubi cum homine etiam saeculari et de rebus temporalibus difficultas

oritur, ne quemquam in jus vocent aut vocati se sponte sistant, nisi res aliter componi nequeat. Ecclesiae vero honorem temnit et sacros canones conculcat quicumque personae ecclesiasticae vel religiosae de rebus quae ad forum ecclesiasticum pertinent, coram profano iudice litem intenderit. Quo spectat decretum quod sequitur a praedecessoribus nostris latum:

"Cum grave fidelibus oriatur scandalum et ecclesiastico ordine dedecus, dum causae ecclesiasticae ad civilia deducuntur tribunalia, hortamur omnes quorum interest, ut controversias inter eos forte oriundas de rebus vel personis ecclesiasticis, amice component, vel saltem iudicio episcopi submittant. Quodsi ecclesiastica vel religiosa utriusque sexus persona aliam personam ecclesiasticam vel religiosam utriusque sexus coram civili tribunali temere citaverit de re juris stricte ecclesiastici, noverit se in censuras a jure latas incidere."¹

The foregoing decree of the Second Plenary Council, referring to a decree of a previous Council, forbids positively under pain of ecclesiastical censure all litigation in the secular courts of the United States between the clergy or religious about matters which strictly belong to the ecclesiastical province. In such cases the bishop is the only proper judge. Whilst the prohibition refers directly to litigations between clerics or religious, it is evidently intended to apply to all Catholics who wantonly force the clergy or religious into the civil courts about matters of purely ecclesiastical import which can be settled by appeal to the bishop.

The Third Plenary Council is more explicit and forbids secular suits by priests or religious against one another, and prohibits the clergy from bringing action in the civil courts against any member of the laity for the purpose of collecting church dues, pew rent, and the like. It then continues: "*Ad tuendam porro immunitatem ecclesiasticam quatenus inter nos fieri potest, districte prohibemus ne contra sacerdotem vel clericum de rebus etiam temporalibus coram iudice civili litem intentent sine permissione scripto expressa ipsius episcopi, cujus erit in omnibus hujusmodi casibus litem, quantum fieri potest, amice componere.*"² In conclusion the Council refers to the very document which the *Motu Proprio* of the Sovereign Pontiff authoritatively interprets, namely the *Constitution Apostolicae Sedis*.

¹ Concil. Plen. Balt. II, nn. 155-156.

² Concil. Plen. Balt. III, n. 84.

The decree therefore, so far as it applies to any country in which the *privilegium fori* is not accepted, although it has greatly agitated the public as if it were an unwarranted limitation of a Catholic citizen's liberty in bringing to justice a clerical offender, has practically been in force amongst us for many years. Nay, it has actually existed in a more rigorous form than that which Pius X demands; for, according to the ecclesiastical law in the United States, no Catholic may bring civil or criminal action against a cleric in the secular courts without *written* permission from the bishop: "*sine permissio scripto expressa ipsius episcopi*"; whereas the Pontifical decree recently issued says merely, "*nullo potestatis ecclesiasticæ permissu*".

Evidently the Pope's Motu Proprio has not altered the conditions among American Catholics, unless it be to mitigate the law which heretofore required that any Catholic who wished to prosecute a cleric in a civil court must first have his bishop's permission in writing; whereas the Pope now allows it if the plaintiff have any kind of ecclesiastical permission, which might include even such consent as is given by silent acquiescence.

The simple meaning therefore of the Decree is that no Catholic may force an ecclesiastic into court, without having the permission of the bishop in whose power it is to settle the case. The restriction does *not* include the subpoena summons served upon a cleric to appear as a witness, or as an expert, or as defending advocate or judge. It refers to one *accused* of delinquency or crime, for in canonical language "*in jus trahere intelligitur aliquem trahere ut reum vel contra quem agatur*".³ As the sole object of the law is to prevent scandal, an aim which every right-minded member of the Church must endorse, the obligation of obtaining the bishop's permission before proceeding to public action against an ecclesiastic is not only reasonable, but wholly just and salutary, since it regards the peace and edification of the community.

The bishop may refuse his permission; but he cannot do so legitimately unless he is able to secure justice to the injured party by his own decision or in the ecclesiastical court. The

³ Lehmkuhl II, 1196.

censure of the Church is directed against those who wantonly force clerics into the civil courts; hence the Fathers of the Council wisely used such words as "nisi res aliter componi nequeat", in giving their reasons for the prohibition.

But suppose a bishop unreasonably refused his consent to a civil action against a cleric when the ecclesiastical trial is for one reason or another sure to fail in its attempts to reach an equitable settlement of the case. In that event the bishop simply is supposed to rule the matter out of his court or he becomes a party to the action preferred against the accused cleric. In the first supposition, his refusal to try the case might with due regard to circumstances be construed as a disposition to permit a transfer of the matter to the civil court. In the second supposition an appeal against the bishop himself for refusing to administer justice would transfer the matter to the metropolitan, who would have to settle the case or give leave to have it decided in the civil courts. The recent *Motu Proprio* seems to do away, as was indicated above, with the obligation of obtaining the bishop's permission *in writing*, which the Baltimore laws require. This would indeed be the only part of the new decree that could be said to apply to this country, where the civil authorities recognize no *privilegium fori*.

There is then nothing that need alarm us in the *Motu Proprio* under review, even if it introduced some new phase or other into our observance of an old law. The *privilegium fori*, as understood in Catholic countries, has no existence amongst us. For the rest, the obligation of preventing scandals arising from needlessly dragging ecclesiastics into the civil courts, when the matter of contention can be settled by the bishop, rests upon a reasonable Christian basis and will commend itself to every person of fair mind.



Analecta.

EX AOTIBUS PII PP. X.

CONSTITUTIO APOSTOLICA DE NOVA PSALTERII IN BREVIARIO
ROMANO DISPOSITIONE.

Pius Episcopus.

SERVUS SERVORUM DEI.

Ad perpetuam rei memoriam.

Divino afflatu compositos Psalmos, quorum est in sacris literis collectio, inde ab Ecclesiae exordiis non modo mirifice valuisse constat ad fovendam fidelium pietatem, qui offerebant *hostiam laudis semper Deo, id est, fructum labiorum confitentium nomini eius*; ¹ verum etiam ex more iam in vetere Lege recepto in ipsa sacra Liturgia divinoque Officio conspicuam habuisse partem. Hinc illa, quam dicit Basilius, nata *Ecclesiae vox*, ² atque psalmodia, eius *hymnodiae filia*, ut a decessore Nostro Urbano VIII appellatur, ³ *quae canitur assidue ante sedem Dei et Agni*, quaeque homines, in primis divino cultui addictos docet, ex Athanasii sententia, *qua ratione Deum laudare oporteat quibusque verbis decenter confiteantur*. ⁴ Pulchre ad rem

¹ Hebr. 13, 15.

² Homil. in Ps. 1 n. 2.

³ Bulla "*Divinam psalmodiam*".

⁴ Epist. ad Marcellinum in interpret. Psalmor. n. 10.

Augustinus: *Ut bene ab homine laudetur Deus, laudavit se ipse Deus; et quia dignatus est laudare se, ideo invenit homo, quemadmodum laudet eum.*⁵

Accedit quod in Psalmis mirabilis quaedam vis inest ad excitanda in animis omnium studia virtutum. Etsi enim *omnis nostra Scriptura, cum vetus tum nova, divinitus inspirata utilisque ad doctrinam est, ut scriptum habetur; . . . at Psalmorum liber, quasi paradisu omnium reliquorum* (librorum fructus) *in se continens, cantus edit, et proprios insuper cum ipsis inter psallendum exhibet.* Haec iterum Athanasius,⁶ qui recte ibidem addit: *Mihi quidem videtur, psallenti Psalmos esse instar speculi, ut et seipsum et proprii animi motus in ipsis contempletur, atque ita affectus eos recitet.*⁷ Itaque Augustinus in Confessionibus: *Quantum, inquit, flevi in hymnis et canticis tuis suave sonantis Ecclesiae tuae vocibus commotus acriter! Voces illae influebant auribus meis et eliquabatur veritas in cor meum et exaestuabat inde affectus pietatis et currebant lacrimae et bene mihi erat cum eis.*⁸ Etenim, quem non moveant frequentes illi Psalmorum loci, in quibus de immensa maiestate Dei, de omnipotentia, de inenarrabili iustitia aut bonitate aut clementia de ceterisque infinitis laudibus eius tam alte praedicatur? Cui non similes sensus inspirent illae pro acceptis a Deo beneficiis gratiarum actiones, aut pro expectatis humiles fidentesque preces, aut illi de peccatis clamores paenitentis animae? Quem non admiratione psaltes perfundat, cum divinae benignitatis munera in populum Israel atque in omne hominum genus profecta narrat, cumque caelestis sapientiae dogmata tradit? Quem denique non amore inflammet adumbrata studiose imago Christi Redemptoris, cuius quidem Augustinus⁹ *vocem in omnibus Psalmis vel psallentem, vel gementem, vel laetantem in spe, vel suspirantem in re audiebat?*

Iure igitur optimo provisum est antiquitus, et per decreta Romanorum Pontificum, et per canones Conciliorum, et per monasticas leges, ut homines ex utroque clero integrum Psalterium per singulas hebdomadas concinerent vel recitarent. Atque hanc quidem legem a patribus traditam decessores

⁵ In Psalm. 144 n. 1.

⁷ Op. cit. n. 12.

⁹ In Ps. 42 n. 1.

⁶ Epist. ad Marcell. cit. n. 2.

⁸ Lib. IX cap. 6.

Nostri S. Pius V, Clemens VIII, Urbanus VIII in recognoscendo Breviario Romano sancte servarunt. Unde etiam nunc Psalterium intra unius hebdomadae spatium recitandum foret integrum, nisi mutata rerum condicione talis recitatio frequenter impediretur.

Etenim procedente tempore continenter crevit inter fideles eorum hominum numerus, quos Ecclesia, mortali vita defunctos, caelicolis accensere et populo christiano patronos et vivendi duces consuevit proponere. In ipsorum vero honorem Officia de Sanctis sensim propagari coeperunt, unde fere factum est, ut de Dominicis diebus deque Feriis Officia silerent ideoque non pauci neglegerentur Psalmi, qui sunt tamen, non secus ac ceteri, ut Ambrosius ait ¹⁰ *benedictio populi, Dei laus, plebis laudatio, plausus omnium, sermo universorum, vox Ecclesiae, fidei canora confessio, auctoritatis plena devotio, libertatis laetitia, clamor iucunditatis, laetitiae resultatio*. De huiusmodi autem omissione non semel graves fuerunt prudentum piorumque virorum querimoniae, quod non modo hominibus sacri ordinis tot subtraherentur praesidia ad laudandum Dominum et ad intimos animi sensus ei significandos aptissima; sed etiam quod optabilis illa in orando varietas desideraretur, ad digne, attente, devote precandum imbecillitati nostrae quam maxime opportuna. Nam, ut Basilius habet, *in aequalitate torpescit saepe, nescio quomodo, animus, atque praesens absens est: mutatis vero et variatis psalmodia et cantu per singulas horas, renovatur eius desiderium et attentio instauratur*.¹¹

Minime igitur mirum, quod complures e diversis orbis partibus sacrorum Antistites sua in hanc rem vota ad Apostolicam Sedem detulerunt, maximeque in Concilio Vaticano, cum hoc inter cetera postularunt, ut, quoad posset, revocaretur consuetudo vetus recitandi per hebdomadam totum Psalterium, ita tamen ut clero, in sacri ministerii vinea ob imminutum operariorum numerum iam gravius laboranti, non maius imponeretur onus. Hisce vero postulationibus et votis, quae Nostra quoque ante susceptum Pontificatum fuerant, itemque precibus, quae deinceps ab aliis Venerabilibus fratribus piisque viris admotae sunt, Nos equidem concedendum duximus, cauto ta-

¹⁰ Enarrat. in Ps. I n. 9.

¹¹ Regulae fusius tractatae, interrog. 37 n. 5.

men, ne recitatione integri Psalterii hebdomadae spatio conclusa, ex una parte quicquam de Sanctorum cultu decederet, neve ex altera molestius Divini Officii onus clericis, immo temperatius evaderet. Quapropter, implorato suppliciter *Patre luminum*, corrogatisque in id ipsum suffragiis sanctarum precum, Nos vestigiis insistentes decessorum Nostrorum, aliquot viros delegimus doctos et industrios, quibus commisimus, ut consiliis studiisque collatis certam aliquam reperirent rei efficiendae rationem, quae Nostris optatis responderet. Illi autem commissum sibi munus e sententia exsequentes novam Psalterii dispositionem elaborarunt; quam cum S. R. E. Cardinales sacris ritibus cognoscendis praepositi diligenter consideratam probassent, Nos, utpote cum mente Nostra admodum congruentem, ratam habuimus in rebus omnibus, id est, quod ad ordinem ac partitionem Psalmorum, ad Antiphonas, ad Versiculos, ad Hymnos attinet cum suis Rubricis et Regulis, eiusque editionem authenticam in Nostra typographia Vaticana adornari et indidem evulgari iussimus.

Quoniam vero Psalterii dispositio intimam quamdam habet cum omni Divino Officio et Liturgia coniunctionem, nemo non videt, per ea, quae hic a Nobis decreta sunt, primum Nos fecisse gradum ad Romani Breviarii et Missalis emendationem: sed super tali causa proprium mox Consilium seu Commissionem, ut aiunt, eruditorum constituemus. Interim, opportunitatem hanc nacti, nonnulla iam in praesenti instauranda censuimus, prout in appositis Rubricis praescribitur: atque imprimis quidem ut in recitando Divino Officio Lectionibus statutis sacrae Scripturae cum Responsoriis de tempore occurrentibus debitus honor frequentiore usu restitueretur; dein vero ut in sacra Liturgia Missae antiquissimae de Dominicis infra annum et de Feriis, praesertim quadragesimalibus, locum suum recuperarent.

Itaque, harum auctoritate litterarum, ante omnia Psalterii ordinem, qualis in Breviario Romano hodie est, abolemus eiusque usum, inde a Kalendis Ianuariis anni millesimi non-gentesimi decimi tertii, omnino interdicimus. Ex illo autem die in omnibus ecclesiis Cleri saecularis et regularis, in monasteriis, ordinibus, congregationibus, institutisque religiosorum ab omnibus et singulis, qui ex officio aut ex consuetudine Horas canonicas iuxta Breviarium Romanum, a S. Pio V editum et a

Clemente VIII, Urbano VIII, Leone XIII recognitum, persolvunt, novum Psalterii ordinem, qualem Nos cum suis Regulis et Rubricis approbavimus typisque Vaticanis vulgandum decrevimus, religiose observari iubemus. Simul vero poenas in iure statutas iis denuntiamus, qui suo officio persolvendi quotidie Horas canonicas defuerint; qui quidem sciant se tam gravi non satisfacturos officio, nisi Nostrum hunc Psalterii ordinem adhibeant.

Omnibus igitur Patriarchis, Archiepiscopis, Episcopis, Abbatibus ceterisque ecclesiarum Praelatis, ne Cardinalibus quidem Archipresbyteris patriarchalium Urbis basilicarum exceptis, mandamus, ut in sua quisque dioecesi, ecclesia vel cœnobio Psalterium cum Regulis et Rubricis, quemadmodum a Nobis dispositum est, constituto tempore inducendum curent: quod Psalterium quasque Regulas et Rubricas etiam a ceteris omnibus, quoscumque obligatio tenet recitandi vel concinendi Horas canonicas, inviolate adhiberi ac servari praecipimus. Interim autem cuilibet et capitulis ipsis, modo id maior capituli pars sibi placere ostenderit, novum Psalterii ordinem, statim post eius editionem, rite usurpare licebit.

Haec vero edicimus, declaramus, sancimus, decernentes has Nostras litteras validas et efficaces semper esse ac fore; non obstantibus constitutionibus et ordinationibus apostolicis, generalibus et specialibus, ceterisque quibusvis in contrarium facientibus. Nulli ergo hominum liceat hanc paginam Nostrae abolitionis, revocationis, permissionis, iussionis, praecepti, statuti, indulti, mandati et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli, Apostolorum eius, se noverit incursurum.

Datum Romae apud S. Petrum anno Incarnationis Dominicae millesimo nongentesimo undecimo, Kalendis Novembribus, in festo Sanctorum omnium, Pontificatus Nostri anno nono.

A. Cardinalis AGLIARDI
S. R. E. Cancellarius.

Fr. Seb. Cardinalis MARTINELLI
S. R. C. Praefectus.

Loco * Plumbi.

VISA

M. RIGGI C. A., Not.

Reg. in Canc. Ap. N. 571.

Rubricae.

IN RECITATIONE DIVINI OFFICII ET IN MISSARUM CELEBRATIONE SERVANDAE AD NORMAM CONSTITUTIONIS APOSTOLICAE "DIVINO AFFLATU."

TITULUS I.

De ratione Divini Officii recitandi iuxta novum Psalterii ordinem.

1. In recitatione Divini Officii, iuxta Romanum Ritus, Psalmi quotidie sumendi sunt, ad singulas Horas canonicas, de occurrente hebdomadae die, prout distribuuntur in Psalterio noviter disposito; quod deinceps, loco veteris dispositionis, in novis Breviarii Romani editionibus vulgandum erit.

2. Excipiuntur tamen omnia Festa Domini eorumque integrae Octavae, Dominicae infra Octavas Nativitatis, Epiphaniae, Ascensionis et Corporis Domini, Vigilia Epiphaniae et Feria VI post Octavam Ascensionis, quando de eis persolvendum sit Officium; itemque Vigilia Nativitatis ad Laudes et ad reliquas Horas minores usque ad Nonam, et Vigilia Pentecostes; nec non omnia Festa Beatae Mariae Virginis, SS. Angelorum, S. Ioannis Baptistae, S. Ioseph et SS. Apostolorum et Duplicia I et II classis, eorumque omnium integrae Octavae, si de eis fiat Officium, quod recitandum erit prout assignatur, vel in Breviario, vel in Proprio Dioecesis vel Instituti, hac lege tamen ut Psalmi ad Laudes, Horas et Completorium semper sumendi sint ex Dominica, ut in novo Psalterio; ad Matutinum vero et ad Vesperas dicantur ut in Communi, nisi speciales Psalmi sint assignati. Tribus autem ultimis diebus maioris hebdomadae, nil erit innovandum, sed Officium integre persolvendum erit, prout nunc habetur in Breviario, sumptis tamen ad Laudes Psalmis de Feria currenti, ut in novo Psalterio, excepto Cantico Sabbati Sancti, quod etiamnum est "*Ego dixi: In dimidio.*" Ad Completorium sumantur Psalmi de Dominica, uti in novo pariter Psalterio.

3. In quolibet alio Festo Duplici, etiam maiore, vel Simpliciter, vel Simpliciter, et in Feriis Tempore Paschali semper dicantur Psalmi, cum Antiphonis in omnibus Horis, et Versibus ad Matutinum, ut in Psalterio de occurrenti hebdomadae die; reliqua omnia, et Antiphonae ad *Magnificat* et *Benedictus*,

ut in Proprio aut Communi. Quod si aliquod ex Festis huiusmodi proprias vel peculiariter assignatas habeat Antiphonas in aliqua Hora maiori, eas in eadem ipsa retineat cum suis Psalmis, prout habetur in Breviario: in ceteris Horis Psalmi et Antiphonae dicantur de Feria occurrente.

4. Lectiones ad Matutinum in I Nocturno semper legendae erunt de Scriptura occurrente, licet aliquando in Breviario Lectiones de Communi assignentur, nisi sit Festum Domini aut Festum cuiusvis ritus B. Mariae Virginis, vel Angelorum, vel S. Ioannis Baptistae, vel S. Ioseph, vel Apostolorum, aut Duplex I vel II classis, aut agatur de Festo, quod vel Lectiones habeat proprias, non vero de Communi, vel occurrat in Feriis Lectiones de Scriptura non habentibus, ideoque Lectiones de Communi necessario recipiat. In Festis vero, in quibus hucusque erant Lectiones de Communi, Responsoria vero propria, retineantur eaedem Lectiones cum propriis Responsoriis.

5. Porro sic erit persolvendum Officium in Festis Duplicibus et Semiduplicibus superius non exceptis:

Ad Matutinum Invitatorium, Hymnus, Lectiones II et III Nocturni ac Responsoria trium Nocturnorum propria, vel de Communi: Antiphonae vero, Psalmi et Versus trium Nocturnorum, nec non Lectiones I Nocturni de Feria occurrente.

Ad Laudes et ad Vesperas Antiphonae cum Psalmis de Feria; Capitulum, Hymnus, Versus et Antiphona ad *Benedictus* vel ad *Magnificat* cum Oratione aut ex Proprio, aut de Communi.

Ad Horas minores et Completorium Antiphonae cum Psalmis semper dicuntur de occurrente Feria. Ad Primam pro Lectione brevi legitur Capitulum Nonae ex Proprio, vel de Communi. Ad Tertiam, Sextam et Nonam Capitulum, Responsorium breve et Oratio pariter sumuntur vel ex Proprio, vel de Communi.

6. In Officio S. Mariae in Sabbato et in Festis Simplicibus sic Officium persolvendum est: at Matutinum Invitatorium et Hymnus dicuntur de eodem Officio vel de iisdem Festis; Psalmi cum suis Antiphonis et Versu de Feria occurrente; I et II Lectio de Feria, cum Responsoriis propriis, vel de Communi; III vero Lectio de Officio vel Festo, duabus Lectionibus in unam iunctis, si quando duae pro Festo habeantur: ad re-

liquas autem Horas omnia dicuntur, prouti supra, n. 5, de Festis Duplicibus expositum est.

7. In Feriis et in Festis Simplicibus Psalmi ad Matutinum, qui in novo Psalterio in tres Nocturnos dispositi inveniuntur, dicantur sine interruptione cum suis novem Antiphonis usque ad tertium Versum inclusive, omissis Versibus primo et secundo.

TITULUS II.

De Festorum praestantia.

1. Ut recte dignoscatur quale ex pluribus Officiis sit praestantius et proinde sive in occurrentia, sive in concurrentia, sive in ordine repositionis aut translationis praeferendum, sequentes praestantiae characteres considerandi sunt:

(a) *Ritus altior*, nisi occurrat Dominica, vel Feria, vel Octava privilegiata, vel etiam quaelibet dies Octava iuxta Rubricas.

(b) *Ratio Primarii* aut *Secundarii*.

(c) *Dignitas Personalis*, hoc ordine servato: Festa Domini, B. Mariae Virginis, Angelorum, S. Ioannis Baptistae, S. Ioseph, SS. Apostolorum et Evangelistarum.

(d) *Sollemnitatis externa*, scilicet si Festum sit feriatum, aut celebretur cum Octava.

2. In occurrentia, et in ordine repositionis aut translationis, alius quoque character considerandus est, nempe:

(e) *Proprietas Festorum*. Dicitur Festum alicuius loci proprium, si agatur de Titulo Ecclesiae, de loci Patrono etiam secundario, de Sancto (in Martyrologio vel in eius appendice approbata descripto), cuius habetur corpus vel aliqua insignis et authentica reliquia, vel de Sancto, qui cum Ecclesia, vel loco, vel personarum coetu specialem habeat rationem. Igitur Festum quodvis istiusmodi proprium, ceteris paribus, praefertur Festo Universalis Ecclesiae. Excipiuntur tamen Dominicae, Ferae, Octavae et Vigiliae privilegatae, nec non Festa primaria Duplicia I classis Universalis Ecclesiae, quae uniuscuiusque loci propria considerantur et sunt. Festum autem Universalis Ecclesiae, cuiusvis ritus, quia est praeceptivum, ceteris paribus, praeferritur debet Festis aliquibus locis ex mero Indulto S. Sedis concessis, quae tamen propria, sensu quo supra, dici nequeunt.

TITULUS III.

De Festorum occurrentia accidentali eorumque translatione.

1. De Dominicis maioribus I classis, quodvis Festum in eis occurrat, semper faciendum est Officium: Dominicae vero II classis cedunt tantummodo Festis Duplicibus I classis, quo in casu de Dominica fit commemoratio in utrisque Vesperis, Laudibus et Missa cum IX Lectione ad Matutinum.

2. De Dominicis minoribus, seu per annum, semper fieri debet Officium, nisi occurrat Festum quodcumque Domini, aut aliquod Duplex I vel II classis, aut dies Octava Festorum Domini, quo in casu in Officio Festi vel diei Octavae fit commemoratio Dominicae in utrisque Vesperis et Laudibus et Missa cum IX Lectione ad Matutinum. Si Dominica infra Octavam Nativitatis occurrat in Festo S. Thomae Ep. M. aut in Festo S. Silvestri P. C., fit Officium de ipsa Dominica cum commemoratione Festi occurrentis; quo in casu die 30 Decembris, in Officio diei infra Octavam, Lectiones I et II Nocturni sumuntur e Festo Nativitatis, cum Responsoriis Dominicae. Quoad Dominicam vero, quae occurrit a Festo Circumcisionis usque ad Epiphaniam, nihil innovetur.

3. Duplicia I et II classis, quae seu ab aliqua Dominica maiori, seu a nobiliori Officio impediuntur, transferenda sunt in proximiorum insequentem diem, quae libera sit ab alio Festo Duplici I vel II classis, vel ab Officiis huiusmodi Festa excludentibus; salvo tamen privilegio a Rubricis concesso Festivitatibus Purificationis et Annuntiationis B. M. V., nec non Commemorationis sollemnis S. Ioseph.

4. Festa Duplicia maiora cuiusvis dignitatis et Duplicia minora Doctorum Ecclesiae non amplius transferri possunt, sed quando impediuntur, de eis fiat commemoratio, uti de aliis Duplicibus minoribus impeditis Rubricae disponunt (salvo quod numero sequenti statuitur de omittenda in Dominicis IX Lectione historica), nisi forte occurrant in Duplicibus I classis, in quibus nullius Officii agenda est commemoratio, nisi de occurrenti Dominica, vel de Feria, aut Octava privilegiata.

5. Porro si in Dominica maiori occurrat Officium Duplex maius aut minus, vel Semiduplex, vel Simplex, fiat de Dominica cum commemoratione Officii occurrentis in utrisque Vesperis (de Simplici tamen in primis Vesperis tantum) Laudibus

et Missa, sine IX Lectione historica. Idem fiat in Dominicis minoribus, nisi in eis occurrat Festum quodcumque Domini, aut quodvis Duplex I vel II classis, aut dies Octava Festorum Domini, quo in casu, ut supra n. 2 dictum est, fiat de Festo, vel de Octava cum commemoratione et IX Lectione Dominicae.

6. Dies, in qua celebratur Commemoratio omnium Fidelium Defunctorum, excludit translationem cuiusvis Festi.

TITULUS IV.

De Festorum occurrentia perpetua earumque repositione.

1. Festa omnia ritus Duplicis sive maioris sive minoris, aut Semiduplicis, si perpetuo impediuntur, reponuntur in primam diem liberam, iuxta Rubricas.

2. Festa Duplicia I et II classis perpetuo impedita reponuntur, tamquam in sedem propriam, in primam diem liberam ab alio Festo Duplici I aut II classis, vel ab aliqua die Octava, vel ab Officiis huiusmodi Festa excludentibus, salvo privilegio Festivitati Purificationis B. M. V. concesso.

3. Dominicae maiores excludunt assignationem perpetuam cuiusvis Festi Duplicis etiam I classis: Dominicae vero minores assignationem excludunt cuiuscumque Duplicis maioris aut minoris, nisi sit Festum Domini. Festum SS. Nominis Mariae perpetuo assignatur diei duodecimae mensis Septembris.

4. Dies II Novembris excludit tum Festa occurrentia quae non sint Duplicia I classis, tum Festa perpetuo reponenda cuiusvis ritus.

TITULUS V.

De concurrentia Festorum.

1. Dominicae maiores Vesperas habent integras in concurrentia cum quovis Festo, nisi sit ritus Duplicis I aut II classis: ideoque in primis Vesperis sumuntur Antiphonae cum Psalmis de Sabbato; in Adventu tamen dicuntur Antiphonae de Laudibus Dominicae cum iisdem Psalmis de Sabbato.

2. Dominicae minores cedunt Vesperas, tum Duplicibus I aut II classis, tum omnibus Festis Domini, tum diebus Octavis Festorum Domini: integras autem habent Vesperas in concursu cum aliis Festis, sumptis in I Vesperis Antiphonis et Psalmis de Sabbato.

3. Leges, quibus ordinantur Vesperae infra Octavam Nativitatis Domini, immutatae manent.

TITULUS VI.

De Commemorationibus.

1. In Duplicibus I classis non fiat commemoratio de praecedenti, nisi fuerit aut Dominica quaevis, etiam per annum, aut Duplex I vel II classis, aut dies Octava alicuius Festi Domini primarii, aut dies infra Octavam privilegiatam, aut Feria maior. In occurrentia fiat tantum commemoratio de Dominica quacumque, de Octava privilegiata et de Feria maiori. De sequenti vero Officio (etiam ad modum Simplicis redacto) fiat semper commemoratio, minime autem de die infra Octavam non privilegiatam aut de Simplici.

2. In Duplicibus II classis de praecedenti Officio semper fieri debet commemoratio, nisi fuerit de aliquo Festo Semiduplici, vel de die infra Octavam non privilegiatam. In occurrentia fit commemoratio de quavis Dominica, de quolibet Duplici vel Semiduplici ad modum Simplicis redacto, de Octava privilegiata, de Feria maiori et de Vigilia: de Simplici vero fit tantum in Laudibus et in Missis privatis. De sequenti autem Officio quolibet, etiam Simplici vel ad modum Simplicis redacto, fit semper commemoratio, ac etiam de die infra Octavam, si in crastino Officium de ea agendum sit; et tunc cum Antiphona et Versiculo e I Vesperis Festi.

3. Licet Festa Domini eorumque Octavae privilegio gaudeant ut in occurrentia praevaleant Dominicis minoribus, nihilominus, quando plures fieri debeant commemoraciones (cauto quod in Vesperis semper fiat prima commemoratio de Officio concurrenti, cuiusvis ritus et dignitatis), tam in Vesperis, quam in Laudibus et Missa hic ordo servetur: 1.º de Dominica quolibet; 2.º de die infra Octavam Epiphaniae aut Corporis Christi; 3.º de die Octava; 4.º de Duplici maiore; 5.º de Duplici minore; 6.º de Semiduplici; 7.º de die infra Octavam communem; 8.º de Feria VI post Octavam Ascensionis; 9.º de Feria maiori; 10.º de Vigilia; 11.º de Simplici.

TITULUS VII.

De conclusionem propria Hymnorum et Versu proprio ad Primam, de Suffragiis Sanctorum, de Precibus, de Symbolo Athanasiano et de tertia oratione in Missa.

1. Quando eadem die occurrunt plura Officia, quae propriam habeant conclusionem Hymnorum vel proprium Versum ad

Primam, conclusio et Versus dicantur, quae propria sunt Officii, quod ea die recitatur.

2. Deinceps, quando facienda erunt Suffragia Sanctorum, unum tantum fiet Suffragium, iuxta formulam propositam in Ordinario novi Psalterii.

3. Symbolum Athanasianum additur ad Primam in Festo SS. Trinitatis et in Dominicis tantummodo post Epiphaniam et post Pentecosten, quando de eis persolvendum est Officium salva exceptione, de qua n. sequenti.

4. Quando in Dominica fit commemoratio de aliquo Officio Duplici, vel de die Octava, vel de die infra Octavam, omittuntur Suffragium, Preces, Symbolum *Quicumque* et tertia Oratio in Missa.

TITULUS VIII.

De Officiis votivis deque aliis Officiis additiis.

1. Cum per hanc novam Psalterii dispositionem causae cessaverint Indulti Generalis d. d. 5 Iulii 1883 pro Officiis votivis, haec ipsa Officia, et alia similia ex particularibus indultis concessa, tolluntur omnino et sublata declarantur.

2. Cessat pariter obligatio recitandi in Choro, diebus a Rubricis hucusque vigentibus praescriptis, Officium parvum B. Mariae Virginis, Officium Defunctorum, nec non Psalmos Graduales ac Paenitentiales. Capitula vero, quae ad ista Officia addititia ex peculiari constitutione aut legato tenentur, a Sancta Sede eorum commutationem impetrabunt.

3. In Festo S. Marci et in Triduo Rogationum integrum manet onus recitandi Litanias Sanctorum, etiam extra Chorum.

TITULUS IX.

De Festis Dedicationis ac Tituli Ecclesiae et de Patronis.

1. Festum Dedicationis cuiuslibet Ecclesiae est semper primum, et Festum Domini.

2. Anniversarium Dedicationis Ecclesiae Cathedralis et Festum Titulare eiusdem celebranda sunt sub ritu Duplici I classis cum Octava per totam Dioecesim ab universo Clero saeculari et etiam regulari Kalendarium Diecesanum adhibente: a Regularibus vero utriusque sexus in eadem Dioecesi commorantibus ac proprium Kalendarium habentibus, pariter sub ritu duplici I classis, absque tamen Octava.

3. Quum Sacrosancta Lateranensis Archibasilica omnium Ecclesiarum Urbis et Orbis sit mater et caput, tum ipsius Dedicationis Anniversarium, tum Festum Transfigurationis Domini, quod, praeter magnam Resurrectionis Dominicae sollemnitatem, tamquam Titulare ab ipsa recoli solet, ab universo Clero tam saeculari quam regulari, etiam ab illis qui peculiarem ritum sequuntur, sub ritu Duplici II classis deinceps celebrabitur.

4. Festum Patroni principalis Oppidi, vel Civitatis, vel Dioecesis, vel Provinciae, vel Nationis, Clerus saecularis, et regularis ibi degens et Kalendarium Dioecesanum sequens sub ritu Duplici I classis cum Octava celebrabit: Regulares vero ibidem commorantes et Kalendarium proprium habentes, idem Festum, quamvis feriatum numquam fuerit, eodem ritu celebrabunt, absque tamen Octava.

TITULUS X.

De Missis in Dominicis et Feriis deque Missis pro Defunctis.

1. In Dominicis, etiam minoribus, quodcumque Festum occurrat, dummodo non sit Festum Domini, vel eius dies Octava, aut Duplex I vel II classis, Missa semper dicenda erit de Dominica cum commemoratione festi. Quod si Festum commemorandum sit Duplex, tunc omittenda est III Oratio.

2. In Feriis Quadragesimae, Quatuor Temporum, II Rogationum, et in Vigiliis, si occurrat fieri Officium alicuius Festi Duplicis (non tamen I vel II classis) aut Semiduplicis, Missae privatae dici poterunt ad libitum, vel de Festo cum commemoratione ultimoque Evangelio Feriae aut Vigiliae, vel de Feria aut Vigilia cum commemoratione Festi: prohibentur tamen Missae votivae privatae, aut privatae pro Defunctis: quae item prohibentur in Feria, in qua anticipanda vel reponenda est Missa Dominicae. In Quadragesima vero Missae privatae Defunctorum celebrari tantum poterunt prima die cuiuscumque hebdomadae libera in Kalendario Ecclesiae, in qua Missa celebratur.

3. Si alicubi aliquod Festum impeditum a Dominica minore, celebratur ex voto, vel cum populi concursu (cuius rei iudex erit Ordinarius), Missae de eodem festo impedito celebrari poterunt, dummodo una Missa de Dominica ne omittatur. Quoties extra ordinem Officii cantetur vel legatur aliqua Missa,

si facienda sit commemoratio aut Dominicae, aut Feriae, aut Vigiliae, semper de hisce etiam Evangelium in fine legatur.

4. Ad Missam Dominicae etiam minoris, cum commemoratione Festi Duplicis tum maioris tum minoris ac diei infra Octavam quomodolibet celebrandam, retinetur color proprius Dominicae, cum Praefatione SSmae Trinitatis, nisi adsit propria Temporis, vel Octavae alicuius Festi Domini.

5. Leges pro Missis Defunctorum in cantu, immutatae manent. Missae vero lectae permittuntur in Duplicibus tantummodo in die obitus, aut pro die obitus, dummodo ne sit Festum de praecepto, aut Duplex I vel II classis, vel FERIA excludens Duplicia I classis. Quoad vero Missas lectas Defunctorum dicendas diebus ritus Semiduplicis aut Simplicis, in posterum numquam celebrari poterunt in Feriis n. 2 enumeratis, salva tamen exceptione ibidem admissa. Licebit tamen in huiusmodi Missis de FERIA orationem addi pro Defunctis, pro quibus Sacrificium applicatur, paenultimo loco, prout permittit Rubrica Missalis. Cum autem ut applicari possint Indulgentiae Altaris privilegiati, Missae Defunctorum debuerint hucusque in nigris celebrari, Summus Pontifex easdem indulgentias in posterum benigne concedit, licet Missa dicatur de FERIA, cum oratione pro Defunctis. In reliquis autem Feriis per annum n. 2 non exceptis, nec non in Semiduplicibus, infra Octavas non privilegiatas et in Simplicibus, Missae Defunctorum sicut et aliae Missae votivae dici poterunt iuxta Rubricas.

TITULUS XI.

De Collectis in Missis.

Quod ad Collectas ab Ordinariis locorum imperatas attinet, deinceps prohibentur (nisi sint pro re gravi praescriptae) non tantum in Vigiliis Nativitatis et Pentecostes et in Duplicibus I classis, sed etiam in Duplicibus II classis, in Dominicis Maioribus, infra Octavas privilegiatas, et quandocumque in Missae dicendae sint plus quam tres Orationes a Rubrica eo die praescriptae.

TITULUS XII.

De Missis Conventualibus.

In Ecclesiis, in quibus adest obligatio Chori, una tantum Missa cum assistentia Choralium semper celebretur; et

quidem de Officio diei, nisi aliter Rubricae disponant; aliae Missae, quae hucusque cum praedicta assistentia celebrabantur, in posterum extra Chorum legantur, post propriam Horam Canonicam; excipiuntur tamen ab hac regula Missae in Litanis maioribus et minoribus, et Missae in Festo Nativitatis Domini. Excipiuntur pariter Missae in anniversariis Creationis et Coronationis Summi Pontificis, Electionis et Consecrationis seu Translationis Episcopi, nec non in anniversario ultimi Episcopi defuncti, et omnium Episcoporum aut Canoniorum; omnesque Missae ex fundatione.

TITULUS XIII.

De Commemoratione Omnium Fidelium Defunctorum.

1. In Commemoratione omnium Fidelium Defunctorum, omissis Officio et Missa diei currentis, fit tantum Officium cum Missa pro Defunctis, prout in Appendice novi Psalterii praescribitur.

2. Si die 2 Novembris occurrat Dominica vel aliquod Duplex I classis, Commemoratio Defunctorum celebrabitur die proxime sequenti, similiter non impedita; in qua, si forte occurrat Duplex II classis, hoc transfertur iuxta regulam traditam Tit. III n. 3.

Praescriptiones Temporariae.

I.^o Kalendaria uniuscuiusque Dioeceseos, aut Ordinis seu Congregationis Breviario Romano utentium, pro anno 1913, ad Regulas supra traditas omnino redigenda sunt.

II.^o Diebus Dominicis, quibus in Kalendaris proximi anni 1912 inscribuntur, sub ritu Duplici maiori vel minori, Festa Sanctorum, vel Angelorum, vel etiam B. Mariae Virginis, vel dies Octava, quae non sit Festorum Domini, tum Officium in privata recitatione, tum Missae lectae erunt ad libitum, vel prout notatur in Kalendario anni 1912, vel de Dominica cum commemoratione duplicis maioris aut minoris. In Feriis quoque, de quibus Tit. X n. 2, Missae privatae celebrari poterunt, ut ibi adnotatur.

III.^o Quod Tit. XIII harum Rubricarum dispositum est quoad Commemorationem Omnium Fidelium Defunctorum, inde ab anno 1912, in usum omnino deducendum est.

IV.^o Usque dum nova correctio Breviarii et Missalis Romani, a Sanctissimo Domino Nostro decreta, vulgetur:

(a) Kalendaria perpetua Sacrae Rituum Congregationi reformanda et approbanda deferri non debent;

(b) De Festorum augendo ritu, vel de Festis novis invehendis nulla fiat postulatio;

(c) Festa particularia, sive B. Mariae Virginis, sive Sanctorum aut Beatorum, ritus Duplicis maioris aut minoris, Dominicis diebus assignata, locorum Ordinarii seu Superiores Regularium, aut in utrisque Vesperis, Laudibus et Missa commemoranda praescribant; aut in aliam diem, validis S. R. C. oblatis argumentis, transferenda curent; aut potius omittant.

(d) Nulla interim facta correctione Rubricarum, Regulae superius traditae in novis Breviariis et Missalibus post Rubricas Generales inserantur, omissis S. R. C. Decretis, quae hucusque in principio Breviarii inserta inveniuntur.

(e) In futuris Breviarii editionibus mutantur, ob novam Psalterii reformationem, sequentes Antiphonae in Laudibus:

In Dominica Sexagesimae:

Ant. 5. In excelsis * laudate Deum.

In Dominica III Quadragesimae:

Ant. 3. Adhaesit anima mea * post te, Deus meus.

In Dominica IV Quadragesimae:

Ant. 3. Me suscepit * dextera tua, Domine.

In Feria IV Maioris Hebdomadae:

Ant. 3. Tu autem, Domine, * scis omne consilium eorum adversum me in mortem.

Ant. 5. Fac, Domine, * iudicium iniuriam patientibus: et vias peccatorum disperde.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECLARATIO CIRCA FACULTATEM DISPENSANDI PRESBYTEROS AB IRREGULARITATE.

Proposito dubio "utrum, vi decisionis huius S. Congregationis Consistorialis diei 27 februarii 1909, facultas concedendi presbyteris dispensationem ab irregularitate, sive haec oriatur ex delicto, sive ex defectu, spectet ad S. Congregationem de Sacramentis, an potius ad S. Congregationem Concilii"; SSmus D. N. Pius PP. X, attentis votis tum a Secretis utriusque Congregationis de Sacramentis et Concilii, tum huius S. Congregationis Consultorum, mandavit ut respondeatur "dispensationem ex defectu reservari ad S. Congregationem de Sacramentis, ex delicto autem ad S. Congregationem Concilii."

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 28 Novembris anno 1911.

C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adessor*.

II.

MONITUM.

Sacerdos quidam, nomine Torrente, qui, anno praeterito, placita protestantium et spiritistarum amplectens, fidem catholicam magno apparatu abdicavit, ab infestis perniciosisque erroribus inter veteres sodales et fideles pervulgandis minime destitit, quinimo in dies periculosior evadit eo quod artibus dolisque suis scelestum suum propositum simulare conatur.

Ad haec mala itaque vitanda, maioraque praecavenda, necesse omnino est ut diocesum Ordinarii, praecipue Hispaniarum et Americae Latinae, in quibus ipse peragrari dicitur, diligenter invigilent et praedictum sacerdotem a quovis sacro ministerio peragendo prohibeant.

S. CONGREGATIO RITUUM.

NONNULLA DUBIA LITURGICA.

Hodiernus compositor Kalendarii Adriensis Dioeceseos, haec dubia Sacrae huic Congregationi pro opportuna solutione humillime proposuit:

I. Celebrans et ministri, qui in Missa solempni diei festi Annuntiationis B. M. V. nec non SS. Natalis D. N. I. C. genuflectunt quando a choro cantantur verba "*Et incarnatus est*" etc., genuflectere ne debent etiam quando eadem verba simul recitant ad altare?

II. In vigilia Festi alicuius Sancti, cuius nomen continetur in Canone Missae, celebrans debet ne caput inclinare quum idem nomen pronuntiat?

III. Festum S. Stephani Pp. M. insignis Collegiatae Titularis, in tota Civitate Rhodigii iamdiu celebrari solet sub ritu duplici I. classis cum octava. Quaeritur utrum in tota eadem civitate Credo in Missa recitari possit ac debeat.

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, auditio Commissionis Liturgicae suffragio, respondendum censuit:

Ad I. Affirmative.

Ad II. Affirmative iuxta Rubricas Missalis de Ritu celebrandi Missam tit. V. n. 2.

Ad. III. Negative et servetur Decretum n. 2189 *Perusina*,
23 Martii 1709.

Atque ita rescripsit et declaravit die 24 Novembris 1911.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

SECRETARIA STATUS.

DECLARATIO AUTHENTICA CIRCA INDULTUM DE ABSTINENTIA
ET IEIUNIO PRO AMERICA LATINA PER SECRETARIAM STATUS
EDITUM DIE 1 IANUARIJ 1910.

EX AUDIENTIA SANCTISSIMI.

Die 13 Decembris 1911.

Circa Indultum de abstinentia et ieiunio pro America Latina, per Secretariam Status editum die 1 Ianuarii 1910, ea quae sequuntur dubia Rmus Vicarius Apostolicus Guyanae Britannicae humiliter Sanctae Sedi dirimenda proposuit:

I. Utrum Nigritae et Indi, qui privilegiis gaudentes per Constitutionem Leonis f. r. PP. XIII "*Trans oceanum*" concessis, ieiunare tenentur solummodo feriis sextis quadragesimae, Sabbato Sancto et in pervigilio Nativitatis Domini, vi praefati indulti a ieiunio eximantur etiam Sabbato Sancto et in pervigilio Nativitatis D. N. I. C.

II. Utrum diebus, quibus hoc indulto frui licet, firma maneat prohibitio miscendi carnes et pisces.

III. Quatenus affirmative ad II^{um}, utrum haec prohibitio etiam Nigritas et Indos respiciat.

SSmus vero D. N. Pius PP. X, referente me infrascripto Cardinali a secretis Status, respondendum decrevit:

Ad I.^{um} Sufficenter provisum per art. XIII Constitutionis "*Trans oceanum*" diei 18 Aprilis 1897, ideoque ambo privilegia seu indulta cumulari posse.

Ad II.^{um} Affirmative, nisi obtineatur speciale indultum apostolicum.

Ad III.^{um} Affirmative, ut in II.^o

Et ita Sanctitas Sua publicari et servari iussit, contrariis quibuslibet minime obfuturis.

Datum Romae, e Secretaria Status, die, mense et anno praedictis.

L. * S.

R. CARD. MERRY DEL VAL.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

APOSTOLIC CONSTITUTION on the new arrangement of the Psalms in the Breviary. Rubrics for the recitation of the Office and for the celebration of Mass, also some temporary prescriptions, are given.

S. CONSISTORIAL CONGREGATION. 1. Gives an authentic interpretation of the faculty for the dispensing of a priest from irregularity.

2. Issues a warning against a certain apostate priest.

S. CONGREGATION OF RITES solves three difficulties in liturgy.

SECRETARY OF STATE interprets the indult of abstinence and fasting given for Latin America on 1 January, 1910.

SUGGESTIONS FOR EQUIPPING AND MAINTAINING A COMPANY OF THE CATHOLIC BOYS' BRIGADE.

After a perusal of my previous article on the Catholic Boys' Brigade it may be desired in some districts to commence a Company of the C.B.B., and in order to assist those who are so desirous I offer the following suggestions as a practical guide to the establishment of such a Company. Generally speaking, the suggestions are the same as those I offered at the first National Catholic Congress at Leeds, England, in August, 1910. Many of the clergy perhaps feel that they would commence a Company of the C.B.B., if they could convince themselves that the establishment of such an organization would be a permanency. During the course of their varied and in some cases long experience, many new ideas and organizations have taken root in their various parishes to flourish for a brief period and then to be abandoned, as rapidly as they came into existence.

The boys who have left school are, as a rule, a source of great anxiety to the rector, as from school-age until that of

manhood they are passing through a transition stage which may either make or mar their future as devoted or useless members of the Church. During this period the majority of boys, having become wage-earners, begin to assume an air of independence which in many cases merges into rebellion against parental authority. The exhortations of parents to them to attend the Holy Sacrifice of the Mass and to frequent the Sacraments monthly are gradually neglected, and in some cases finally ignored.

Guilds may exist in the parish, but these often fail to draw into their midst the type of boys just pictured; as they resent attendance at confraternity meetings, preferring the society of their comrades, who are in many cases not of the Faith. Boys' clubs too are, generally speaking, failures, because they appeal to the boys' love of pleasure and amusement, but lack the discipline which is necessary for the successful management of large numbers of boys.

As the basis of the Catholic Boys' Brigade is of a religious and disciplinary nature, the youthful element is gradually brought to acknowledge superior authority, to have respect and reverence for the clergy and more particularly for self.

Before a Company is commenced it must be distinctly understood that without the active coöperation of the clergy no real success may be expected, because the movement, being essentially of a spiritual character, needs the watchful eye of the priest so that the means be not made the end. Given an enthusiastic priest, I feel that the result will exceed expectations, as the number of monthly Communions will testify.

The chief difficulties which present themselves at the outset are:

1. The cost of the Company.
2. The methods of financing the scheme.
3. The selection of suitable officers to manage the Company.
4. The choice of a suitable band.
5. The procuring of arms.

The approximate, necessary, and essential cost of equipping a Company of 50 boys is as follows:

| | | |
|--|-----------|--------------|
| 50 forage caps | @ 1 : 3 = | £3 : 2 : 6 |
| 50 waist-belts | @ 1 : 9 = | 4 : 7 : 6 |
| 50 haversacks | @ 11 = | 2 : 5 : 10 |
| 50 carbines | @ 2 : 0 = | 5 : 0 : 0 |
| Carriage of carbines | | 10 : 0 |
| 2 sergeant's sashes | @ 2 : 6 = | 5 : 0 |
| 2 sergeant's cross-belts | @ 5 : 0 = | 10 : 0 |
| Non-commissioned officers' chevrons, about . | | 2 : 0 |
| <hr/> | | |
| Total | | £16 : 2 : 10 |

This outlay provides each boy with the equipment necessary to comply with the Regulations of the C.B.B. Headquarters in London. It is not necessary to adopt any other uniform, unless the Rector chooses to do so. Bearing in mind however the love a boy has for a uniform, it is as well to arouse the enthusiasm amongst the boys and the parishioners to enable the Company to turn out in full uniform. Personally, I think the success of the Boy Scouts may be mainly attributed to the fact that the movement offers as one of its inducements an attractive uniform which appeals to most boys of the age of thirteen or fourteen years and upward.

By the adoption of a uniform the initial expense is considerably increased, but the experience of the writer is that the extra outlay is more than justified. The uniform attracts, and besides it clearly marks out a boy as a member of a Catholic organization.

It also serves to distinguish the members of the Company from those who may be members of similar organizations in the district. The boys take a pride in the uniform with its Papal badges, and if they are impressed with the idea that it is the uniform of the Church they are wearing, then an additional interest is added to the creditable wearing of the same. Another factor in favor of the adoption of the complete uniform, particularly in parishes where some of the boys are poorly dressed, is that, when in uniform, rich and poor are not to be discerned. The poorly clad boy feels also that a very great honor is conferred upon him, when he is allowed to wear the Brigade uniform, as it is much smarter and neater than his own clothes. The cost of a uniform, viz. tunic and trousers, works out at about 12/ per boy.

Taking cost per head, the following may be useful as a basis for approximate calculation: with equipment only: Cap, belt, haversack, carbine 6/; with full uniform and equipment 18/.

As a band of some kind is almost an essential item, the following are given as approximate costs of a Bugle, and Drum and Fife band respectively:

| | £ s. d. | | £ s. d. | |
|--|--|----------|--|--|
| Bugle Band of 19 Per- formers. | 12 Army Regulation bugles (B flat) @ 11 6 | 6 18 0 | 1 F piccolo @ 3 / . | 3 0 |
| | 12 Army Regulation bugle cords and tas- sels @ 2 / | 1 4 0 | 6 B ^b flutes (1 brass key) @ 14 / doz. | 7 0 |
| | 6 side drums @ £1 2 0 | 6 12 0 | 1 F or third flute . | 1 11 |
| | 6 side drum car- riages @ 3 / 9 . . . | 1 2 6 | 2 side drums @ £1 2 0 | 2 4 0 |
| | 1 bass drum @ £2 6 9 | 2 6 9 | 2 side drum car- riages @ 3 / 9 . . . | 7 6 |
| | 1 bass drum car- riage @ 7 6 | 7 6 | 1 bass drum | 2 6 9 |
| | | | 1 bass drum car- riage | 7 6 |
| | | | 1 triangle | 1 9 |
| | | | | £5 19 5 |
| | | £18 10 9 | | |
| | | | | Drum and Fife Band of 14 Per- formers. |

The size of a bugle band largely depends upon the funds at the disposal of the Company officers. The choice of a suitable band is one which needs careful consideration before a final choice is made. A brass band, entailing as it does such a considerable outlay, is out of the question when forming a Company. The difficulty is to choose between a bugle band and a drum and fife band. For Brigade purposes I strongly advocate a bugle band, as it is most popular with boys, and is especially adapted for marching purposes. Though a trifle more expensive than a drum and fife band the outlay in my opinion is justified. For cheapness a drum and fife band may be adopted, but I do not think that it appeals to boys in the same manner as a bugle band. Opinions, of course, differ and it is for the Chaplain and officers of the particular company to decide this matter.

The next difficulty is to devise means to raise the necessary funds. The following may be adopted.

1. The opening of a subscription list to be headed by the rector, and to be followed by the most prominent members

of the parish. Finally all who are interested in the welfare of the boys may be asked to contribute, if only a little.

2. Impose an entry fee of 50 cents and a weekly contribution of 10 cents upon every boy who joins the company.

3. A possible appeal collection in the church.

As the initial expense is the chief consideration, scarcely any difficulty need be experienced in making the Company self-supporting, provided the boys' subscriptions are well attended to and no arrears permitted. If however uniforms are adopted, it is well to allow the boys to pay for them by a system of weekly instalments. If an agreement be previously drawn up for each boy to sign, stating that the uniform is the property of the Company until the full amount is paid, then the money expended runs very little risk of being lost. This is the method I personally adopt with my own Company, as I am of opinion that what a boy pays for he values more and takes more care of also.

The next and to my mind the most difficult of all problems which beset the rector at the outset, is the selection of suitable officers to carry on the movement successfully. In every parish there are many willing gentlemen who no doubt would be anxious to serve as officers, but who for business and other reasons are unable to devote much time to the enterprise. Then again, there may be others who are enthusiastic enough and have sufficient time at their disposal but lack that power of command which is essential for the successful management of boys in large numbers. Finally, experience will have shown the rector that there are many gentlemen in the parish who eagerly take up any new idea, but who, though exceedingly active for a time, gradually become indifferent and finally give up the movement.

The choice of officers then seems so difficult that a rector may almost despair. In the selection of the officers the rector must bear in mind that he is selecting gentlemen who will to a great extent mould the characters of the future men of the parish, and with that in view it is necessary to select those whose character is above reproach and who are sound in their Catholic principles. The rector is the best judge of these qualities, and while officers who possess a little at least of the necessary military knowledge are desirable, it must not be forgotten that militarism is only the means to the end.

As captain I personally should advise that the rector select the schoolmaster, if he is enthusiastic and popular amongst boys who have left school. Failing him, select an assistant schoolmaster. Having to deal with boys in large numbers and having studied their peculiarities for years, teachers are more likely to succeed in enforcing discipline amongst the boys. Should a teacher not be available, then an official of the St. Vincent de Paul Society might be appointed, as his intercourse with the boys of the parish will have given him special opportunities of studying that class of boys for which the Brigade specially exists. A knowledge of military drill, obtained by service in the auxiliary forces, will be a useful asset if possessed by the Captain, as he will be able more thoroughly to organize the Company and allot the various duties connected with its administration.

Having decided on a captain, the rector would do well to confer with this gentleman before selecting the other officers of the staff. A conference of this nature will enable gentlemen to be chosen who will work amicably together, and with the captain, to secure the best that is possible from the Company. It will then be necessary to appoint a drill-instructor, who should have had service in the army or at least in the auxiliary forces. There are at least one or two ex-army gentlemen in almost every parish who will undertake the work, the difficulty generally being to select the most suitable, as once it is known that such a post needs filling, there will be many offers from those who have spent years in their country's service. Here the rector's knowledge of his parishioners will be most useful, as only a man of exemplary conduct and a devoted member of the Church will be able to use the military drill he teaches as a means of morally reforming the boys under his care, as during the early days of a Company the drill-instructor is in charge of the boys for lengthy periods and his influence is soon felt one way or the other, amongst the boys.

A suitable instructor for the band must then be secured, whether the bugle band or the drum and fife band be chosen. if the former band be adopted, a bugler of the regular or auxiliary forces is a useful addition; and if one can be found in the parish, the expense of engaging an instructor may be

saved, as such a gentleman, should he be available, would be expected to give his services gratis.

A lieutenant to assist the captain in the organization and clerical work is almost essential at the outset, as in case of illness or any other cause depriving the Company of the services of the captain for a time, the lieutenant may act as his deputy; and should the captain resign, then the lieutenant will be able to continue the work and succeed to the command of the Company.

This is the minimum staff for the satisfactory working of a Company. As time goes on and the company increases, it may be necessary to increase the staff. Lieutenants may be selected to act as Quartermaster and Paymaster respectively, clerical and business qualifications to a certain extent dominating the selection of these officers.

In England until quite recently arms could be procured from the Government Ordnance stores at a nominal charge of 30 cents per carbine. These carbines were unserviceable from a firing point of view, but they were admirably adapted to the requirements of the Brigade. Recently because of the refusal of the C.B.B. to accept the Government Cadet scheme the supply of carbines was withdrawn and Companies will have to rely upon the dummy carbines which are on the market suitable for boys' brigades.

Once the Company is fully drilled and equipped, the enthusiasm of the movement will be maintained for a few months, as the novelty of wearing the uniform and equipment will always secure a good attendance on parade, either for drill or the various exercises of the Company. Then again route marches into the country will also be new to the boys, and they will enter into them with great zest.

The difficulty will begin when the winter draws near, unless the Company has a covered drill shed, as outside parades and drills become almost impossible. What then is to be done to arouse the flagging zeal of the young Brigader? This difficulty calls for all the zeal that the captain and his staff can command. On no account allow any of the boys to miss whatever parades may be announced on the Order sheets, if the parade be only to call at the Orderly room to pay the weekly subscription. Instil into the minds of the boys that it is the

bounden duty of each and every one to pay his quota week by week if he wishes to see his Company flourish and be a credit to the parish to which it is attached.

Each Sunday I would suggest that the boys attend a certain Mass and sit in an assigned place. Then after Mass is over the boys should be marched into the hall or school-room and the roll called. In this way a check is kept upon the boys' attendance at Holy Mass, and the same watchful eye extended over them as was done in their school days. I would venture to assert that this is more necessary at this age than during the school-life of a boy, as in the latter case parental influence is stronger than in the former one.

I would also advise that the Holy Communion Sunday be a certain fixed day in each month when all ranks should be present at the same Mass to receive, the roll being called as usual. The uniform and equipment should also be worn neat and clean on such occasions.

Great assistance may be obtained from non-commissioned officers in charge of sections on the Saturday evenings prior to Holy Communion, as these may be requested to see that the careless ones turn up for Confession. In this way the boys who have become non-commissioned officers begin to feel greater interest in the movement since their coöperation is invited in this manner. If an evening school be held in connexion with the day school, then all members of the Company should be encouraged to attend during the winter session, attendance at the evening classes counting as drills toward the rewards which may be offered at the end of each year for regular attendance. If it is understood that no promotion may be expected unless a boy attends these classes, then no difficulty will be found in persuading the boys to attend. Should any of the boys be further advanced than the ordinary evening school curriculum, then attendance at a Technical School or a School of Art may be similarly encouraged.

If unfortunately no evening school exists, then it were as well if the officers established proficiency classes on a certain night in the week, when instruction in reading, composition, arithmetic, history, and geography may be given, attendance at these classes and satisfactory progress being necessary for promotion.

A miniature rifle range usually appeals to the boys, and if prizes are offered at the end of a certain period for the best marksmen, an additional interest is added to the boys' practice.

An ambulance class generally attracts a great number of boys who should be prepared for an examination similar to that of the St. John's Ambulance Association.

Signaling usually finds many enthusiasts in the ranks of the boys, and this provides a means of keeping a goodly number of the lads together during the dark nights of winter.

The ingenuity of the Staff may easily devise other means of keeping the lads occupied during the winter, as this is the most difficult time to keep the Company up to strength.

During the winter it is as well to get the lads to subscribe toward providing a few tents for use in week-end camping in the coming spring. Camping is the delight of every boy and another of the reasons of the success of the Scout movement. To live out in the open and have one's meals cooked in primitive style has a charm for Officers as well as boys, and lads never tire of these week-ends. Besides, the time spent in the open air has its resultant benefit in the changed appearance of the boys themselves. When the summer holidays draw near, the thought of a week spent in the open fills the lads with untold enthusiasm and buoys up their spirits for many weeks before the actual time arrives.

The establishment of a boys' club during the first twelve months of a Company's existence is an idea which may be thought by some to be a suitable means of keeping the boys together in winter. I am of opinion, however, that at such a time the idea is premature, because the boys have not really grasped the idea of the discipline that should exist in every Company, and their attendance at a club has a tendency to weaken this discipline. Once the boys understand the value of discipline and have been taught to respect the property of the Company then such an idea is feasible.

When numbers begin to fall off a little and some of the boys seem to be tiring of the novelty, the captain is apt to be tempted to show leniency and relax the severity of the disciplinary measures first adopted, in order to coax the boys to remain. This is a fatal step; and if persisted in, it will finally under-

mine the efficiency and discipline of the Company. At such a time the discipline should be more rigorously enforced, and the lads be given to understand that no boy is required to remain a member unless the rules are strictly complied with.

I would also suggest that the Captain acquaint himself with the principal employers of labor in the district, and boys who fall out of work may be requested to see the Captain, who in many cases may be able to find employment for them, as their presence in an efficient and well-disciplined Company of the C.B.B. will be a sufficient testimonial of the lad's worth. He might also keep in touch with the local Labor Exchange at the same time. This idea if carried out successfully will tend to make the boys look to the Brigade in times of necessity.

In my opinion one of the best ways to secure continued success is for the Captain and his brother officers to show the boys on all occasions that they are enthusiastic for the welfare of the Company. I hope that these few suggestions may be the means of suggesting other plans for dealing with that complicated piece of anatomy the young Brigader.

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DE VASECTOMIA DUPLICI.

- I. Observationes quaedam P. Ferreres, S.J., in articulum Dris. O'Malley, Medici.
- II. Doctoris O'Malley Responsio in easdem Observationes.

I.

PRAENOTANDA.

PLURIMI articuli hac de re, praeter eos quos jam alias memoravimus,¹ editi sunt in Ephemeridibus Statuum Foederatorum Americae Septentrionalis,² ab auctoribus diversa opinantibus.

Quia vero ea quae respiciunt naturam physiologicam hujus operationis ejusque physiologicos effectus sunt veluti fundamentum pro solutione quaestionum de moralitate ipsius deque

¹ Cfr. *Razón y Fe*, Vol. 28, p. 231.

² ECCLESIASTICAL REVIEW, May, 1911, pp. 562-583; June, pp. 684 seq.; 742; July, pp. 71 seq.; 86 seq.; September, pp. 313 seq.; 355 seq.

ejus effectibus canonicis (quod caput est totius studii nostri) ideo placuit aliquas observationes conscribere circa articulum Dris. Medici O'Malley,³ ubi plurima physiologice attinguntur circa hanc operationem.

Et imprimis circa modum quo haec operatio peragitur diligenter notat Dr. O'Malley quod tantum secatur vas sive canalis deferens, minime vero venae et arteriae quae constituunt funiculum spermaticum quaeque irrigant testes. Sectio canalis deferentis fit circa testiculos prope epididymum; pars canalis quae est juxta testes remanet libera, alia vero ligatur jam ante sectionem vel filo serico vel intestinali. Sectio ita fit ut segmentum aliquod parvum ipsius canalis auferatur.

Etiam si pars canalis libera quoque ligaretur, nullus pravus sequeretur effectus, imo ipsa per semetipsam solet naturaliter occludi.

Solenter observat vasa sanguinea non esse (secunda nec) liganda, secus enim atrophia testiculorum oriretur et aequivaleret castrationi.

INNITITUR FALSA SEMINIS NOTIONE, SENSU CANONICO, UNDE IN PLURES INCIDIT ERRORES.

Quoad naturam ipsius seminis ea scribit quae veram seminis canonicam notionem plane pervertere nobis visum est.

Dicit enim spermatozoïda fieri quidem a testibus, partem vero liquidam veri seminis oriri tum a vesiculis seminalibus, tum a glandula prostata, et forsitan a glandulis dictis de Cowper, quamvis harum functio physiologica adhuc plane perspecta non sit.

Unde juxta ipsum pars liquida *veri seminis* oritur non a testiculis sed aliunde, nempe a vesiculis seminalibus, a prostata etc. Et quia haec omnia salva et illaesa manent post vasectomiam duplicem, hinc infert virum talia passum: 1.^o emittere *verum* semen, etsi non foecundum, *non secus ac senes* et alii qui spermatozoïda jam non producant: 2.^o non esse impotentem sensu canonico, sed tantum sterilem, non secus ac senes; imo 3.^o non esse possibile ut fiat impotens, ita ut non magis ex vasectomia oriatur impotentia quam ex racione barbae.

³ ECCLESIASTICAL REVIEW, June, pp. 684, seq.

His assertionibus opponendum est: 1.° Quod juxta doctrinam physiologicam etiam in testiculis elaboratur pars aliqua veri seminis, quae non constituitur ex spermatozoidis.

Sic juxta Dres. medicos De Beauregard et Galippe decima fere pars veri seminis elaborati a testiculis non constituitur ex spermatozoidis:

“ Observé dans le testicule même, le sperme est épais et concret, d'un blanc mat. Cette matière est constituée, au moins pour les *neuf dixièmes*, *par des spermatozoïdes* (Robin); parmi ceux-ci, on en voit qui sont encore contenus dans les *cellules embryonnaires mâles*, ou qui en sont incomplètement sortis. Chez un certain nombre d'animaux, le sperme est porté, sans mélange d'autre liquide, dans l'organe femelle.”⁴

Potest igitur aliquis emittere semen elaboratum a testiculis quamvis non emittat spermatozoïda.

Etiam Dr. Beclard professor addictus Facultati Medicae Parisiensi testatur cellulas spermaticas elaboratas a testiculis ejaculari simul cum spermatozoidis. Sunt ergo pars veri seminis; imo ex ipsis evolutis spermatozoïda ipsa originem ducunt. Fieri igitur poterit ut senes vel alii morbo affecti ejaculent hujusmodi cellulas ideoque verum semen, non autem spermatozoïda, ideoque infoecundum: “ Indépendamment des spermatozoïdes, on remarque encore dans le sperme des globules d'une nature particulière, dits *cellules spermaticques*. Ces cellules, de volume très-variable, ne sont que les premières phases du développement des filaments spermaticques. Ces cellules existent en grand nombre dans le sperme contenu dans les canaux séminifères du testicule. On n'en retrouve qu'un petit nombre dans le sperme éjaculé, parce qu'au moment où le sperme est évacué au dehors, ces cellules ont généralement subi leurs métamorphoses. Par la même raison, le sperme extrait des canaux séminifères du testicule ne renferme que de rares spermatozoïdes, et le nombre de ces derniers augmente dans l'épididyme, le canal déférent et les vésicules séminales.” Ita Beclard, *Traité élémentaire de physiologie humaine*.⁵

⁴ Beauregard-Galippe, *Guide pratique pour les travaux de micrographie* edit. 2, Paris, 1888, p. 555.

⁵ Paris, 1866, édit. 5, p. 1.130.

Imo, Dr. Medicus J. Calleja, professor Facultatis medicae Matritensis testatur semen prout reperitur in ipso testiculo, in tubis seminiferis, constare jam parte aliqua liquida; etsi parva: "El contenido ó producto de secreción de estos tubos es el *esperma* puro; líquido homogéneo filamentoso, blanquecino, inodoro, compuesto *casi* totalmente de espermatozoides y de *muy poco líquido*." ⁶

Eamdem doctrinam ac Dr. Calleja tradit clariss. Professor W. Waldeyer in egregio opere *Handbuch der vergleichenden und experimentellen Entwicklungslehre der Wirbeltiere von Dr. O. Hertwig*, Band I, Teil I, 1: Jena, 1906, p. 96. Docet enim in ipsis tubis seminiferis testiculorum reperiri simul cum spermatozoidis partem liquidam, viscosam, licet in minore quantitate, quae inservit ut spermatozoida moveri queant. ⁷

2.º Senes usque ad ultimam senectutem producere non modo verum semen sed etiam generatim vera spermatozoida, etsi rariora ac forte debiliora. "Vir sperma format etiam in provecta aetate sed non raro est infoecundum", ait Gasparri, n. 512. "Quoniam vero in quacumque aetate sperma formatur, imo nonnulli decrepiti filios quoque genuerunt, et ex ipso nuptiarum desiderio potentia praesumi debet, et aliunde etiam in dubio impotentiae matrimonium permittitur; hinc senes in quacumque aetate ad matrimonium Ecclesia admittit." ⁸

Etiam Dres. Medici Beauregard et Galippe, l. c., p. 583, nota, testantur sperma senum continere generatim spermatozoida. "Le sperme des vieillards contient généralement des spermatozoïdes."

Apertius id probat Dr. Medicus Sappèy, Professor Anatomiae in Facultate medica Parisiensi, in suo opere *Traité d'anatomie descriptive*, vol. 4, p. 621, 622 (Paris, 1874, edit. 2.): "A quelle époque de la vie disparaissent dans le liquide

⁶ Calleja, *Nuevo Compendio de Anatomía descriptiva y general*, Madrid, 1878, pág. 1.125.

⁷ "Hodensekret. Ju den Tubulis contortis werden die Spermien gebildet (s. w. u.), dabei eine zähe eiweisshaltige Flüssigkeit in geringer Menge [v. Mihalkovics (M. 2833)] Man kann sagen, dass diese Flüssigkeit wohl nur zur Erleichterung der Fortbewegung der Spermien dienen möge. Ueber die in den Hodenkanälchen und in den interstitiellen Hodenzellen vorkommenden Krystallbildungen ist bereits vorhin im Anschlusse an die Böttcher'schen Krystalle kurz berichtet worden."

⁸ Ibid., p. 345. Cfr. etiam S. C. C., 7 Sept., 1793, in Tudertina.

séminal les spermatozoïdes? On a longtemps pensé qu'ils n'existaient plus dans la semence des vieillards. C'était une erreur que sont venues réfuter les recherches de M. Duplay et celles de M. Dieu. M. Duplay a examiné le sperme de 51 vieillards, pris dans les vésicules séminales. Chez 37 les spermatozoïdes existaient; et le plus souvent ils ne différaient pas de ceux de l'adulte. Dans ce nombre il y avait 8 sexagénaires, 20 septuagénaires, 9 octogénaires; et parmi ceux chez lesquels les spermatozoïdes étaient aussi abondants que chez l'adulte, le moins âgé comptait soixante-treize ans, le plus âgé quatre-vingt-deux. Les recherches de M. Dieu, faites sur les vétérans de l'hôtel des Invalides, confirment pleinement les précédentes. Sur 105 vétérans 41 lui ont présenté des spermatozoïdes. Parmi ces derniers le plus âgé avait quatre-vingt-six ans. Mais peut-être n'est-ce pas encore la limite extrême de leur existence; Casper fait mention d'un vieillard de quatre-vingt-seize ans chez lequel il existait des filaments spermatisques."

Nec aliter rem exprimit Dr. Medicus Beclard, l. c., p. 1.126, nota 1: "Généralement le sperme des vieillards ne perd pas sa vertu fécondante par les progrès de l'âge. D'après les recherches récentes de M. Duplay, le sperme d'un grand nombre de vieillards de 70 à 80 ans contenait des *spermatozoïdes* dans les $\frac{3}{4}$ des cas."

Juxta Drem. Medicum Mathiam Duval, professorem additum Facultati medicae Parisiensi, spermatozoïda in senibus imperfectam habent evolutionem, et motu progressivo carent et haec generatim est causa sterilitatis: "D'après le docteur Girault, chez l'homme, après 55 ans, la tête des spermatozoïdes est plus grosse et la queue plus courte; puis vient une époque où ces espèces de têtards n'ont presque plus de queue: la tête a alors presque tout envahi. Il leur reste bien encore des mouvements, mais la progression est devenue impossible: il ne s'en trouve que quelques rares qui aient conservé leur queue et puissent encore aller en avant." (Duval, *Cours de physiologie*, Paris, 1873, édit. 2, pp. 556, 557.)

Clarius adhuc exponit Dr. Medicus G. Surbled quomodo saepius sterilitas oriatur sive in senibus sive in aliis morbo affectis, quamvis verum semen plura continens spermatozoïda emittatur: "Sans doute la liqueur séminale complètement dé-

pourvue de spermatozoïdes est de nul effet; mais la présence de ces animalcules ne suffit pas pour rendre le sperme prolifique. Dans un grand nombre de maladies, l'arthritisme, le diabète, la tuberculose, les cachexies, l'anémie profonde, chez les vieillards, chez les individus fatigués ou usés avant l'âge, les spermatozoïdes ne sont pas absents du sperme et n'arrivent pas cependant à le rendre fécondant: on les trouve quelquefois petits, faibles, presque sans mouvement (*spermatozoides à bécquilles*, Pajot) et d'autres fois nombreux et vifs comme à l'ordinaire. D'ailleurs l'impuissance des spermatozoïdes dans les affections les plus graves n'est jamais absolue et permanente: on la voit disparaître sous l'influence du traitement, de l'hygiène, de la continence, et même toute seule." ⁹

Ergo nulla datur paritas inter senes ac eos qui vasectomiam duplicem passi sunt.

Senes enim possunt per se emittere et de facto emittunt communiter non modo semen verum a testiculis formatum sed etiam spermatozoidis refertum, aliquando de facto frugiferum, alias infecundum quia spermatozoïda debilia sunt aut parum evoluta, ideoque senes apti sunt ad copulam conjugalem. Vasectomiaci e contra, ut jam statim probabimus, nec emittunt nec, quatenus tales, possunt emittere verum semen in testiculis elaboratum, sive cum spermatozoidis sive absque illis. Ergo sunt inepti ad conjugalem copulam sensu canonico.

3.^o In sensu canonum, qui nihil emittit elaboratum ab ipsis testiculis, non emittit verum semen, et qui verum semen non potest emittere est certe impotens sensu canonico ad contrahendum matrimonium. Sic Sixtus V, Const. *Cum frequenter*, 22 Junii 1587 (Bull. Rom. Taur., vol. 8, p. 870) ubi legitur: "Cum *frequenter* in istis regionibus eunuchi quidam et spadones, qui utroque teste carent, et ideo *certum ac manifestum est* eos *verum semen* emittere non posse; quia impura carnis tentigine atque immundis complexibus cum mulieribus se commiscant, et *humorem forsam quemdam similem semini*, licet ad generationem et ad matrimonii causam minime aptum, *effundunt*, matrimonia cum mulieribus, praesertim hunc ipsum eorum defectum scientibus, contrahere praesumant, idque sibi licere pertinaciter contendunt." ¹⁰

⁹ Surbled, *La morale dans ses rapports avec la médecine et l'hygiène*, t. 2, La vie sexuelle, Paris, 1900, edit. 6, pp. 125, 126.

¹⁰ Cfr. *Razón y Fe*, Vol. 27, p. 376.

Unde Card. Gasparri, haec scribit: "Exinde deduces matrimonium ex capite impotentiae, dummodo haec antecedens probetur, nullum esse in sequentibus casibus: 1.º Si quis membro virili penetrare potest vaginam mulieris, sed verum semen non emittit; verum semen, inquam, etsi spermatozoidis carens, quod accidit quando vir caret testibus quibus semen elaboratur." ¹¹

Hinc nullus est jam Doctor theologus aut canonista qui admittat verum semen emitti posse ab eo qui caret testiculis. Ergo neque ab eo qui quamvis testiculos habet, nihil emittere potest ab ipsis elaboratum.

Sic enim Eschbach, l. c., n. 2: "Praeter eunuchos, quibus causa impotentiae, ne intra vas seminant, est ipius seminis deficientia, *dantur qui testiculis perfectis donati, tamen confectum in iis semen vel nullo modo ejaculare, vel certe non in femineum vas emittere possunt.* Apud illos *impotentiam* causat *interni canalis ejaculatorii vitium, quo et necessario sperma rursus intra corpus resorberi.*"

Et Gasparri, n. 528, 1.º: "Revera licet eunuchi habeant humorem quemdam aquosum, eumque per hastam erectam in vaginam cum delectatione valeant immittere, tamen hic humor aquosus non solum caret spermatozoidis, uti e. g. in juvenibus, sed *non est verum semen*, ideoque, actio humana in generatione, idest immissio veri seminis in vaginam, est impossibilis, ac proinde adest non mera sterilitas, sed *impotentia*. Idem dicas *si testes adsunt*, sed non resident loco debito, aut *non habent cum membro virili debitam conjunctionem, ita ut seminis vel praeparatio vel conductio fieri nequeat.* Si hoc vitium medicamentis vel sectione, citra periculum mortis, tolli nequit, est impotentia perpetua et absoluta, irritans nuptias, dummodo sit antecedens." ¹²

Cfr. etiam quae ex Petro Ledesma, ibidem excipimus, cujus sunt etiam haec verba: "Nam spadones utroque teste carentes . . . quamvis videantur seminare, tamen semen eorum non est ejusdem rationis cum semine aliorum, non enim est prolificum ex natura sua." ¹³

Quare P. Ogetti, in hypothesi quod redintegratio canalis post peractam vasectomiam obtineri nequeat, omnino admittit im-

¹¹ Gasparri, n. 520.

¹² Vide *Razón y Fe*, Vol. 27, p. 377.

¹³ Ledesma, *De magno sacram. matrimonii*, q. 68, art. 1, p. 560, ad secundum: Venetiis, 1595.

potentiam ad matrimonium absolutam et perpetuam eorum qui duplicem vasectomiam experti sunt, *quia semen verum* in mulieris vaginam emittere non possunt: "Ceterum si revera, semel vasectomia peracta, non posset amplius recuperari facultas emittendi verum semen, solutio P. Ferreres esset omnino admittenda; hi enim vere essent in casu impotentes impotentia perpetua et absoluta, qui ad matrimonium inhabiles sunt jure ipso naturae, quum ipsis *impossibilis sit copula conjugalis, qua scilicet* verum semen emittant in vaginam mulieris." ¹⁴

Vel ut ait Schmalzgrueber, t. 4, tit. 15, n. 15. Impotentia absoluta oritur: "Ex defectu partium genitalium ejusdem maris, quod careat semine, aut testibus, vel *quod semen* quidem, et testes *habeat, sed* illud *spurium*, et hos ineptos, vel si in neutro sit defectus, ob partium malam conformationem illud in vas debitum non possit immittere." ¹⁵

Unde planum est doctrinam D^{ris} O'Malley esse contrariam sacris canonibus et speciatim constitutioni Sixti V. Etenim Dr. O'Malley vocat verum semen id quod emittunt duplicem passi vasectomiam eosque ideo aptos ad matrimonium declarat; Sixtus V. dicit spadones utroque testiculo carentes non posse emittere verum semen aptum ad matrimonium valide contrahendum, sed emittere tantum humorem quemdam similem semini ad generationem et ad matrimonii causam minime aptum. Jam vero quodnam est discrimen inter id quod emittunt praedicti vasectomiaci et id quod a spadonibus emittitur? Nullum profecto. Nam tam hi quam illi emittunt liquorem productum ab uretra, a glandula prostata et a vesiculis seminalibus, nam omnes tam castrati quam vasectomiaci haec omnia habent et conservant, nam a castratis nihil horum aufertur.

Ex praepostera hac seminis canonica notione graves alii errores in articulo D^{ris} O'Malley promanarunt.

DE INSTAURATIONE COMMUNICATIONIS INTER CANALEM DEFERENTEM ET TESTES POST PERACTAM VASECTOMIAM.

Dicit etiam post peractam vasectomiam duplicem, imo post plures annos ex quo peracta fuit, posse iterum restitui communicationem inter testem et virile membrum, ita ut qui talia

¹⁴ Ojetti, *Synopsis rerum moralium et juris pontificii*, vol. 2, col. 2.278, Romae, 1911.

¹⁵ Cfr., vol. 9, Romae, 1845.

passus est possit iterum semen spermatozoidis refertum emittere.

Sed 1.^o jam fatetur hanc operationem instauratoriam non esse facilem, sed difficilem; requirere peritum chirurgum, et fieri posse ut etiam in manibus peritissimis felix successus initio non obtineatur quia lumen canalıs, quod tenuissimum est,¹⁶ facile occludi potest.

Hanc difficultatem plene expositam a Doctoribus Blanc et Cardenal, vide apud *Razón y Fe*, l. c.

Quod haec redintegratio fieri possit probat tantum assertione sua scilicet dictam restaurationem obtinuisse Drem. Martin (p. 690 et p. 692) sed non dicit quoties operatio infelicem habuerit successum, nec quoties bonus effectus obtentus fuerit, et quo tempore post operationem; licet ipse asserat (sed non probat) fieri posse quocumque tempore, etiam post annos viginti a peracta vasectomia.

Haec quidem quaestio magni ponderis est et quidquid faciat Dr. O'Malley vel alius ut eam in bono lumine ponant, grato animo a canonistis accipietur.

Notat clarissimus Desmet, hoc in casu, cum media plane extraordinaria requirantur, et quidem fallibilia sint, ad restaurationem obtinendam, vasectomiam passum esse vere impotentem in sensu canonum: "Ita censetur vir vasectomiam passus perpetuo impotens. Physica quidem adest possibilitas hanc impotentiam curandi, extremitates resuendo exsecti canalıs deferentis; ast ad hoc, opus est delicata operatione chirurgica, quae non potest inter media ordinaria recenseri; insuper, nisi vasectomia recenter sit peracta, dubius valde erit illius operationis exitus."¹⁷

DE EFFECTIBUS VASECTOMIAE.

Pariter asserit Dr. O'Malley ex hac operatione non nisi bonos oriri effectus; sed hoc dicit quia deceptus falsa seminis notione supponit hos homines idoneos esse ad copulam conjugalem, quod falsum est.

Placeret igitur ut nobis diceret an aliquis ex iis qui hanc operationem experti sint, servet castitatem.

¹⁶ Cfr., *Razón y Fe*, vol. 28, p. 230.

¹⁷ Desmet, *De Sponsalibus et Matrimonio*, n. 276, p. 371, nota 1, edit. 2.

Nam hujusmodi homines aut omnino impotentes sunt (si redintegratio canalis haberi non possit) ideoque a matrimonio contrahendo abstinere debent;¹⁸ aut si redintegratio facile obtinere potest, a copula sunt omnino prohibendi, etiamsi conjugati sint, donec redintegratio de facto obtineatur. Talis namque copula in hac ultima hypothesis est omnino onanistica ut probavimus jam alias.¹⁹

Curet igitur ut abstineant a copula, et jam dicet nobis utrum boni sint effectus, qui sequuntur ex vasectomia duplici.

Profecto non abstinebunt, quia vasectomia non tollit concupiscentiam, cum nec castratio eam tollat. Imo, ut nobis videtur, eam auget, nisi forte in casibus anormalibus, de quibus tantum profert exempla Dr. O'Malley.

Ergo si castitatem non servant, contra legem divinam agunt. Non ergo boni sunt effectus vasectomiae, sed plane contra bonos mores, ut alias probavimus.

Mirum sane non est, cum erronea seminis sensu canonico notione decipiatur, Drem. O'Malley non modo non reputare, hanc copulam onanisticam, sed contendere vasectomiam reprimere propensionem ad onanismum.²⁰

Videtur oblivisci copulam onanisticam in sensu canonum appellari omnem in qua studiose quaeritur ut semen virile effundatur modo inepto ad fecundationem, vel quia effunditur extra vas femineum, vel quia emissum extrahitur, vel quia ejus in uterum ingressus impeditur, vel quia adhibetur medium ut spermatozoida occidantur, et consequenter quia, ut in casu nostro, impeditur ut spermatozoida possint effundi intra vas debitum.²¹

DE POTENTIA EUNUCHORUM AD COEUNDUM.

Non sine aliqua admiratione legimus quod de potentia eunuchorum penetrandi vas femineum scribit Dr. O'Malley, nempe eunuchos habere potentiam coeundi i. e. penetrandi vas femineum esse ita rarum et extraordinarium ut ex universa medica litteratura de solis quinque eunuchis constet retinuisse ex parte potentiam coeundi, idque dicit adhuc dubium esse.

¹⁸ Cfr., *Razón y Fe*, vol. 27, pp. 376, seq.

¹⁹ Cfr., *Razón y Fe*, vol. 28, pp. 229, nn. 62-68.

²⁰ Forte intelligit onanismum sensu medico pro masturbatione.

²¹ Cfr., Gury-Ferreres, vol. 2, n. 922; Génicot, 2.^o, n. 549; Lehmkuhl, vol. 2, n. 858; Desmet, n. 146; Berardi, *Praxis*, vol. 1, n. 9.^o9.

Sed obstat Constit. Sixti V quae agit de eunuchis qui *plurimi* (dicit enim id *frequenter* accidere), ut ait, erant tunc in Hispania, qui servabant potentiam coeundi et emittebant liquorem quem vasectomiaci emittunt; ideoque contendebant sibi jus inesse contrahendi nuptias, non secus ac Dr. O'Malley contendit de vasectomiaciis.

Praeterea notum est plures matronas romanas consuevisse quaerere sibi eunuchos ut voluptatem satiarent sine periculo praegnationis ut plane tradit Juvenalis, Satira sexta, vv. 366-378. Cfr. edit. Lemaire, vol. 1, p. 364-365. Ergo et hi potentiam coeundi retinebant. Idipsum constat tum ex Martiale, libr. 6, epigr. 67 (edit. Lemaire, vol. 2, p. 170) tum etiam ex his quae ex Terentio et Zacchia diximus alibi.²²

Alios etiam casus refert Dr. Medicus A. Le Dentu, professor in facultate Medica Parisiensi, qui concludit: "De ces faits et de bien d'autres, on peut conclure que si les eunuques châtrés dans l'âge adulte sont forcément stériles, ils restent *très-souvent aptes au coït*, double particularité connue depuis bien longtemps et qui, d'après Juvénal, était appréciée de certaines dames romaines :

Sunt quas eunuchi imbelles, ac mollia semper
Oscula delectant, ac desperatio barbae,
Et quod abortivo non est opus....²³

Constat ergo, ut alibi diximus, castratos in adulta aetate servare plures potentiam coeundi, sicut servant vasectomiaci.

DE ALIIS CASTRATIONIS EFFECTIBUS.

Nec minus mirabile est aliud assertum scilicet ex castratione nullum (praeter sterilitatem) pravam sequi effectum, sed e contra eunuchos praestare corporalibus viribus ac sanitate mentali.

Si id diceret de castratis in adulta aetate forte id transmitti vel concedi posset, sed de castratis in pueritia contrarium evenit.

En quae testatur citatus medicus ac professor in facultate Medica Parisiensi Dr. A. Le Dentu in docta sua monographia, jam citata, quae inscribitur: "Les anomalies du testicule." Hujus testimonium abs dubio non rejiciet Dr. O'Malley quasi

²² Cfr., *Razón y Fe*, vol. 28, p. 227.

²³ Le Dentu, *Les anomalies du testicule*, p. 97-98.

sit hominis physiologiae parum periti: "Qu'on oppose au castrat de l'âge adulte l'eunuque privé de ses testicules dès le jeune âge, et l'on jugera de la différence. Chez celui-ci, la verge est atrophiée; les érections manquent absolument ou sont très-rares. Si le coït est quelquefois possible, il n'est jamais terminé par une éjaculation de nature quelconque. *Le teint est pâle, les cheveux souvent blonds, les membres grêles et sans forces. Le système pileux est moins développé que chez une femme, car les poils manquent aux aisselles et sont rares à la région pubienne. L'absence d'énergie physique et morale les plonge dans une apathie continuelle. La décadence de l'intelligence se reflète dans l'hébétéude du regard; la voix est grêle et féminine et d'un timbre souvent désagréable.*"²⁴

DE QUADAM ASSERTIONE QUAE NOBIS FALSO TRIBUITUR.

Quia ad dicta nostra refertur, non omittam corrigere quae illic ex P. Schmitt nobis tribuuntur quasi dicta a medicis hispanicis. "Ille (scilicet P. Schmitt) citat hanc assertionem Patris Ferreres apud *Razón y Fe*: 'Plures chirurgi hispanici asserunt effectum inevitabilem hujus operationis esse atrophiam testiculorum; non semel hanc atrophiam fieri celerrime et mortem inducere, alias gradualem inducere debilitatem'."

His respondet Dr. O'Malley: "Haec assertio, quod non semel atrophia fit celerrime et mortem inducit est falsa etiam in casu quo totus funiculus spermaticus secaretur. Nullum est fundamentum talis asserti. Aut P. Ferreres non intellexit chirurgos, aut chirurgi eum non intellexerunt. Chirurgi hispanici dexteritate inferiores non sunt aliis totius mundi, et certum est eos loquutos esse ex falsa informatione."

Causa erroris quam suspicatur Dr. O'Malley non est quod P. Ferreres non intellexerit chirurgos, aut quod chirurgi eum non intellexerint, sed quia Dr. O'Malley non legit articulos P. Ferreres; secus clare vidisset nec hispanos chirurgos ab ipso citatos, nec ipsum P. Ferreres docuisse umquam vasectomiam inducere aliquando mortem quae consequatur atrophiam celerrimam testiculorum.

JUAN B. FERRERES, S.J.

Tortosa, Spain.

²⁴ Ibid., p. 98. Cfr. etiam Bouillet, *Dictionnaire des sciences*, etc. V. Eunuque, p. 631, Paris, 1859.

II.

RESPONSIO REVERENDO PATRI FERRERES REDDITA.

Reverendus Pater Joannes B. Ferreres, S.J., celeberrimus canonista Hispaniae, animadvertendo supracitata censura in meam de Vasectomia elucubrationem, affirmat me exhibere falsam notionem naturae seminis in sensu canonico accepti, ac proinde me multis erroribus teneri.

Haec affirmatio rem acu haud tangit. Non enim habeo notionem falsam de natura seminis in ullo hujus vocabuli sensu; sed habeo tantum notionem a notione Patris Ferreres omnino diversam.

Paragrapho 7 ipse citat locum illum in quo docui spermatozoida, seu partem seminis foecundantem, confici in testiculis; liquidam vero partem seminis confici prope exitum vasis deferentis in vesiculis seminalibus aliisque glandulis; praeterea, 1, virum, etiam post vasectomiam in eo peractam, emitte semen aequè verum ac semen a quibusdam senibus aliisve, qui spermatozoida producere plane nequeunt, ejectum; 2, eundem virum vasectomiacum non esse impotentem, sed sterilem tantum. Pater Ferreres contra asserit, 1, confici a testiculis veri seminis partem quamdam quae non constat ex solis spermatozoidis. Adducit duos medicos Gallos quorum haec est doctrina: "decima fere pars veri seminis elaborati a testiculis non constituitur ex spermatozoidis". Attamen "hoc verum semen elaboratum a testiculis", de quo loquuntur isti, in homine constat tribus quatuorve *guttulis* liquoris ex aqua resolutisque cellulis exorti, non vero ex "*Cellules embryonnaires mâles*", atque in his guttulis spermatozoa versantur. Neque liquor ille ullum, quae percipi possit, efficit differentiam macroscopicam quantitatis seminis, nisi libra in laboratoriis usitata ponderatur; sed, quod caput est notatu dignum, eadem illae tres quatuorve guttulae liquoris absunt a semine virorum sterilium, quibus tamen matrimonium inire ab Ecclesia permittitur. Quum autem vas deferens nihil aliud sit ac tubulus capillaris tenuissimus, tres quatuorve illae guttulae sufficiunt ad lubricandum transitum spermatozoorum a testiculis ad vesiculas seminales proficiscentium, ubi demum verus liquor seminis confici incipit; et ad praedictum lubricandi munus eadem guttulae a natura generantur.

Paragrapho 11 Pater Ferreres heic concludit hisce verbis: "Potest igitur aliquis emittere semen elaboratum a testiculis, quamvis non emittat spermatozoïda". Ad quae respondeo: tres quatuorve illae guttulae a testiculis oriundae emitti non possunt sine spermatozoïis nisi dumtaxat a sene azoöspermatico apertisque ductibus genitalibus praedito; sed neque Pater Ferreres neque ullus physiologus quidquam prorsus scit de hac singulari possibilitate, quia ex natura rei nulla plane suppetit via explorandi noscendique, utrum necne guttulae istae reapse emittantur. Pater Ferreres igitur pura putaque conjectura suo proprio marte ducitur, et quod gratis asseritur, gratis negatur.

Pergit clarissimus Pater: Dr. Beclard, professor facultatis medicae Parisiensis, ait esse "dans le sperme des globules d'une nature particulière, dites *cellules spermaticques*. Ces cellules, de volume très-variable, ne sont que les premières phases du developpement des filaments spermaticques". Ex hac doctrina Pater Ferreres colligit "cellulas spermaticas elaboratas a testiculis ejaculari simul cum spermatozoidis. Sunt ergo pars veri seminis, imo ex ipsis evolutis spermatozoïda ipsa originem ducunt. Fieri igitur poterit ut senes vel alii morbo affecti ejaculent hujusmodi cellulas ideoque verum semen, non autem spermatozoïda, ideoque infoecundum."

Haec tota est physiologia prorsus obsoleta ac veritati haud consentanea. Primo, Beclard scripsit anno 1866, abhinc annis circiter 46, et novem annis antequam Oscar Hertwig scientiam nostram ad gradum illum, hodie fere elementarium, evexit ubi ex parte tantum didicimus modum quo ovum a spermatozoo foecundatur. Extra testiculos in tractu genitali nihil omnino hisce cellulis spermaticis vel sola specie simile habetur. Medicus igitur supra laudatus verisimiliter conspexit "granula spermatica": quae quid revera sint, etiamnunc longe abest ut plene penitusque sciamus; atvero probe scimus, granula ista neque ullas utcumque esse cellulas, neque spermatozoorum principia. Utique physiologi quidam *opinantur* eadem granula esse partes cellularum ad tres quatuorve illas guttulas liquoris testicularis efformandas resolutarum, sed haec vicissim est alia quaedam conjectura. Ergo assertio Patris Ferreres, scil., "fieri poterit ut senes alique morbo affecti ejaculent hujusmodi cellulas", cellulas, inquam, commenticias, iterum est

aliud genus conjecturae a clarissimo viro factae, quae etiam ut mera conjectura omni caret fundamento.

Pater Ferreres videtur inferre meam esse sententiam a senibus non confici spermatozoa; certe adducit medicos diversos qui tenent spermatozoa in senum multorum semine inesse. Equidem plane idem teneo; sed Reverendo Patri quoque omni asseveratione affirmo persaepe post septuagesimum aetatis annum senes non posse ullius generis spermatozoa conficere. Ejusmodi viri tamen valide ac licite ineunt matrimonium, si modo habeant potentiam sufficientem penetrandi et emittendi liquorem seminis, quam potentiam communiter habere solent. Quodsi Beclard contendit a tribus quartis ($\frac{3}{4}$) senum ultra septuagesimum aetatis annum spermatozoa confici, contradicit experientiae nostrae in America habitae. Colligit enim conclusiones suas, uti facere necessario cogitur, e parvis turmis infirmorum de uno societatis Gallicae ordine in nosocomiis versantium. Ponit turmas instar 37 senum illorum Doctoris Duplay et 41 Doctoris Dieu, paucasque alias, e quibus conclusiones colligit de universo hominum genere. Quinimo ex turma illa Doctoris Dieu, quae constabat 105 militibus veteranis in asylo cui nomen *Hotel des Invalides* degentibus, amplius 39 centesimae nulla omnino spermatozoa prodiderunt. Auctores isti, quibus nititur Beclard, has investigationes instituentes utuntur artificio exprimendi digitis suis ea quae vesiculae seminales continent, et egomet ipse saepe vidi hanc expressionem peragi in juvenibus potentibus, qui apertis canalibus genitalibus erant instructi, at neque unicum spermatozoon inveniri ope microscopii. Utcumque igitur res se habet, hoc exprimendi artificium est tam anceps ac dubium, ut in neutram partem possit quidquam probare, praesertim quando ad universum genus hominum traducitur.

Caeteroquin certum est: 1, senem posse penitus expertem esse spermatozoorum, utpote senio confectum, 2, ac nihilo minus eundem posse habere potentiam penetrandi et inseminandi plane sufficientem ad remedium concupiscentiae supeditandum, et 3, eundem posse valide ac licite contrahere matrimonium. Idem valet de juvene qui duplici vasectomia affectus est, praeterquam quod vasectomicus hic multo potentior est sene illo. Nos in republica Americana, proh dolor! multum jam usum magnamque experientiam vasectomiae ha-

buimus, ac propterea nobis facultas datur ampliorem habendi scientiam effectuum vasectomiae quam datur aliis medicis. "Ergo", ait Pater Ferreres, "nulla datur paritas inter senes ac eos qui vasectomiam duplicem passi sunt."—Nego consequens:

Senex autem non est exemplum contemplatu optimum. Juvenis potius qui etsi ob duplicem epididymitidem sterilis est tamen matrimonium tum validum tum licitum inire potest omnino equiparatur viro vasectomiaco, excepto quod prior sterilis factus est gonorrhoea, posterior manu chirurgi. Jamvero paragrapho 23 Pater Ferreres scribit: "In sensu canonum qui nihil emittit elaboratum ab ipsis testiculis non emittit verum semen, et qui verum semen non potest emittere est certe impotens sensu canonico ad contrahendum matrimonium." Quae si vera sunt, curnam canonistae permittunt viro ob duplicem epididymitidem sterili matrimonium contrahere? Quod reapse permittunt, et semper permiserunt, et semper permittent. Antecedens illud ergo est falsum, et si quis *Motu Proprio Cum Frequenter* ad illud probandum utatur, hanc Constitutionem pontificiam perverse interpretatur, uti ostendam in meo de Inseminatione commentario, mense Martio in hac ephemeride edituro.

Paragrapho 25 deinde Pater Ferreres dicit: "Nullus est jam Doctor theologus aut canonista qui admittat verum semen emitti posse ab eo qui caret testiculis. Ergo neque ab eo qui quamvis testiculos habeat, nihil emittere potest ab ipsis elaboratum".—Concedo antecedens; nego consequens, et consequentiam.

Quae de eunucho dicuntur sunt sane futilia, et secundum physiologiae leges a veritate prorsus aliena. Paragrapho 31 enim clarissimus Pater ait: "Spadones emittunt liquorem productum ab uretra, a glandula prostata et a vesiculis seminalibus . . . nam a castratis nihil horum aufertur". Haec, inquam, sunt a veritate prorsus aliena; quia quamvis organa illa intacta relinquantur tamen quod ad semen attinet muneribus suis fungi cessant postquam testiculorum nervi per castrationem divulsi sunt. Opus est profecto quidpiam scientiae magis consentaneum quam Juvenalis ac Martialis testimonium ad probandam assertionem recentiori medicorum experientiae directo contrariam. Atque repeto, quae antea scripsi, in

hodiernis medicinae libris literisque referuntur quinque casus eunuchorum qui per aliquot menses, ob incitamenta a non neutralizatis venenis (*toxins*, Anglice) e substantiis effetis provenientes subministrata, fruebantur majore minoreve potentia coeundi, sed casus isti omnino abnormes nullius sunt momenti. Quodsi Dr. La Dentu dicit eunuchi "*restent très-souvent aptes au coït*", modum excedit, ne quid gravius dicam, et Juvenalem, Martialem, aliosque scriptores ejus generis fabularum perperam existimat insignes medicinae auctoritates. Sin autem legisset Curran (*Provincial Medical Journal*, Leicester, April, 1886), Cheevers (*A Manual for Medical Jurisprudence in India*) aliosque hujusmodi commentarios ac libros, ad manum haberet facta medicinae probata, loco fictarum ineptae poeseos narrationum.

Idem ille medicus, Pater Ferreres, aliique solent Cryptorchidas perperam habere pro eunuchis natis seu congenitis. Cryptorchidismus duplex seu bilateralis est conditio natura congenita, in qua nullum habetur indicium externum utriusvis testiculi, eo quod haec organa non descenderunt, hoc est, in loco suo embryologico intra abdomen posito haerent. Veteres scriptores solebant hujusmodi viros vocare eunuchos congenitos seu natos. Imo hodie quoque cl. Eschbach scribit: ¹² "Eunuchi alii sunt quoad solam apparentiam tales, cum latentes habeant testiculos, et propterea cryptorchidae (*κρυπτός, ὄρχις*) audiunt". Hi cryptorchidae autem nullo modo sunt eunuchi; saepe potentia plena coeundi per aliquot annos gaudent, et multi eorum potiuntur facultate generandi seu foecundandi, sed ordinarie steriles fieri solent. Historiae, quas Pater Ferreres, aliique scriptores obsoletae medicinae auctoritati addicti, narrant de "eunuchis potentibus et libidinosis" sunt aut historiae cryptorchidarum, aut pura putaque commenta. Veri eunuchi nati seu congeniti observatione quidem reperti sunt, at conditio ista est perquam rara: absoluta carentia unius tantum testiculi seu monorchidismus paullo crebrius invenitur quam absentia utriusque testiculi, et monorchidismus iste vicissim habetur permulto rarius quam duplex cryptorchidismus; jamvero duplex cryptorchidismus inventus est semel tantum in una 14,400 novorum militum inspectione corporali.

¹² *Disp. Physiologico-Theologicae*, p. 148.

Quodsi vir qui testiculis carere videtur ideoque "eunuchus congenitus" vocatur, potentiae sexualis signa edit, id non probat eunuchos interdum esse potentes, sed contra vere probat illum, qui eunuchus perhibetur, omnino non esse eunuchum.

Doctrina autem mea de eunuchis videtur esse contraria "Constitutioni Sixti V quae agit de eunuchis qui *plurimi* (dicit enim id *frequenter* accidere), ut ait, erant tunc in Hispania, qui servabant potentiam coeundi et emittebant liquorem quem vasectomiaci emittunt". At, pace tanti viri, Sixtus V in illo Motu Proprio nihil hujusmodi, ne implicite quidem, edicit. Eo tempore in Europa passim inveniebantur eunuchi, veluti "soprani" masculi idque genus alii, et *frequenter* matrimonium contrahere attentabant. Summus Pontifex plane nihil dicit de potentia horum homullorum nisi quod negat prorsus adesse. Si quis in hisce rebus Constitutioni adversatur est ipse Pater Ferreres; sed hoc argumenti genus est puerile. Imo etiam ubi Pontifex loquitur de *humore simili semini* temperat verba haec adjecto vocabulo *forasan*.

Paragrapho 4, § iv, porro Pater Ferreres tenet quandoquidem vir vasectomiacus sit canonice impotens, ejus matrimonium esse nefarium. Procul dubio si verum esset antecedens valeret consequens. Commentarius autem meus de Inseminatione in proximo fasciculo ECCL. REVIEW publici juris faciendus ostendet cur antecedens non sit verum.

In fine denique disceptationis suae Pater Ferreres declarat verba a me allata ex commentario de Vasectomia a Reverendo Patre P. A. Schmitt, S.J., in *Zeitschrift für katholische Theologie*¹³ evulgato male interpretari chirurgos Hispaniae, ipsiusque Patris Ferreres de earum responsis sententiam. Quae si ita sint, culpa est scriptoris commentarii in *Zeitschrift* publicati, non autem mea; et, ut verum fatear, verba illa non sine quaedam erroris formidine allegavi. Nunc tamen vereor ne errorem suspicando injuriam fecerim libellis praeclarissimis *Zeitschrift*.

Secundum Patrem Schmitt nonnulli chirurgi Hispaniae testantur, vasectomia peracta, mox sequi *atrophiam testiculorum*, eamque nonnunquam velocem ac mortiferam; alias vero semper lentam paullatimque serpentem.

¹³ I. Quart., 1911, p. 66.

Quae omnino a vero discrepant ac propterea ea improbavi, et addidi: "Aut Pater Ferreres verba chirurgorum aut chirurgi verba Patris Ferreres perperam intellexerunt". Nunc autem clarissimus Pater negat se chirurgorum verba perperam intellexisse, simul monendo si ipsam suam hac de re disceptationem legissem, me in errorem prolapsurum non fuisse. Cui monito obsecutus adii libellos periodicos *Razón y Fe*,¹⁴ ubi affertur epistola autographa Doctoris Salvatoris Cardenal, "e primoribus (vel forte, primus) inter chirurgos Hispaniae", qui vasectomiam criminibus coercendis destinatam appellat immanem saevitiam, instaurationemque mutilationum antiquarum morte vel carcere multo peiorum. Quibus dictis Dr. Cardenal pergit in hunc modum: "Omnis excisio omnisque ligatio ductus excretorii glandulae, cui unicus tantum est ductus, nata est inducere ut effectum physico-pathologicum ex his duobus alterutrum: aut rapidam hujus glandulae atrophiam, aut conversionem ejusdem in retentionis cystidem, quae probabiliter abit in atrophiam".¹⁵

Recte sane numerat testiculum inter glandulas unico tantum ductu praeditas, attamen etiam tyro medicinae studiosus scit, vel scire debet, testiculum esse unicam hujusmodi totius corporis glandulam quae, ductu exciso vel ligato, 1, *nec* subit atrophiam aut lentam, aut rapidam, aut ullam aliam; 2, *nec* ullo pacto convertitur in retentionis cystidem.

Tandem, ut ingenue dicam, Pater Schmitt propius ad veritatem accessit quam putabam: nam Dr. Cardenal verba sua relinquit nuda sine ulla qua molliantur mitigenturve explicatione adjecta.

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THE TWELFTH VOLUME OF THE CATHOLIC ENCYCLOPEDIA.

There is a definite prospect that the *Catholic Encyclopedia* will be completed within the present year; which means that

¹⁴ Fasc. Mensis Octobris, 1910, pp. 230-1.

¹⁵ "Pero como resultado, toda escisión, como toda ligadura del conducto (único) excretor de una glándula, ha de traer consigo como consecuencia fisiopatológica, una de dos cosas: ó la atrofia rápida de dicha glándula, ó su transformación en un quiste por retención, que acabará probablemente también por atrofia."

three volumes, each of some eight hundred closely printed and illustrated pages, are to be put forth. The very great care involved in the task of critical sifting and painstaking proof-reading, which becomes necessary after all the MS. is in hand, not to speak of the extraordinary demands made on the mechanical departments in producing the books according to the high standard fixed for them by the preceding volumes of the work, makes this result, if it shall be accomplished, an achievement of unusual merit for editors and managers.

On the other hand, it is obviously desirable that the *Encyclopedia* be in its entirety in the hands of those who have cause for consulting it. It so happens that the subjects to be treated in these final volumes are in great measure such as deal with themes of great importance, matters of Catholic history, biography, and apologetics, a correct knowledge of which among those who write or speak on them is capable of preventing many grave popular misconceptions and misrepresentations, such as are being propagated from the conventional platform, in the school, and the ephemeral press every hour of the day. The advantage of having a reference book complete and reliable is incalculable from the point of view simply of its preventing sin and strife, a condition for the bringing about of which, even temporarily, men sacrifice their lives and fortunes. We shall all be benefited by the early completion of the work. Meanwhile we have the twelfth volume.

Probably none of the volumes heretofore issued offers so much ground for satisfaction to the student of Catholic history and ethics, as this last one, comprising as it does the subjects alphabetically ranged between the words "Philip" and "Revalidation". This fact is partly due to the accumulation of topics noted in cross references to previous volumes.

One of these is the subject "Race" (human) which answers as reference to "Anthropology" and to "Man" (origin of). The writer, Dr. Birkner, curator of the anthropological museum of Munich, deals with his matter in the objective historical fashion. Whilst he unfolds clearly the unity, intellectual and physical, of the human race, he allows full scope for the various themes regarding the age and the divisions of the races. We wish the author had been more explicit in stating the Catholic position with regard to the Bib-

lical account of the age of man, since therein we see the chief reason for the article in the *Catholic Encyclopedia*. The reference literature, chiefly German, carries us down to the investigations of last year. A supplementary article on the Negro Race, dealt with historically and statistically to meet the practical questions of American national and missionary interest, by Father Butsch, S.J., is both informing and interesting. James Mooney, United States Ethnologist, supplies the articles on the various tribes of Indians whose names fall within the scope of the volume.

Among other important articles must be noted that by Father Finegan, S.J., on the Philippine Islands, in which he indicates some wholesome methods of religious policy. The article on "Philosophy" by M. de Wulf is a masterpiece of analytical presentation of a subject that has so many sides as seemingly to defy any attempt at coördination, at least in such wise as to satisfy the non-professional reader. The same praise is due to Professor Duhem's article on "Physics." The English Dominican, Father Bede Jarrett, gives an exhaustive treatment of the subject of "Pilgrimages," with a number of attractive illustrations. "Plainchant" is learnedly and yet with practical appreciation of popular needs explained by Father Beverunge, of Maynooth. "Plants in the Bible" by Souvay, "Hebrew Poetry" by Dr. William Barry, are noteworthy contributions by popular writers. The subject of "Poland" and "Polish Literature" shows every mark of enthusiastic and scholarly appreciation by its authors, and is admirably completed by the article, "Poles in the United States" by the Rev. Felix Seroczynski of Indiana. Professor O'Hara's article on "Political Economy" is one to which we should have expected that more space would have been allotted. The fact that the author managed within so small a compass to say all he did say speaks well for his power of condensation. Dr. Kerby's studies of the Catholic Charity Institutions of America find most satisfactory expression in his paper on "Care of the Poor by the Catholic Church." Father Joyce, S.J., on the "Pope," his primacy, the nature and extent of the papal power, papal elections and chronology, has a fine piece of historical and discriminating analysis. Of the history of "Portugal" one might speak perhaps more frankly

without doing violence to historical truth than does Edgar Prestage, though he is evidently well up in his subject. The scandals of to-day are a logical growth of the abuse of ecclesiastical prerogatives. "Pragmatism" is happily discussed by Dr. Turner, who writes also on "Plato" and "Pythagoras." Father Mandonnet, O.P., of Fribourg, gives a somewhat long history of the "Order of Friar Preachers," their activity, teaching, etc. "Predestination" is from Dr. Pohle's pen; the same author writes beautifully and eruditely on the "Priesthood," and on the benefits it has wrought for civilization. Father Fanning's article on "Ecclesiastical Prisons," though quite short, is particularly interesting. Dr. Hugh T. Henry's articles are, as always, remarkable for their accuracy of statement and completeness. They include among other themes a number of the Breviary hymns.

Those who have lived in a sort of chronic intellectual discontent because a grasp of the subject of "Probabilism" seemed to them a hopeless acquisition, may get something more definite than the text-books can furnish from the article by Dr. Harty of Maynooth. There are numerous other articles that would well repay reading—such as that on "Prose" by Father Clemens Blume, "Protestantism" by Wilhelm, an excellent paper on the "Psalms" by Father Walter Drum, S.J., another on "Psychology" by Father Maher, and "Psychotherapy" by Dr. Walsh, on "Purgatory" by Dr. Hanna, on the educational system of the Jesuits called the "Ratio Studiorum" by Father Schwickerath, on the "Reformation" by Dr. Kirsch, on "Religion" by Professor Aiken.

Many of the shorter articles are remarkable as bits of cultural erudition, and are stamped as reliable by the names of their authors, such as Herbert Thurston, Vermeersch, Ott, O.S.B., Pace, Weber, Meehan, Huonder, Goyau, Gigot, Fanning, Gietmann, Devitt, Driscoll, Burton, Boudinhon, Aveling, Brucker, Benigni, and others whose services the discriminating and tactful management of the *Encyclopedia* has been able to engage for the beneficent work which claims the gratitude of all English-speaking Catholics.

SOMETHING TO HELP CONGREGATIONAL SINGING.

A little book published under the title *Cantate* (Fr. Pustet & Co.) will surely prove a real help to those who are in any way anxious to bring about an orderly and edifying method of liturgical singing. First of all it contains a number of hymns that may be sung at the various devotions throughout the year. Some are English hymns; others Latin chants; but all are suitable for school children or for the congregation to enable them to sing in unison. The compositions are arranged also for two voices, making them convenient for special occasions and for the use of sodalities or choirs at evening services. In this way children are trained gradually in congregational singing, and acquire the habit of taking active part in the devotions. Nothing so helps to divert the distractions incident to private prayer as does that peculiar community sense which is developed by the united chanting of the praises of God and which inspires a holy enthusiasm, whilst it at the same time fixes the words of the chant in the memory and the heart.

The step from congregational singing of English and Latin hymns at devotions, to singing the liturgical Masses, is not very arduous. Professor Singenberger's little manual gives therefore also a number of Plainchant Masses, taken from the Vatican Gradual. The Vespers are not included, and wisely so, because the Vatican edition of the Roman Vespers has not yet been published and it would be embarrassing to have to alter anything in the present usage after it has been taught as authoritative.

Archbishop Messmer, in his appreciative Introduction to the Manual, says: "It is a very good collection of Catholic English and Latin hymns which may be sung by the choir, or by children, or by the whole congregation. We are anxious that the book be introduced in all the parishes of our Archdiocese, and we earnestly hope that it will prove an efficient help toward introducing in our churches the old and beautiful traditional custom of congregational singing. When Pro-

¹ *Cantate*. A Collection of English and Latin Hymns, Six Gregorian Masses, including the Requiem, the Responses at High Mass, Benediction Service, Te Deum (Vatican Edition). Compiled by John Singenberger. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1912. Pp. 231.

testant churches are filled with Christian worshipers it is in very many cases due to the beautiful church hymns sung by the congregation."

As we said above, all the hymns may be sung in unison. This would require only a lower transposition; but there can be no difficulty in finding the proper key, as the transposition is usually indicated at the beginning of the hymns. The little book is well printed, notes and text. The organ accompaniment is separately published, and contains the melodies in the proper transposition, also preludes and interludes.

Any young priest, with such ear and voice as the ordinary vocation to the pastoral priesthood seems to require in him, can thus take up the work of introducing the Holy Father's *Motu Proprio* on Church Music, so as to fulfill the precept at least in its spirit and thereby do untold good both by rendering the public services attractive and decorous, and by interesting the faithful in the worship that aids them to become truly religious.

THE ENGLISH NATIONAL CATHOLIC CONGRESS, 1912.

Men are everywhere beginning to realize the strong influence for good of National Catholic Congresses. Germany is in the lead and commands a great power both in strengthening the Catholic conscience and promoting Catholic interests in the social, educational and religious domains, but also in checking the arbitrary aggressiveness of non-Catholic and non-religious forces. England has recently followed in the wake of Germany and shows a remarkable energy and aptitude for organizing its Catholic elements which, though comparatively small in numbers, attain results that make English leaders of Catholic thought the models and teachers for other English-speaking people.

It has been decided that the third National Congress of English Catholics will be held next year, from 2-5 August inclusive, at Norwich, the chief town of East Anglia. This is a much smaller city, and has a far smaller Catholic population than either Leeds or Newcastle, at which places the first two Congresses were held; but one of the objects of this annual gathering being to arouse enthusiasm amongst Catholics, and to promote solidarity and unity of policy and action in matters affecting Catholic interests, the Congress will not be confined to the largest centres of population.

One great attraction at Norwich which has had much to do with the choice of that city for the Congress, is the vast and splendid church erected there by His Grace the Duke of Norfolk. This church is admittedly one of the finest Gothic buildings of modern times, and, next to Westminster Cathedral, the largest place of worship in the United Kingdom belonging to the Catholic body. Apart from this, Norwich possesses many features of interest which will make it a fitting scene for the Congress, and is particularly rich in old churches and other relics of pre-Reformation times.

The Congress will be attended by Cardinal Bourne, Archbishop of Westminster, by the Archbishops of the two new Ecclesiastical Provinces of Liverpool and Birmingham, by the Bishop of Northampton, Dr. Keating, in whose Diocese Norwich is situated, by the Duke of Norfolk and the most prominent Catholics of the country. Some twenty-four Catholic Societies will take part, including the Catholic Truth Society, whose successful Conferences for many years past have paved the way for and made possible the National Congress, The Catholic Federation and Federal Societies, the Federated Catholic Temperance Societies, the Catholic Social Guild for the Study of Social Questions, the Catholic Women's League, the Catholic Trades' Unions, and many others.

As at the former Congresses, Social Problems are to have a prominent place in the discussions, and in view of the renewed agitation which aims at depriving denominational schools of the advantages they possess under the Education Act of 1902, the Education Question will be well to the fore. A strong protest is also likely to be lodged against the unjust regulations of the Board of Education affecting Catholic Secondary Schools.

Criticisms and Notes.

PRACTICAL HANDBOOK FOR THE STUDY OF THE BIBLE AND OF BIBLE LITERATURE. Including Biblical Geography, Antiquities, Introduction to the Old and the New Testament, and Hermeneutics. By Dr. Michael Seisenberger, Royal Lyceum, Freysing. Translated by A. M. Buchanan, M.A., and edited by the Rev. Thomas J. Gerrard. New York: Joseph F. Wagner. 1912. Pp. 490.

There has been a steady increase of aids to Scripture study in the English language of late years. Until Father Francis Gigot of Dunwoodie wrote his admirable and scholarly volumes of *Introduction to the Bible*, Dixon's Manual had been the sole English textbook available for more than half a century. Within the last year we have had two new volumes designedly written for the same purpose, albeit both translations from the German. Archbishop Messmer's edition of Brüll's *Outlines of Bible Knowledge* supplies an up-to-date elementary manual for students and teachers in the higher classes of Catholic schools, and the book is to be commended as entirely suitable for the purpose of imparting a rudimentary knowledge of all that pertains to Biblical Literature, History, Geography, and Archeology. Something midway between Dr. Gigot's several volumes of General and Special Introduction to the Old and New Testaments and Brüll's *Outlines* was wanted for the student whose Biblical studies are confined to a few hours weekly during his course in theology. The *Practical Handbook* by Dr. Seisenberger is, we venture to say, the complete answer to this need under present circumstances. It offers, as Father Gerrard points out in his editorial preface, "a bird's-eye view of the Biblical question from the Catholic standpoint, suitable to the exigencies of the present day. It is a handbook for the hard-worked parochial clergy. It is an introduction for the seminary student."

A brief survey of the contents shows how completely the entire field of Biblical inquiry is covered, and that with a generally critical appreciation of all that is noteworthy in the higher criticism, in archeology, and in the documentary apparatus. The author gives all desirable references to sources and to the accounts of recent discoveries, so far as they are needed to illustrate the general topics to which the new finds belong. In regard to the bibliography to which the student is referred, we regret that the English editor has failed to supplement the list of the original German works by mentioning at least the more prominent recent and accessible English works, notably those written by Catholic scholars of real merit,

like Gigot, Maas, etc. That is a serious defect in an English edition of so valuable a book.

The volume of not quite five hundred pages takes up first of all the Geography of the Holy Land, including a description of the climate, products, dwellings, food, and habits of the country before and after the occupation by the Israelites. The second part gives a history of the Jewish people, their religious belief and institutions, their places of worship, the tabernacle, the temple, priesthood, sacrifices, ceremonies, and festivals. A third section is devoted to a study of the Bible as a written record of divine revelation. It deals with the questions of Inspiration, the Canon, the language of the original, the versions. Then the books of the Bible are taken in successive order: the contents, value, history of each are rehearsed in brief and clear outline from Genesis to the Apocalypse. The concluding, fourth, part deals with Hermeneutics; that is, the laws of interpretation applied to the Bible, the discovering of its textual meaning, and a study of the apparatus, glosses, commentaries, etc. that grow out of the endeavors to interpret the message of Holy Writ.

The volume contains several good maps and illustrations and is well printed. The Index needs some revision and additional references. Thus Biblical students are accustomed to look for "versions" rather than for "translations"; again, such indications as Arabic, Armenian, Ethiopic, Gothic, etc. are needed even when we look for "translations". The work remains none the less a most valuable tool for the student of the Bible, and with periodical revision in new editions is likely to hold a permanent place among our text-books.

THE DIVINE TRINITY. A Dogmatic Treatise. By the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Fundamental Theology in the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized English version with some abridgment and numerous additional references by Arthur Preuss. St. Louis, Mo.: B. Herder. 1912. Pp. 297.

It is but a short time since the first part of Dr. Pohle's dogmatic series was published in English translation by Dr. Preuss. The volume on *God: His Knowability, Essence, and Attributes* is now supplemented by the treatise on The Divine Trinity. The division observed by the scholastic theologians, according to which the three-fold personality of God and the consubstantiality of the three Divine Persons are treated under distinct headings, is followed here also. The arguments from Tradition are dealt with separately, after the

proofs drawn from Sacred Scripture have been fully set forth so as to establish the Apostolic faith in the Trinity directly from inspired sources. Next follow the proofs, likewise from Scripture, of the Divine Sonship, the two natures in Christ, the Logos, the hypostatic difference between the Holy Ghost and the Son and the Father and the Son, and the divinity of the Paraclete. This method of emphasizing the independence of the faith of the early Church of Christ from the Tradition of the post-Apostolic age is of special importance, in view of the modern tendency to separate the Church as the depositary of Catholic dogma from Christ and the Apostolic witnesses who have left us the records of His teaching. When we come to the chapters dealing with the early historical tradition we find that Dr. Pohle makes excellent use of the concessions of critics, who on other grounds would distinguish a Christ-mission from the Apostolic Church, as though the latter were not the direct outcome or intended complement of the Messianic promises. But why should Professor Funk be quoted as if he were the only authority for fixing the date of the *Didache*, since the general consent of reputable critics allows it to belong to the first century and thereby disposes of Harnack's date, which otherwise might be cited against Funk as of equal probability?

A point that strikes us as marring a work which shows so much of judicious moderation in matters of controversy, is the treatment accorded to Rosmini. From the judgment passed upon the ontologistic views of the latter by Dr. Pohle in his first volume, the reader would get the impression that Rosmini was a heretic. In the present volume the expression "un-Catholic" attributed to the teaching of the saintly Founder of the Institute of Charity somewhat modifies the harshness of the former predicate, although it would be more accurate to say that Rosmini's ontologistic argument left open a way to pantheistic tendencies in philosophy, than to say that he "pantheistically identified the Three Divine Persons with the highest modes of being," etc., implying thereby that Rosmini was a pantheist. All this is hardly just to the memory of a man whose writings breathe loyalty to the Church and whose disciples are still carrying on the noble work of the Institute he founded, none of them having caught any taint of heresy from his doctrine. That his philosophy was, years after his death, censured because it embraced an ontologism that in its ultimate conclusions would support pantheism, is of course true; and Leo XIII saw in it a particular danger as fostering the spirit of modern rationalism and weakening the appeal to the Thomistic method. But that is all that need be said in support of the censure of the Rosminian propositions.

For the rest, the speculative theological development of the Dogma of the Trinity is dealt with in the usual masterly fashion and with that briefness and lucidity which characterize the pedagogical method of our author, and which attract the student. Dr. Preuss has done his work as translator and as painstaking editor of the English version with the same appreciative intelligence that marked the first volume, by supplying accessible references and condensing wherever the genius of our language calls for it.

PRIMITIVE CATHOLICISM. By Pierre Batiffol, Litt. D. (Translation by Henri L. Brianceau, of St. Mary's Seminary, Baltimore, from the Fifth French Edition of "L'Eglise Naissante", Revised by the Author.) London: Longmans, Green & Co. 1911.

In his Introduction to the Fifth French edition the author styles this extensive work (xxviii-423 pages) a "history of the formation of Catholicism, that is to say, of the Church in so far as it is a visible, universal society, built upon the framework of a rule of faith and a hierarchy." The history is carried down to the times of St. Cyprian. The author's object is not, however, to give a history of the Church during the first two centuries of its existence. This task has been performed often by scholars of excellent ability. But we have before us in this fundamental study of the clear-thinking French scholar rather a historical thesis which repeats the ecclesiological conclusions of our dogmatic theology, while it demonstrates them by the method of rigorous historical investigation and inference.

The thesis is very old, and the method is supposed to be very modern. However this be, the characteristic feature of the treatment which will probably appeal most to the interest of the Catholic reader is the close addiction throughout to that very method upon which the antagonists of Catholicity rely to-day for their polemical success. But while this feature will prove highly interesting, its real value will be found to be twofold: first, it will serve in the hands of an able, conscientious, logical-minded champion like its author to turn one of the most-prized weapons of our opponents against themselves; and secondly, it will serve the Catholic student as a sort of concrete review of some of his work in the various realms of dogmatic theology, Scriptural exegesis, and ecclesiastical history. The first value, which is a polemical one, is acknowledged candidly by no less an able disputant than Harnack, who in the *Theologische Literaturzeitung* for 16 January, 1909, declares that the author "has rendered to his Church . . . a most signal service, for one could not undertake with greater special knowledge

of the subject to establish the original identity of Christianity, Catholicism, and the Roman Primacy. He . . . confines himself to the territory of facts and their consequences, and seeks to furnish a truly historical demonstration." Of course, Harnack will not grant that a complete success has been achieved; and Batiffol deals with his opponent very courteously, but withal successfully (see the Introduction, pp. xii-xvi). The second value—that which the student of Catholic apologetics will doubtless appreciate—is the vivid realization the reader acquires in the perusal of the first 163 pages of the volume, of the full meaning and import of many passages in the Gospels, the Acts, the Epistles of St. Paul, etc., which he has come upon in detached form in his theological theses, but which he here finds in their historical setting, explaining, limiting, expanding, integrating one another, so that history, exegesis and theology are subtly and skilfully interwoven into a concrete and attractive presentation of the ecclesiological characteristics of the primitive Christianity.

The author occupies one well-defined field of historical investigation, and does not embarrass himself with questions which properly belong rather to the history of dogma. Neither does he give in detail the narrative of the missionary labors of the Apostles, the persecutions of the early Church by pagan emperors or by false brethren, or the other familiar facts to be found in an ordinary history of the Church. On the other hand, he does not attempt to describe the inner, mystical life of the Church. He is concerned simply with the external, visible features of the upbuilding of Catholicity—that house built upon a Rock, whose majordomo was St. Peter, the possessor of the keys. It is to be hoped that this brilliant apologist of Catholicism will find leisure and strength to realize his intention to pursue at some future time the history of the formation of Catholicism down to the epoch of St. Augustine and St. Leo.

While the author, writing thus of the earliest age of the Church, must necessarily refer, almost innumerable times, to our Saviour, it is perhaps worthy of note that he endeavors to avoid the constant iteration of "Jesus" found in the Gospels, by adopting occasionally the titles of "Saviour", "Christ", "Jesus Christ", "Master". It might be a difficult norm to set up and to follow, always to distinguish between the meanings of the titles, so that, for instance, our Lord should be styled "Saviour" in His distinctly soteriological character; as "Christ", in His distinctively Messianic character; as "Master", in His relationships with His disciples, etc. It is pleasant to find with what exceeding rarity the expression "Master" is used; for while that title is authorized again and again in

the Gospels, and while indeed it is appropriate as defining the relationship between our Lord and His disciples, it has nevertheless seemed to acquire, in modern religious literature, an ambiguous meaning, as though, perchance, the "Master" were not something infinitely higher than merely a "doctor in Israel". The author is to be felicitated on his avoidance of the word in so many instances where its use would be suggested by the tone of modern writers. Indeed, he employs the word only in meeting objections (pp. 78, 80) in connexion with the relation of the "Master" and the disciples—a very natural and almost inevitable use under the circumstances.

A word of heartiest appreciation should be said of the work of the translator, who has presented the great study of the author in a most attractive English dress. Indeed, one would scarcely surmise that he was reading a translation, so smooth and idiomatic is the rendering into English. Only one difficulty—not of style, but of matter—has come under the notice of the present reviewer. Page v of the Introduction speaks, in the third paragraph, of the "documentary evidence, abundant as it is . . .," while a few lines further on in the same paragraph there is a reference to the "few and scanty documents" of the period treated.

H. T. HENRY.

LES RÉCITS DE LA CHAMBRE. Par l'Abbé Georges Ambler. Paris: Gabriel Beauchesne & Cie. 1911. Pp. xxviii-297.

The thirty tales comprised in this volume are stories from the mess-room, and are told by an army chaplain. They will not disappoint the expectations of readers acquainted with the fine art of the French in trimming a short story deftly. They have nothing whatever of that quintessence of rhetorical polish, fastidious gilding of gold, and silvering of moonbeams, characteristic of Daudet and Maupassant; for these tales are turned with extreme simplicity: the point is brought out directly, and although in a few instances there is excess of padding, or dilution of a moral amid attenuated incidents, yet the art, all in all, is good plain-song prose, and the entertainment unflagging. The stories are preceded by letters of commendation from two French generals, to the author, an army chaplain; and the author's introduction contains an excellent succinct philosophy of warfare, from pagan and Christian ethical standpoints. Two classic illustrations are adduced, in the Christian section, from Tertullian's *De Corona* and the story of the *Theban Legion*, to set forth the sophistry and the right basis of war's apology, by Christian theory and practice. A selection of titles will serve to indicate the structure of the volume: "The Dog of St. Malo,"

"Canteen Woman of the 100th Infantry," "The Rescuing Bugle," "The Flask of Brandy," "A Pair of Cuffs," "Who gives to the Poor, lends to God," and "Truthful Story of Peter Misery and His Dog Poverty." The scenes are laid in many lands—Brittany, Africa, Crimea, Germany, French Cochinchina; and various wars are concerned, from the era of the Grand Monarch down to recent campaigns. There is an admirable Napoleonic encounter in the story of the "Canteen Woman." The "Truthful Story of Peter Misery and His Dog Poverty" very happily reproduces the quaintness and poetic moral of the medieval German *Maerchen*. Another shining merit of these "plain tales from the mess-room", in contrast with many more elaborated French *contes*, is their unsullied pureness of both language and suggestion. They would answer aptly for a text-book in French prose, if anything so simple as merely reading a language be still suffered in contemporary doctoral education from cradle upward.

W. P.

MOTIVE-FORCE AND MOTIVATION TRACKS. A Research in Will Psychology. By E. Boyd Barrett, Ph. D., S.J. New York: Longmans, Green & Co. 1911. Pp. 239.

There is here the record of a series of experiments in the psychological phenomena involved in volition. A number of experts (five) trained in introspection lend themselves as "subjects" to the tests. In order to secure impartial declarations they are all (except of course the author himself, who seems to have been both a subject and the experimenter) uninformed as to the specific purpose of the inquiry. Some eight colorless liquids of different tastes, varying from the pleasant to the most disgusting, are placed in as many vials, to which "nonsense" names (Bef, Chon, Liv, etc.) are assigned. The first series of experiments aims at associating (through taste and sight) these names with the respective liquids, in order that "the subjects" may at once recognize the substances on seeing the corresponding symbol. After this has been perfectly secured, the individual subjects are seated at a table furnished with the required electrical lights, clocks, etc., and with a mechanism for projecting a card upon which are printed two names corresponding to as many liquids. The experimenter then gives the following instruction: "Two words will appear corresponding to the substances in the two glasses. You are to choose between these substances and to drink at once the liquid which you have chosen;" or, more briefly: "*Choose a glass and drink from it.*" The experimenter now retires into an adjacent room, presses a button which signalizes to the subject that the card is about to appear. Then he

presses another button, and the card appears. The subject on hearing the signal concentrates his attention and recalls perhaps the instruction. On seeing the card he reads it, weighs more or less the merits of the alternatives proposed, reacts, takes up the glass, and drinks the substance. The experimenter now reenters and writes down at the dictation of the subject all that had passed in the latter's consciousness during the choice.

There were thus two periods in the experiments: 1. the tasting and naming or "recognition" period; 2. the "choice" period, consisting of two stages (a) that between the appearance of the card and the reaction; (b) that between the reaction and the realization of the choice by taking up the glass to drink. Every detail of consciousness in the mind of each subject, from the moment of perceiving the card until the execution of the choice, is minutely described; and, after repeated experiments, analyses, and averagings, are made the bases of some interesting generalizations regarding the influence of motives in determining choice, especially in forming determined "tracks" which eventually result in automatic decision and choice. Also some no less interesting and important inferences follow respecting the consequences of hesitation prior to choice, of the power of "hedonic" motives, appreciation of "values", etc. The whole study is seen in the end to throw some light on the psychology of character.

The book, it will thus be noticed, is on the whole a technical study of primary interest to the professional student of psychology; interesting to him both as a model of exact scientific method and as furnishing many significant details relating to imaging, feeling, and choosing. Readers who have a general knowledge of Psychology will find their introspective power sharpened by contact with the descriptions of mental phenomena set down. On the surface, as the author indeed anticipates, the whole procedure may at first seem unnatural, artificial, aloof from the ordinary modes and moods in which we mortals choose. On second thought, however, it will be seen that no little light is gained by making definite and precise that more or less vague knowledge which every one finds within himself when he sees and deliberately chooses, for instance, cider rather than vinegar.

Not the least value of the book lies in this that it makes the reader see more deeply into the will psychology of the scholastics. Those old "intro-spectionists" were keener and more exact in their analyses than they are credited with being. True, their method was "rational", "synthetic", "deductive", and so on. They made few psychico-physical experiments; but they saw inwardly pretty much what the writer of the present book has illustrated by outward ex-

perimentation. What Dr. Barrett says regarding the backwardness of "The Older Psychology" (sometimes it is just "the old Psychology" or "the old faculty Psychology") is not quite as accurate as is the record of his experiments; while what he writes of "Aquinas" seems just a trifle flippant as well as misleading. One who reads the *Prima Secundae* in the light of these experiments will recognize that "Aquinas" saw just what Doctors Michotte and Fraussen and Centner saw (though not probably with the same surface minutiae) and that he saw it more deeply. By all means let us have plenty of the "New Psychology" and especially more works like the one before us. They fit in admirably with and fill out the less defined details described by "the Old Psychologists". At the same time let us not forget the headiness of the new wine.

DIE GESCHICHTE DER SCHOLASTISCHEN METHODE. Von Dr. Martin Grabmann, Prof. der Dogm. am Bischöfl. Lyzeum zu Eichstätt. Band II. St. Louis, Mo., und Freiburg i. B.: B. Herder. 1911. Pp. 599.

The preceding volume in this important work on scholastic methodology appeared some two years since and was at the time reviewed in these pages. The present volume covers the twelfth century and the beginning of the thirteenth. The first part exhibits the general factors and viewpoints of the scholastic method during the period designated—the gradual centralization of higher studies at Paris, the development of didactic instruments, lectures, disputations, literature, libraries, opposition to dialecticism, mysticism, etc. The second and much larger part follows the special development of Scholasticism during the same period. The beginnings and growth of the "Sentences literature" in the Schools of William of Champeaux and Anselm of Laon, the teachings and influence of Abelard, Hugh of St. Victor, Robert of Melun, Peter the Lombard, the School of Chartres (Gilbert de la Porée, John of Salisbury, Alanus of Lisle), Peter Cantor, Peter of Poitiers—the mere mention of these central topics and names will be enough to suggest to the interested reader the importance of the matter with which the work deals.

While the immediate purpose of the volume is to show forth the development of scholastic method, this end could not be attained except through a very considerable presentation of the actual results of that method, together with a portrayal of the personality and the surroundings of the workers—their living "laboratories", tools, schools, disciples, etc. Professor Grabmann has not been content with a study of the printed literature of the subject. He has

searched the principal libraries of Europe for the pertinent manuscripts, and from the latter he has drawn facts and incidents which have not only been unknown thus far, but which will considerably alter as well as enlarge the judgments heretofore passed on the Scholastics. The judgments of the learned, to say nothing of the unlearned, world respecting the social, political, and religious life of the Middle Ages have undergone considerable modifications and reversals during the past few decades. It will not be expecting the improbable to look forward to similar changes in the hitherto current estimate of the intellectual life and especially of Scholasticism. The recent *History of Medieval Philosophy* by Professor De Wulf has been already influential in this direction. The brilliant and sympathetic, even if not in every detail accurate, picture recently drawn by Mr. Henry Osborn Taylor in his *The Medieval Mind* can hardly fail of like fruitage. The present profound and original study by Professor Grabmann will certainly carry on the "moulting process" of adjudication, and help yet more to convince the modern mind that the medieval thinkers were not mere "subjective apriorists", but earnest seekers for objective truth; that they saw far more deeply, and surely more comprehensively, into such truth than has usually been supposed; and that though they believed in the supernatural, their whole system, and especially their method, is that of *fides quaerens intellectum*. A study of Professor Grabmann will unanswerably establish all this—a study, by the way, that is made more easy for those to whom German is an acquired language by the author's perfectly luminous style. It remains to say that another volume dealing with the golden age of Scholasticism is in preparation and is promised for the near future.

MÉMOIRES D'UN PRÊTRE D'HIER. Par E. Dessiaux. Paris: P. Téqui. 1911. Pp. x-354.

These memoirs are the autobiography of a French rural priest, who surveys his career in five stages: "Le Foyer", "Le Petit Séminaire", "Le Grand Séminaire", "Le Vicariat", "Le Pastorat". The first three chapters are cast in retrospective form, presenting a connected outline of the "hearth", or early home life; preparatory training in the Lower Seminary, and a theological student's course in the Upper Seminary. The two mature stages, the assistantship and pastorate, are in the chronicle form of a personal diary, with entries of more or less broken continuity for time or topic. The author was admitted to the Upper Seminary in 1870, pending war with Prussia. In substance, this is an intensely human document; colloquial in style, abounding in sardonic humor, quickness of sentiment, pain and pleasure. The tone is pervasively youthful, too, as of a

"perennial" seminarian, who never lost a student's habitual buoyancy. Lights and shadows are drawn with Rembrandt sharpness, and perhaps the shading is ultra deep, under some incessant consciousness of our "mourning and weeping in this valley of tears".

An uppermost thought in the mind of one perusing this book in the twofold light of France that was, namely, Catholic, "Most Christian" France, and of France that now is (or had recently been, might we hope to turn it), is: How in the world came Catholic France to part company, if even only on the surface, and for transient caprice, with her Catholic life and habits? All observers of France that was, will recall with fresh force, in perusing this volume, how exceedingly intimate, organic, and institutional to the core, was once the bond between genuine Frenchmen and the native clergy, from baptismal font and parish register to the "Feast of the Dead", or wreaths for All Souls. Even the most zealous "bigot" in the French Protestant minority would scarcely have anticipated any serious estrangement between France at large and her Catholic institutions. Your coldly judicial Protestant of the Calvinistic Guizot stamp, such as one discerns in the *History of Civilization*, was not at all polemical in regard to the Catholic Church; like other equable statesmen, he took the Church soberly for granted, and must have perceived with amazement and grave dismay that recent frenzied repudiation of her sometime familiar Catholic affections by an infidel France. But the very reality of that former intimate attachment of the French for their clergy, so vividly reflected in this pastoral record, impels us to look for a speedy decline of the recent freakish tyranny of an estranged, atheistic rabble government, and for a lasting revival of normal relationship between the French people and the Catholic Church. The present writer remembers with pleasure how less than a quarter of a century past he was allowed to enjoy recreative walks with a certain genial Monsieur le Vicaire; and how not the least interesting feature in these walks to a democratic American, usually intercepted in France by barrier walls and forbidding hedges, was the churchman's *carte blanche* entrance to private properties. *Open sesame*, strode his benevolent Reverence through fields, lanes, barnyards, innermost courtyards; with matter-of-fact confidence, and unfailingly cordial welcome. W. P.

LATTER DAY CONVERTS. Translated from the French of the Rev. Alexis Crosnier, Professor in the University of Angers. By Katherine A. Hennessy. Philadelphia: John Joseph McVey. 1911. Pp. 112.

The Abbé Crosnier has wrought an admirable and somewhat novel piece of apologetics by presenting a composite picture of the history

of the conversion of five eminent literary men in modern France. They are Ferdinand Brunetière, leading critic and for many years editor of the *Revue des deux Mondes*; the romanticist Paul Bourget; the dramatist Coppée; the mystic Huysmans, and the poet Retté,—truly a representative group for psychological search into the moving cause that drew them out of the mazes of rationalism and sensism into the path of Catholic truth. Dr. Condé Pallen in his interesting preface concisely points out the purpose and benefit of the Abbé Crosnier's essay, when he styles it a "testimony amongst many of the drawing power of Catholic truth in open minds and sincere hearts". Here are five contemporary men, illustrious in the world of letters, who came, each in his own way, to the faith because it satisfies the aspirations of both mind and heart. Brunetière found science—if we confine the term to the sense in which it has been used in recent years as the rationalistic antithesis of religion—bankrupt. Huysmans was led along the highway of art; craving beauty, the complement of truth. Adolph Retté's conversion was a revulsion from sensualism and the barrenness of indifferentism. François Coppée returned to the Church through the chastening power of pain and wholesome sentiment. Paul Bourget discovered that modern sociology, founded on rationalism, neither explains human institutions nor saves them from wreck when they abandon the guidance of the supernatural. The little volume has an excellent mission and is likely to do much good.

NEW SERIES OF HOMILIES FOR THE WHOLE YEAR. By the Right Rev. Jeremias Bonomelli, D.D., Bishop of Cremona. Translated by the Right Rev. Thomas S. Byrne, D.D., Bishop of Nashville. Vols. V and VI. The Common of Saints. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 341 and 315.

Judgments on sermon literature enjoy the proverbial latitude of taste. What suits one preacher may not suit his neighbor. Opinions on the part of the pew differ no less. Gahan is still relished sometimes, in the back country, though Bourdaloue is no longer popular in the city. However, as regards Bishop Bonomelli's sermons there is no variation of judgment. They are all liked, always and everywhere. His *Homilies* on the Sunday Epistles and Gospels (4 Vols. Benziger) have won their way to universal favor. They explain the Sacred Text literally with no accommodated meanings fancifully and sentimentally interjected. They are direct, clear, virile in thought and style. Their unction is genuine. In a word they are sound, sane, sensible, natural. The same experienced hand that has given us so good an English translation of the Sunday Homilies

adds now to the preceding four another pair of volumes. These explain the Epistles and Gospels of the *Commune Sanctorum* of the Missal; from those belonging to *Bishop-Martyr* onward consecutively to the end, the *Dedicatio Ecclesiae* inclusive; the *Apostles* alone being omitted—an omission which, it may be hoped, will be subsequently made good.

After all that has been said before in these pages in commendation of the former volumes nothing need be added in praise of the present. They are equally good and worthy of their antecedents.

Attention, however, may be directed to the preface, introducing the fifth volume, wherein the author vigorously inveighs against pseudo-preaching—the abuse of the so-called *Conference* oratory which has spread from France, Paris, into Italy—and which the Bishop holds to be “one of the causes of the ignorance of the people with regard to the truths of religion” (p. 29). Although this high-soaring style of pulpit oration is not so prevalent with us as it is in Latin Europe, the advice given by the eminent author, based as it is on solid learning, genuine piety, and wide experience, will be found universally inspiring and informing; and though we may not cry “fewer Conferences”, we can at least echo the demand for “more *Catechism* and moral *Discourses* prepared and delivered as they should be!” (ib.).

MANUEL DE SOCIOLOGIE CATHOLIQUE. Par R. P. A. Belliot, O.F.M.
Paris: P. Lethielleux. 1911. Pp. 690.

LE MODERNISME SOCIAL. Décadence ou Régénération. Par l'Abbé J. Fontaine. Paris: Lethielleux. 1911. Pp. 500.

We have long been waiting for a Catholic manual of Sociology. There have been, it is true, a number of attempts to supply such a work, especially in German and French, and one at least in Italian which has been translated into English. None of these works, however, it must be confessed, has reached a high degree of success. Either they have remained unfinished or they have been found too vague, too a priori, too little in touch with history, or too restricted in their practical solution of social and economic problems. It may safely be said that the present *Manuel de Sociologie Catholique* goes far to supply this demand—“goes far”, because the sort of work required is twofold, or perhaps better, two distinct works are needed; one that shall show how “the sociality” which, as every manual of Catholic ethics proves, is “a property of human nature”, develops into the actual social organism. Nothing is easier than to prove that man is by “nature” social; and no doubt this truism must

be insisted on so long as there are believers in the social contract who base society on free human choice. On the other hand, the truism means very little until its implications are enucleated, until it is shown, both in the light of history and by a careful systematic study of what is now called social or folk psychology, what are the processes whereby social units—individuals or (and) families become united into larger groups and eventually into the perfect social organism, the civil state. Of this kind of works, i. e. on social psychology, we have, we may venture to say, not one.

Besides such a work we feel also the need of a comprehensive treatment on what may be termed social vitality, social action in view of social welfare. We have indeed, as was said above, a number of books of the kind, but all more or less incomplete. The work before us stands easily to the front as regards comprehensiveness of material, thoroughly systematic presentation, and practical applicability.

One misses at the start a definition of Sociology; but from the preliminary chapter one easily infers that the author conceives Sociology to be the solution of "the social question"—which question, as he shows, is but a specific form of the general problem of life. The *problème vital* is solved in the brute kingdom, chiefly by conflict, by struggle for existence. The same method is actually and very generally at work in human society; but it springs from egoism and begets disorganization, corruption, destruction. The only solution of the vital problem for man lies in coöperation, which, springing as it should from love, begets organization, civilization, fruitfulness. Egoism engenders the individualistic; charity, the coöperative system. The author discusses these opposing solutions of the problem of life and then defines more distinctly "the social question" and the solutions proposed by Individualism, Socialism, and Christianity.

After these preliminaries have been stated, the plan of the work unfolds into three parts. In the first part "the social question"—that is, the problem of fruitful and peaceful life in society, or the question of Riches and Poverty, of Labor and Capital—is studied as it manifests itself throughout human history, ancient, medieval, modern, with a view to indicate the working of the two conflicting principles, egoism or individualism, and charity or coöperation, in effecting the alternate progressions and retrogressions of humanity.

The second part of the book is theoretical. In it are developed the arguments for the same principles based upon a study of the general facts on which the present social order rests (property,

capital, labor), and a study of the main "sociological" systems. The subjects of capital, interest, labor, wages, socialism, are treated at proportionate length, and in the light of historical facts as well as theoretical argument.

The third part of the book deals with the wounds that afflict society and their remedies. The evils described are (1) religious (Judaism, Freemasonry); (2) moral (false philosophies, a corrupt press, wrong education, luxury, alcoholism); (3) political (these of course vary with governments; the author describes those most prevalent in France); (4) economic (defects in distribution and consumption, excessive luxury, etc.); (5) social (desertion of agriculture, depopulation, anarchism, etc.) Over against these divers evils the author sets forth the appropriate "remedies" summed up as "social works", ecclesiastical and laic; and "social organizations"—in the lower grade the family, coöperative groupings, etc., and in the higher the State and the Church.

The foregoing outline may suffice to give the reader some idea of the scope of the work and to show how appropriately it combines history, theory, and practice. It will not suffice, however, to demonstrate how skillfully, thoroughly, and luminously the immense amount of material has been analyzed and systematized. For this the reader must go to the book itself. If there is one fault to be found with the work it is the embarrassment of its riches. There is almost an overwhelming mass of fact, argument, illustration, and suggestion. Nevertheless, if this be a fault, it is the exaggeration of a virtue and one which the student will easily learn to manage, especially since the volume contains besides an index of authors, an analytical table of matter covering fully fifty pages—a luxury not often so lavishly furnished by Continental book-makers.

The foregoing review was already in type when the Abbé Fontaine's recent work, *Le Modernisme Social*, came to hand. The book is not a treatise on Sociology, the author having dealt with that subject in a former volume, *Le Modernisme Sociologique*, which has been previously reviewed in these pages. The same principles, motives, and spirit, however, pervade both works. In the earlier volume the author's aim was to warn his countrymen of the process of "dechristianization" entailed by the "dogmatic modernism" condemned by the Encyclical *Pascendi Dominici Gregis*, and the social dissolution to which the theories proclaimed by "the New Sociology" must inevitably lead. Decadence, he pointed out, would be the outcome of modernistic sociology; "regeneration" could be hoped for only from fidelity to sound Catholic principles; those,

namely, that had been formulated by Pius X in the aforesaid Encyclical.

In the recent volume in title above, social and economic facts are examined more in detail, the major part of the study being devoted to the relation of the State as well as the Church to those facts. This of course involves a comprehensive examination of Socialism in its various forms, scientific and Christian, so-called—the incompatibility of these systems with Catholic principles being of course the conclusion. M. Fontaine sees great and rapidly approaching danger resulting from the disunited condition of Catholics in France and from the un-Catholic and anti-Catholic spirit actuating the labor organizations, with their growing tendency toward Socialism. The same danger however, he recognizes, is not at present menacing outside his own country; but with the logical temper of the French, he says, and their lack of that practical sense of reality which so often checks, for instance, the Englishman; with their beautiful illusion of a senseless humanitarianism and their passion for utopias, everything is to fear for France. If the sound sense of the people does not recover itself, and unless they are aided and guided by some superior minds and some characters of indomitable energy, “we shall end before long,” he says, “in a collectivism which, spreading all around us, will certainly hasten the social decomposition already so far advanced amongst the Latin races” (p. vii). Whether the author reads the signs of the times aright or not it is obviously impossible to decide. There will hardly be a question, however, as to the strength of his convictions, the virility of his defence thereof, and above all the strength of his Catholic loyalty. Some may consider him ultraconservative and reactionary in certain opinions, perhaps also too quick to take alarm. Be that as it may, his opinions must be reckoned with by whomsoever would understand the social and economic no less than the political and religious conditions of present-day France.

PSYCHOLOGY WITHOUT A SOUL. A Criticism. By Hubert Gruender, S.J., Professor of Psychology of St. Louis University. St. Louis, Mo.: B. Herder. 1912. Pp. 262.

In the opening sentence of a Latin opuscle, *De Qualitatibus Sensibilibus*, published about a year ago, Father Gruender assigns as his motive for writing that “hisce temporibus non tam compendia quam monographiae . . . a disciplinarum variarum peritis desiderari.” There is indeed no lack of “compendia” of philosophy, especially in Latin; what would be of greater utility would be “monographs”, whether in Latin or the vernacular, and dealing with special subjects

in more detail and wider bearings; of the class and kind indeed to which the *De Qualitatibus Sensibilibus*, just mentioned, itself belongs—a monograph which, by the way, would have been still more welcome had the author not limited it to sound and color but included at least briefly the other sensible qualities.

Father Gruender has also published a short monograph in English, on *Free Will*, and now he adds another on the “soulless Psychology”—a pseudo-science which has grown up and spread widely during the past half-century. The work is primarily a *criticism*, not indeed of science rightly so-called, much less of genuine experimental Psychology. The author pays ample tribute to whatever of fact and legitimate inference the latter method of research has added to what is usually called rational Psychology. It is simply the unscientific hypotheses and unwarranted inferences too often paraded under the guise of science, that he dissects and unmasks. The pretence of constructing a scientific psychology in which there is no place or need for a soul: the endeavor to reduce the principle of life, sentience, thought, and will, to a sort of by-product, an “epiphenomenon” of the brain—it is this sham psychology, in which to the guileless inquirer is handed over the worthless paper of words, words to which there answers in reality no redeeming metal but only the images projected by the writers of certain text-books: it is this counterfeit psychology that he seeks to hunt down. For this reason his book will prove a caution and a protection to the youth in our secular educational institutions, wherein the text-books composed by James, Titchener, Wundt, and others, are used; in which books a subtle materialism, all the more insidious because disclaimed to be such by the authors, is really the pervading spirit.

Whilst however Father Gruender's essay is a criticism, it is no less constructive. It gives, briefly at least, the chief positive arguments for the substantiality, simplicity, and spirituality of the soul. Moreover, it shows that there is no discord between the truths of “the old” and the discovered facts of “the new psychology”—how aptly indeed the former assimilates the results of the latter. In this wise it will make good adjunct reading for scholastic students. And it will be all the more welcome because the book is written in a bright clever style, and arranged in pointed paragraphs, which catch the eye and facilitate perusal. There are also a good bibliography and a glossary of terms which place the subject-matter within the capacity of the average lay reader.

Literary Chat.

A neat little volume that contains nourishment for the heart as well as the head is *Our Daily Bread: Talks on Frequent Communion* by the Rev. Walter Dwight, S.J. The "talks" are familiar; pleasant in style, as they should be; thoughtful withal and well illustrated (New York, The Apostleship of Prayer).

Another beautiful little volume, and one that will be appreciated by those who read German, is *Das Probleme des Leidens*, by the Bishop of Rottenburg, Dr. P. W. von Keppler—whose name as well as his personality recalls to mind that other great prelate and champion of the laboring classes, William von Ketteler. The problem of pain is a world-old enigma with which pagan philosophy, old and new, has grappled in vain. Only the light reflected by the Crucified can dispel some of its darkness. This idea the Bishop of Rottenburg has developed in the first two chapters, which treat of the problem of suffering—(1) in the history of morals, and (2) in ancient philosophy. The concluding chapter treats of compassion in the ancient world. The subjects are discussed in a style wherein beauty vies with learning for precedence. The treasures of the ancient classics have especially been laid under contribution, for much of the matter was delivered as an academic lecture at the University of Freiburg (Herder, St. Louis, Mo.).

Perhaps more and more the clergy are coming to realize that Socialism is not simply Collectivism, an economic scheme of proposed social reform, more or less impracticable, and possibly not to be entirely unwelcomed as a way out, a transitional medium, from present evils to a future betterment. It is now, however, being more distinctly recognized that Collectivism, whilst in one sense the substance of Socialism, is in another and a much more pregnant sense a decoy to entrap the masses.

The fact that Socialism is a world-view, a philosophy of life with all its implications, has of course all along been seen by even the least observing—a philosophy thoroughly agnostic if not avowedly, absolutely, and universally materialistic. But many have lulled themselves to apathy by the thought that this was at most a theory of certain Socialistic writers, whose words had little or no practical influence on the rank and file of the Socialist army made up of men who were in reality simply seeking a social reformation, a fair share of justice for the working classes to which they themselves more or less might belong. In them there was no anti-religious prejudices or tendencies.

This naive interpretation of the Socialist movement has probably no longer much hold on the mind of any thoughtful observer. The rank and file may indeed be allured into the army by the promises held out to them by the leaders; but they are not long in the camp without absorbing, and right willingly indeed, the whole program of purposes and methods of the Social Revolution—its sheer materialistic view of life and its anti-religiousness.

The pronouncement of the Socialist party at their last convention (Chicago, 1908), that "the party is primarily an economic and political movement and is not concerned with matters of religious belief", won acceptance only as a matter of policy, and even thus by a majority of but one out of a total vote of 157. How much Socialism as a philosophy is in fact "concerned with matters of religious belief" may be seen by reading such compilations of its authoritative teachings as have been made by Cathrein, Ming, Goldstein, and others.

Moreover, the time has passed by when Socialism was associated simply with beetling brows, black beards, and beer. The vast army steadily marching

onward to what indeed looks like assured victory is gaining more and more from the educated classes and the magisterial profession. Probably the most thoughtful book that has yet appeared has been written by a lecturer at Columbia University, the late Mr. Edmond Kelly—a book, by the way, which through an oversight appears on the list of Catholic works in the *Ecclesiastical Year Book*. Every one knows how both teachers and students are being organized into Socialistic clubs at the leading institutions of learning throughout the world. At any rate the clergy cannot afford to be apathetic. After us the deluge? Perhaps not so far ahead.

The priests of the Ohio Valley have certainly done a wise thing in publishing and distributing broadcast amongst the clergy that excellent little pamphlet *The Pastor and Socialism* by Father Husslein, S.J. (New York: The America Press). It is indeed a well-informed paper, timely, to the point, and apt in practicable suggestion. It shows that the priest's duty is not simply to make himself accurately acquainted with what Socialism is and means to do, so that he may defend his flock from its insidious doctrines and methods, but that he must provide a preventive to the evil and an antidote for the virus.

The German clergy in this country, stimulated by the noble example of their brethren in the Fatherland, have long been zealously active in this direction, organizing their people, providing courses of lectures on economic problems, and promoting the anti-Socialistic press, especially that excellent organ *Social Justice*, half of which periodical, by the way, is printed in English. The publishers are now extending its usefulness by inaugurating a movement which enables priests to borrow lantern slides on very easy conditions.

Regarding this latter feature, it may not be amiss to emphasize here the value of this adjunct to pastoral efficiency. Stereopticon or moving-picture entertainments are being more utilized by the clergy, not simply as an instructive and recreative instrument for the people, but as a quasi-necessary protective against the allurements of immoral shows. We may inveigh all we can against these popular shows that are multiplying throughout the land, but unless the priest himself provide a substitute to engage the youth under his charge they will inevitably seek their pleasure in places where their virtue becomes sullied or lost.

While we have in English a fairly large number of well-known and useful books and pamphlets treating of Socialism and allied topics, the German and French have naturally a greater abundance. In the former language there has recently appeared a pamphlet entitled *Antike und moderne Gedanken über die Arbeit* (Ancient and Modern Thoughts on Labor). It is a sample of the solid, instructive thought which the Germans and serious readers rightly prize. The author is Dr. Heinrich Weinand, and it is published in the well known series of *Apologetische Tagesfragen* (Apologetic Questions of the Day) issued by the *Volksverein* at M. Gladbach.

In the French we have recently a slender brochure entitled *L'Ouvrière*. It is written by Mlle. Jules Simon, the granddaughter of the political philosopher, M. Jules Simon, who while yet a freethinker wrote a larger work bearing the same title. He died a Christian. His granddaughter, the heir of his final faith, has written *L'Ouvrière*, not from the standpoint of economics but of faith, to remind the working man and woman that they can hope from materialism for no surcease from the miseries of their lot. In brief, pointed paragraphs she shows how their burdens may be lightened by the helps that faith and charity provide. The closing chapter on the international Catholic association for the protection of girls indicates one of the ways in which those helps have obtained organized expression (Paris, Bloud & Cie.).

The foregoing notes were already *in facto esse*, when the initial number of *The Common Cause* made its welcome appearance. The new magazine inaugurates "the first organized and systematic movement in opposition to Socialism that has been undertaken in America". It is therefore "a magazine with a mission", and its policy as outlined by one of its directors in the opening article is inspiring and bright with the promise of great good. The execution of that policy, so far as it is embodied in the first number, is quite true to the ideal proposed; and the high reputation of its Board of Directors, which includes such names as Drs. James J. Walsh and Condé B. Pallen, may be taken as a guarantee of the continued reliableness of the undertaking. Perhaps the first article does not quite fulfil the promise of its title, "The Basic Principles of Socialism"; but on the whole the papers are solid and well written. The clergy will doubtless give the magazine, which fits in so closely with their own priestly mission, the fullest possible measure of support and propagation.

The opinions of so famous an inventive genius as Thomas Edison are worth knowing and many may care to read in the magazine what he thinks of that "open-mouth philosophy of indolence which finds a fine name in Socialism". On the other hand, in view of the fact that he has recently given public expression to his own "open-mouth philosophy" of "ignorance" (thus the title of the article), the place of honor assigned to his portrait as the frontispiece of the *Common Cause* is not so appropriate.¹

Should any unsuspecting reader be tempted to buy a pamphlet bearing the ambitious title of *An Essay on the Amelioration of Mankind*, by Thecor, let him know that, while the name promises much, the thing it stands for is less than a minus sign. There are in it a few commonplaces about *homo Europæus*, *homo Alpinus* and *homo Mediterraneus*; also a few statements as false as they are low and vile. The "amelioration of mankind" is to be accomplished by strictly interracial marriage, and regulation of offspring. That is all. The brochure contains one dozen pages; is published somewhere in London at *six pence*. It is worth infinitely less than a penny.

In his last Advent Pastoral, Dr. Casartelli, the Bishop of Salford, addressing his diocesans on the subject of organization and the benefits that have accrued to the Catholic Church in strengthening the bonds of charity and order, refers to the institution of the Catholic Boys' Brigade in the following words:

"Another direction in which progress has been truly remarkable during the year now ending is in the rapid growth and development of that valuable organization for the protection and welfare of our boys and youths, the Catholic Boys' Brigade, in which we may without boasting claim to have taken up the premier position among the dioceses of England. This is very largely owing to the self-denying labors of our officers and chaplains. To our mind scarcely any kind of religious-social work is more vitally important than the after-care of our boys in those critical years just after they have left school. This is the time when the Brigade proves to be the Providence of our boys; hence the very great importance we attach to it."

The first article on the Catholic Boys' Brigade in the December number of the REVIEW has elicited many inquiries about the practicability of introducing into America the system which has proved so successful in Catholic parishes of England. The subject will be thoroughly discussed in a series of papers now appearing in the REVIEW. In the meantime we give here the writer's address for pastors who wish to communicate directly with Lieut.-Colonel J. S. Gaukroger, 634 Whitworth Road, Healy, Rochdale, England.

¹ The Social Reform Press, 154 East 23rd Street, New York City. Subscription, \$2.00.

A German translation of Canon Sheehan's *The Blindness of Doctor Gray* is published by the Benzigers (Einsiedeln, Switzerland), with an introductory biographical sketch of the author. The translator, Oscar Jacob, has done his task creditably inasmuch as he adheres as a rule quite closely to the literal rendering of the original. Whether this is always an advantage may be questioned, but as the theme is set in characteristically national surroundings the atmosphere of the story is, thus perhaps best preserved.

Referring to the Benziger firm in Europe as the publishers of Father Sheehan's work, we are reminded that the American house of Benziger Brothers has lately associated with it Mr. Xavier N. Benziger, son of Nicholas C. Benziger. The new partnership is not without significance to Catholic interests in the United States. The firm of the Benzigers was established in 1792 at Einsiedeln in Switzerland. Early during the same century the Benedictines, who had laid the foundations of their monastery there under St. Meinrad in the ninth century, had erected the famous abbey where art and letters were being cultivated; and the Benzigers became the medium for disseminating much of that work throughout Europe and America. Mr. Xavier is the first member of the fifth generation to enter the business, and the confidence inspired by the integrity and business enterprise of the old firm from the days when the great-greatgrandfather of the present junior member laid the foundations of what is to-day one of the most potent factors of Catholic literary enterprise in the world, receives a new impulse.

Father Tanquerey's two theological handbooks of Dogmatic and Moral Theology have secured an enviable reputation in our theological schools for practical adaptation to present-day needs as well as for systematic presentation and theological accuracy. Both works, each comprising three volumes, are called *Synopses*. They deal respectively with fundamental and special dogma, with fundamental morals and the Sacraments. Of the Moral Theological Synopsis there exist two editions. The one deals with the Sacraments from the dogmatic as well as the pastoral standpoint, a plan which is preferred by many professors and which saves time by doing away with the special course in dogma *De Re Sacramentaria*. The other edition treats the Sacraments separately in their moral theological aspect. Two supplementary pamphlets called *Addimenta* and *De Censuris Ecclesiasticis* practically bring the above works up to date.

The value of Father Tanquerey's work is greatly enhanced by his most recent *Brevior Synopsis Theologiae Moralis et Pastoralis*, which he has written in collaboration with E. M. Quévastre. It is a digest of fundamental and special moral theology. Besides giving a ready survey of the principles upon which the guide of consciences must base his conclusions, it illustrates them by aptly chosen forms. Thus it serves the pastoral clergy as well as the seminarist for review in a field of priestly studies that is rated above all others in practical value. The particular reason for mentioning this handy little volume in conjunction with the above-mentioned text-book on moral theology by the same author is that it directs the student at once to the changes in legislation that have been introduced and the consequent application of principles to the altered conditions brought about within very recent times (Benziger Bros.).

Dr. Hyvernât, of the Catholic University of America, has been entrusted with the translation and interpretation of a number of parchment and papyrus MSS. recently discovered in the ruins of an old Coptic Monastery in Egypt and purchased by Mr. Pierpont Morgan for the library in New York which bears his name. The date of the MSS., which are in the Sahidic dialect, takes us back to the Coptic readings of the Old and New Testaments of the time before St. Jerome. The find is a most important one in view of the revision of the Vulgate, for it cannot but throw light on the ancient Itala renderings,

and the variations introduced by St. Jerome in many passages of his translations and corrections.

Among recent important pedagogical and catechetical works is to be mentioned Brother Petronius Paltrane's volume *Paedagogik des hl. Johann Baptist de la Salle und der Christl. Schulbrüder*. It forms Volume XVII of Herder's Pedagogical Library, and should be translated into English at once, because it is a practical application of fundamental principles of education without being wedded to the lines and prescriptions which characterize many of our pedagogical textbooks and make them simply mediums of one-sided theories and educational experiments.

Another work proposing to develop the principles of the educational process is *Paedagogische Grundfragen* by Father Franz Krus, S.J. It deals with education in general, both from the natural and religious standpoints, but is meant chiefly for academic readers and largely takes its illustrations from conditions in Austria, Prussia, and Bavaria. Nevertheless there is much to be gained from the book, especially in the author's considerations of how to combat the criminal tendencies in our youth to which a materialistic atmosphere invites the young (Felizian Rauch, Innsbruck).

Simultaneously with the above comes to us (Fr. Pustet & Co.) a German translation of the Dominican Father P. Gillet's *L'Éducation du Caractère*, which has reached a twelfth edition in France. It is based almost exclusively on the philosophy of Aristotle, of which the author has made a thorough study, as shown in his *Du Fondement intellectuel de la Morale d'après Aristote*. The translator is himself a writer who has done some original work in the same direction. He published a book (of about three hundred pages) entitled *Der Charakter*. The present volume, *Charakterbildung*, by Gillet is to supplement Muszynski's work.

The articles dealing with the life of Bishop Ketteler as a social reformer will be concluded in the next issue. Shortly thereafter the whole series, revised, will be published in book form under the title of *Life of Wilhelm Emmanuel von Ketteler, Bishop of Mayence, a Modern Social Reformer*. Selected works of Bishop Ketteler, comprising his religious, pastoral, socio-political, and personal writings, have just been published in three volumes by Joseph Koesel (Kempten and Munich); they make a dignified supplement to the German biography by Father Michael Pfülf, S.J. While the conditions pictured in the biography by George Metlake refer chiefly to social life in Germany, the application of the truths and principles set forth therein is easily made to conditions in other lands and especially in America, where Socialism is largely of German growth, whilst the efficient methods of combating it are wholly Catholic.

In the midsummer of 1909 there died at St. Louis University a Jesuit priest, Father James J. Conway, whose beneficent activity as an educator and writer was making itself felt in Catholic circles throughout the United States. Although only fifty-four years old at the time of his death, he left a large number of devoted friends whom his kind and wise direction had influenced for good. One of these, M. Louise Garesché, has written an appreciative biography of the lamented priest, which contains a number of letters and three sermons from his pen (B. Herder).

ARTICLES FOR MARCH.

Among the articles of special interest in the coming number of the REVIEW will be one on "Church Windows" or the art of ecclesiastical glass painting. The article will have some superb illustrations in colors, and will be supplemented by suggestions on stained-glass decoration from artists and experts to whom the paper has been submitted for criticism before publication.

Another article of special and practical interest to the clergy will be the one on "Incardination and Excardination of Priests in the United States"; together with the necessary formulas for making the adoption.

In continuation of the discussion on Vasectomy, Dr. Austin O'Malley will contribute a paper entitled "Qualis ad validum matrimonium requiritur in-seminatio." The article, which is both physiological and theological, is in a measure supplementary of the author's "Responsio" to Fr. Ferreres, S.J., in this number.

Dr. Costantini will write on "Roman Architecture." Other articles are on the "Catholic Boys' Brigade" and its advantages over the Boy Scout system; "Chesterton as an Apologetic Writer," by Father P. J. Gannon, S.J.; "The Tiresome Preacher," by the Rev. Francis P. Donnelly, S.J.; etc., etc.

We hope also to be able in the same issue to print the new *Ordo*, so that priests disposed to avail themselves of the privilege of reciting the Office according to the recently published decrees, may have no difficulty.

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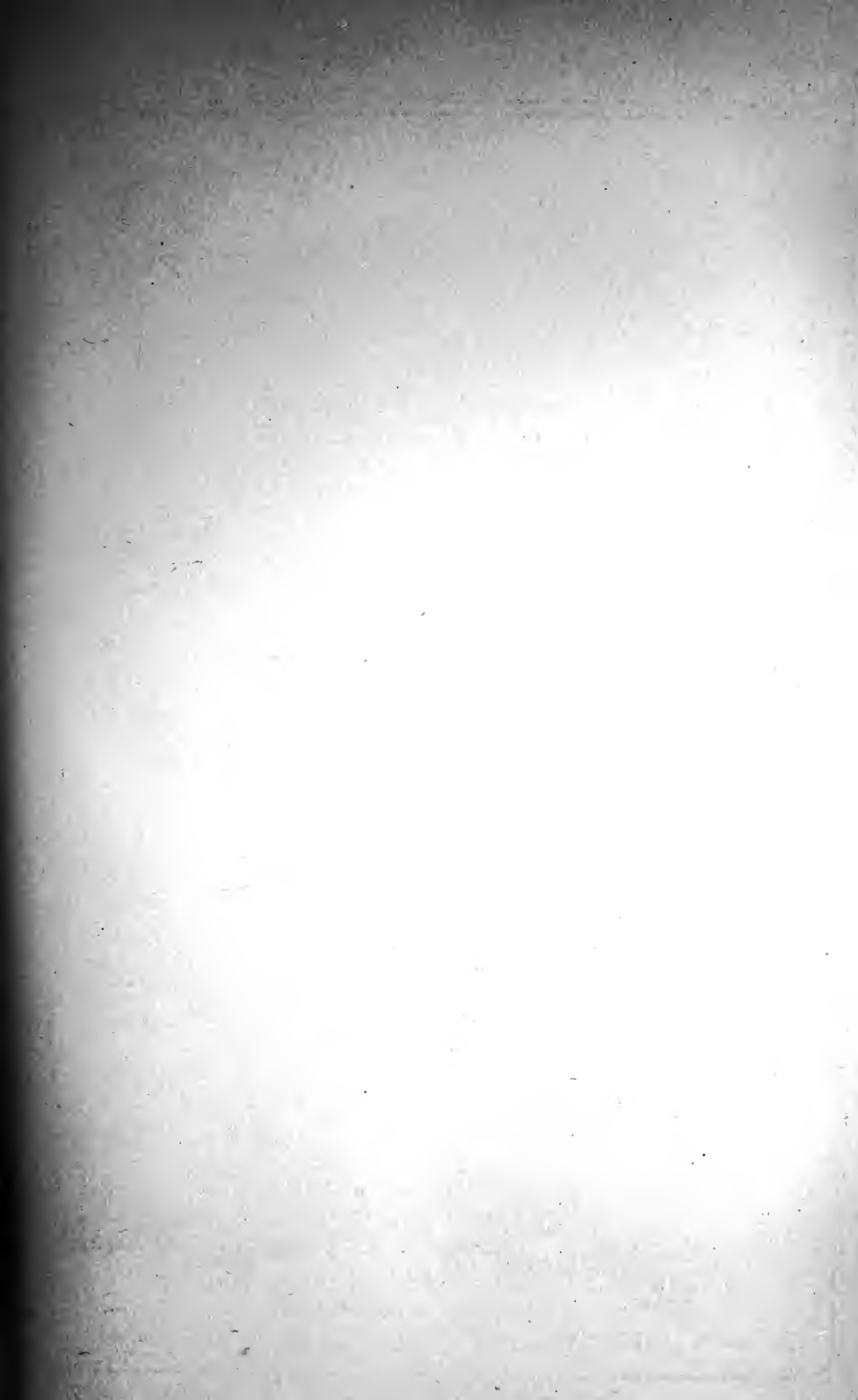
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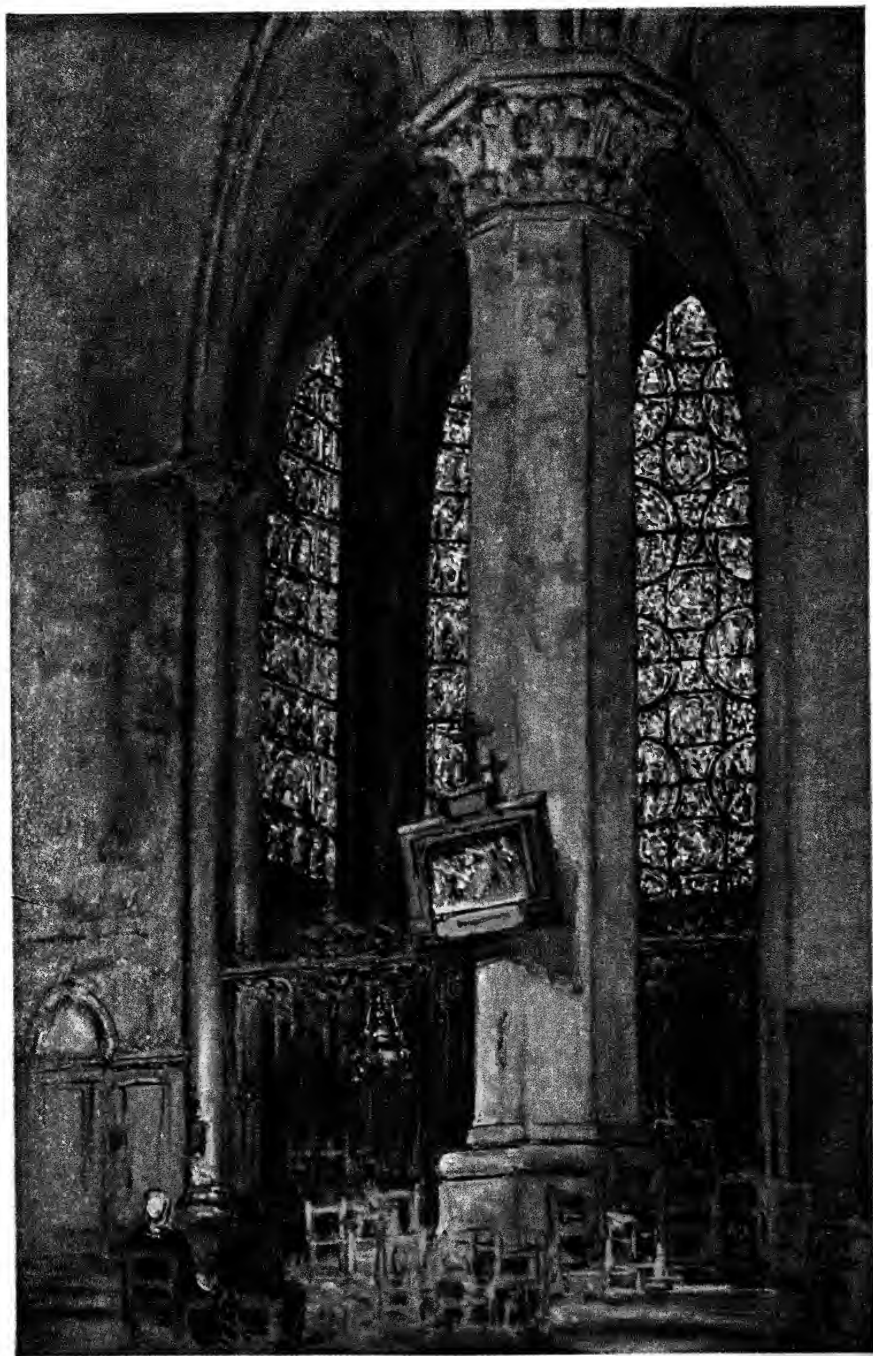
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CHAPEL IN CATHEDRAL AT CHARTRES
Showing effect of XIII Century Medallion Window

Sketched by Nicola D'Ascenzo

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—MARCH, 1912.—No. 3.

PIO X PONT. MAX.

in solemnī Commemoratione Sancti Iosephi

Martius vernat, recoliturque nomen
grande Iosephi, Decimo Piorum
inditum, sacro simul ut Lavacro
prodiit infans.

Ver redux longum, Pie, te per aevum
sospitem cernat. Sileat, novenne
qui tibi regnum fore dixit; annos
exige Petri.

Gaudiis ac te cumulet supernis
qui Deus novit, vel acerbiores
inter aerumas, recreare laeto
pectora sensu.

Nuper arrisit tibi lux serena,
quo die lecta licuit phalange
purpuratorum viduata Patrum
scamna replere.

Jamque laetandi nova surgit hora:
Acta sunt, ex quo Labarum refulsit,
sexies orbi deciesque clara
saecula gestis.

Acriter Romam sibi vindicabant
Caesares bini. Crucis ille Christi
cultor est ardens; colit hic deorum
numina vana.

Ille, Gallorum veniens ab oris,
voce caelesti monitus, triumphis
advolat certis, Crucis explicato
auspice signo.

Herculis clavam Jovis atque fulmen
invocans, alter bovis obtuetur
exta, felicem paritura, teste ha-
ruspice, pugnam.

Pugna mox fervet, volitatque primum
densa telorum crepitansque grando;
tum micant enses, per et arva caedes
editur atrox.

Milvium sentis trepidare pontem,
quo ruunt densi pedites, equorum
quo ruunt turmae; rubet a profuso
sanguine Tibris.

Hostis at frustra Labarum lacessit;
nilque, Maxenti, tibi profuerunt
impii ritus, nihil et cohortum
copia major.

Fortior quivis cecidit tuorum;
terga verterunt reliqui; fugamque
ipse moliris, periturus inter
fluminis undas.

Crux ave victrix! Helenaque nate,
dic io! Caesar. Tibi jam triumphos
Urbs parat laetans, memoremque veri
Numinis Arcum.

Scribe—quo finem capiat cruentus
in Crucem Christi furor imperantum—
scribe Decretum, sua Christianis
jura daturum.

Pontifex at tu, Pie, vive felix;
vive securus, Cruce tectus alma.
Crux stat et stabit, labefactus etsi
corruat orbis.

P. FRANCO. X. REUSS, C.SS.RED.

THE FINAL APPEAL OF BISHOP KETTELER TO HIS FLOCK ON
THE SOCIAL QUESTION.

SOCIAL PASTORALS: THE DIVINE LAW OF LABOR.

ON 23 April, 1875, the Grand-Duke of Hesse, much against his will, for he was not only a good man and well-disposed toward his Catholic subjects, but also a great admirer of the Bishop of Mainz, gave his signature to the Hessian Kulturkampf Laws, a faithful copy of the invidious May Laws promulgated in Prussia. Then followed the darkest and saddest days of Ketteler's life, illumined for a space by the celebration of his silver episcopal jubilee, when the Catholics of Germany vied with one another to do him honor. "The amount of work done by the Bishop during these distressful years, in the pulpit and the confessional," says Baron von Hertling, speaking from personal knowledge, "is simply incredible."

Despite the ever-increasing pastoral labors, however, despite the constant vexations on the part of petty bureaucratic tyrants, the machinations of the Old Catholics, the fines and threats of imprisonment, the bereavement of so many parishes, the banishment of devoted nuns and brothers from the schools and hospitals, the ruin of innumerable works he had spent himself to rear and bring to perfection, Ketteler's interest in the social question never abated. With keen and penetrating glance he followed every phase of its development. The latest sociological works were always to be found on his table, and on his journeys he invariably carried such works with him. His secretary had to collect and arrange all the important newspaper articles dealing with the subject, no matter from what point of view—Catholic, Protestant, Conservative, Liberal or Socialistic. Among his papers Father Pfülf found numerous sketches with headings such as the following: "Means to help the Working Classes," "The Social Question a Stomach Question," "The Black and the Red International," "Universal Direct Suffrage," "Civil Marriage and its Consequences for the Working Classes," "The Christian Woman, the Christian Mother, Christian Children."

By a beautiful coincidence the last Pastorals which the Bishop addressed to his flock (1876 and 1877) were "Social

Pastorals." They are undoubtedly amongst the finest and maturest productions of his pen. "On my last year's episcopal visitation tours," he begins the one for 1876, "I often spoke to you on the relation of the Christian virtues to the welfare of the people. We rightly look on the Christian virtues as the road to Heaven; but perhaps we are not sufficiently alive to the fact that they are also the right road to temporal happiness, nay, that, for the generality of mankind, they are the prerequisite conditions of prosperity here below."

After explaining the true meaning of the term "welfare of the people" as contained in the words of Holy Writ: "Give me neither beggary, nor riches: give me only the necessities of life,"¹ he treats of the virtues of temperance, economy, and chastity, to which he adds, as being of the highest importance for the public welfare, "the Christian choice of a state of life". "Of all the remedies required to solve the so-called social question," he says, "the first and most indispensable by far is the promotion of family life. The philanthropist who does not see this is a fool and with all his well or ill-meant remedies only beats the air."

The greatest of the social virtues, the virtue of "Christian labor," he reserved for his next Pastoral, which is dated February the first, 1877. "It is with work," he writes, "as with other valuable things, whose importance we overlook because they are so common. What is more common than light? Yet it is one of the most beneficent gifts of God, which not only allows us to see the objects of the created world, but also moves us to raise our thoughts to the Source of eternal light and truth. What is more common than bread? Yet it is not merely one of the necessary things of earthly life, but also the real and true symbol of the spiritual food that gives eternal life to the world. So too there is something grand, something mysterious about work. Revelation alone can teach us its true significance."

He then proceeds to treat of labor as a "divine law", promulgated by God even before the Fall, whose observance became painful only when imposed as a punishment for sin; as a law for all men, but directly and immediately laid on the

¹ Prov. 30:8.

male portion of mankind; as a law the observance of which alone entitles us to eat, to enjoy the things of earth. He next describes the manifold ways in which this law is violated by men and women in every station in life and the sad consequences of such transgressions. In conclusion he lays down five "Christian labor rules": To work because it is the will of God; to combine work and prayer; to work willingly, honestly, and well; to work without complaining; to work in the state of grace; for "just as the sap of the vine is communicated even to the tiniest branches, so grace and benediction flow out of the infinite fulness of the merits of Christ to every drop of sweat that moistens the brow of the Christian toiling in union with Jesus for God."

In the closing sentences Ketteler sums up the experiences of his whole life in the field of social thought and action. They read like his social testament.

The most fatal error of our time is the delusion that mankind can be made happy without Religion and Christianity. There are certain truths which cling together like the links of a chain: they cannot be torn asunder, because God has joined them. Among these truths are the following: there is no true morality without God, no right knowledge of God without Christ, no real Christ without the Church. Where the Church is not, there true knowledge of God perishes. Where true knowledge of God is not, there morality succumbs in the struggle with sin, with selfishness and sensuality, with the lust of the eyes, the lust of the flesh, and the pride of life. But where morality is not, there is no means left of making the people happy and prosperous. In such a state men are ruled by their passions. They are the slaves of the tyrants of avarice and lust, in whose service the powerful oppress the weak, and the weak, in their turn, rise up against the powerful and, if they conquer, become the willing tools of the selfsame tyrants—their passions; war without end will be waged between the rich and the poor; peace on earth among them is impossible. Intimately, inseparably is the welfare of the people bound up with religion and morality. A perfectly just distribution of the goods of earth will never take place, because God has intrusted the higher moral order to the free will of men, only a portion of whom subject their wills to the will of God; but in a truly Christian nation the differences between the rich and the poor will always be adjusted in the best possible manner.²

² *Hirtenbriefe*, p. 923.

THE CHRISTIAN WORKMAN AND THE SOCIALISTIC LABOR PARTY. 1877.

In the spring of 1877 Ketteler set to work on a new social brochure, in which he proposed to answer the question: Can a Catholic workman be a member of the Socialistic Labor Party? The plan had been sketched and a portion of the first part had been twice recast when pressure of diocesan business and preparations for his approaching visit *ad limina* forced him to interrupt the work; on his way home from the Eternal City death overtook him. The fragment, which Father Pfülf has preserved for us,³ is of such paramount importance for a full understanding of Ketteler's ideas on the labor question that we cannot refrain from setting the greater part of it before the reader. It begins:

Now that the Socialistic Labor Party is daily growing in numbers and in influence, every Catholic workingman is confronted with the question: Can I be a member of this party? Wherever he turns for work he is met by an invitation to join its ranks. Therefore, if he wishes to act as a conscientious and intelligent man, he must be able to give a satisfactory answer to this question. And not only the workingman, but every one who takes a serious interest in the most important happenings of the day must be able to define his position in regard to this question.

I feel all the more called upon and in a measure obliged to discuss it because a great change has come over the labor movement since I wrote my first brochure: *Christianity and the Labor Question*. By the fusion of the two parties which were then struggling for supremacy—a fusion effected at Gotha, 25 May, 1875, under the name of the Socialistic Labor Party and on the basis of a common platform—the old associations have not only gained in numbers and consistency, but have also in many respects altered their character completely. A movement national in character and confined almost exclusively to Germany has given place to one that embraces the workmen of every land and is really and truly international; a movement whose chief aim was the realization of certain practical reforms for the amelioration of labor conditions has been succeeded by one that relegates practical reform proposals to the background and aims at the transformation of existing social conditions in regard to the acquisition and distribution of wealth and at the inauguration of the so-called "Socialistic era". Hence it would be

³ Pfülf, *Bischof von Ketteler*, III, pp. 293-302.

unfair to apply what I wrote in 1863 without more ado to present conditions.

But in order to be able to answer the question, whether a Catholic workman can join the Socialistic Labor Party, *we must acquaint ourselves with the aims and aspirations of this party.* We must know what the Socialistic Labor Party and the masses who adhere to it really want. To dispel the prevailing ignorance in this matter is the object of these lines.

To make his answer to the proposed question as clear as possible, Ketteler divides the claims put forward by the Socialists into three classes—such as are perfectly legitimate; such as are only in part justifiable, and such as are unjust, bad, and to be rejected. After warning his readers that only those who stand on the solid foundation of Christianity will be able to follow him with profit in his inquiry, he takes up the discussion of the legitimate claims of the labor party. “The platform, above alluded to, of the Socialistic Labor Party,” he says, “treats of the practical demands of the German workmen in its last and shortest article. The article in question begins with the words: ‘The Socialistic Labor Party of Germany demands *for the time that the present social system lasts.* . . .’ Eight claims are then enumerated.

The words, “for the time that the present social system lasts”, as well as the place assigned to these claims, are characteristic. They give us to understand that, in the eyes of the framers of the Socialistic platform, these claims are merely something incidental; they will cease to be of any consequence as soon as the Socialistic State becomes a reality; and that this new State, described in broad outline at the beginning of the programme, is the true aim of the party. This must be carefully borne in mind if we wish to form a correct judgment on the actual tendencies of the Socialistic movement.

A natural consequence of this is that the labor claims which could have been satisfied immediately have not only been well-nigh pushed out of view, but have also been very superficially formulated. The labor movement, which, at bottom, is perfectly justified, is thus in danger of becoming a sterile, revolutionary agitation. There is great danger of its calling forth a reaction, which will throw away the good together with the bad and pay no attention even to legitimate demands. There is danger too of the laboring masses becoming the dupes of the leaders. If we were to take each workman aside

and ask him confidentially what he thought would improve his condition, he would not talk to us of vague transformations of society, but of practical demands analogous to those contained in the eight points of the program. This would be the case all the more surely because with these demands alone the labor masses have been set in motion and with them the labor leader still parades before the public. . . .

Ketteler ranges the legitimate claims of the German workmen under three heads—organization of the working classes, State support for workmen's associations, legal protection of labor and of the laborer against every kind of oppression.

Only the first of these demands is fully treated. The line of argument is, in the main, the same as that followed in *Christianity and the Labor Question*. Absolutism, the French Revolution, and Liberalism, economic and political, were according to Ketteler the progenitors of the labor question and of Socialism. Socialism, he says, is right in demanding a reorganization of the laboring classes, but wrong in thinking that the proposed Socialistic State will answer the purpose.

The dissolution of the old organizations, which had sprung up spontaneously within the natural classifications of the population, set in as soon as the State aspired to be the sole organization and looked with jealous eyes on all others within its domain. This absolutistic tendency commenced with the rise of absolute monarchies and has been handed down to us through the French Revolution by the governments which have succeeded one another since then. The forms were different, but the principle that the State is all has never changed. Modern Socialism is a legitimate child of the same mother. In its labor State there is no room for natural organization, because it knows but one mechanical combination, which is itself. Hence it is not really social, but anti-social, that is, instead of bringing men together in a variety of groups, as nature prescribes, it forces them all into one group, the State. But this forced union is a union that does not unite at all; one might just as well try to unite the productions of nature by destroying the individuality of their species and throwing them all together into one mould. We should never succeed in uniting them, but simply in depriving them of their living unity. It is the same with men. They abhor uniformity as thoroughly as nature does. But what are the living species among men other than the various classes which they form of their own accord

in virtue of a natural law which arranges all things in different groups, and which was evidently established by God? . . .

No class has suffered more from the dissolution of all natural organizations than the laboring class. No class stands so much in need of what human organizations give to man—*help* and *protection*. The help and protection given to man by organization enable him to develop his whole personality, to make full use of the powers and faculties within him. . . He who has wealth finds help and protection in his wealth. On the other hand, he who has neither money nor position in the world finds help and protection only in the society of such of his fellow men as are similarly circumstanced. In the State alone he will not find the help and protection necessary for the satisfaction of his thousand daily wants. Out of this state of isolation all the material evils with which the laboring classes are afflicted have arisen. . . Fully alive to his own helplessness, the workman is only too ready to join any and every movement that promises to help him, and to throw himself into the arms of every fool or lying demagogue. . . .

To organize the laboring classes on a constitutional basis "is therefore the grand task to be accomplished." A giant task indeed and one which, I am afraid, our age is not prepared to undertake successfully. Its efforts will have to be limited to the collection of materials for the future edifice.

To insure any degree of real and lasting success every attempt to reorganize the laboring classes must be based on the following principles:

(1) The desired organizations must be of *natural growth* (*naturwüchsig*), that is, they must grow out of the nature of things, out of the character of the people and its faith, as did the guilds of the Middle Ages.

(2) They must have an *economic purpose* and not subserve the intrigues and idle dreams of politicians and the fanaticism of the enemies of religion. The Socialist Labor Party has avoided neither the one nor the other of these rocks.

(3) They must have a *moral basis* with the consciousness of class-honor, class-responsibility, etc.

(4) They must comprise *all the individuals of the same class*.

(5) *Self-government* and *control* must be combined in due proportion.

These are the prerequisite conditions for a reorganization of the working-classes. As long as the spirit of Liberalism with its hostility to the Church, the institution in which the great moral forces of humanity find their sustenance, predominates, it will not succeed.

If, on the contrary, Church and State lived on good terms and helped each other, there could be no question of failure.

After briefly passing in review the efforts thus far made to organize the working-classes—coöperative and productive associations, the various associations bearing the name of Schulze-Delitzsch and the trade-unions—Ketteler passes on to the consideration of the other legitimate claims of the Socialists, but Father Pfülf was able to find only some fragmentary notes written in pencil and almost illegible. As they present nothing new we pass them over.

In the second part Ketteler evidently intended to treat of the Socialistic conception of labor as expressed in the first article of the Gotha platform, for he jotted down a remark to the effect that the labor party is right in endeavoring to restore to labor its true value and dignity, but that it wants to attain this end by unjustifiable means—the forcible distribution of wealth.

In the third part Ketteler explains in plain and simple language the general principle on which Collectivism, or Marxian Socialism is based, viz., that private ownership must be confined to *objects of enjoyment (consumption goods)*, whilst all *means of production (production goods)* are to be owned and worked by the State, and in conclusion points to the last and deepest reason why every self-dependent, liberty-loving man must oppose, with every fibre of his being, the destruction of simple property. "Even if all the Utopian dreams of the Socialists were realized," he says, "and every one was fed to his heart's content in this universal labor State, I should, for all that, prefer to eat in peace the potatoes that I grow myself, and to clothe myself with the skins of animals reared by me, and *be free*—than to live in the slavery of the labor State and fare sumptuously. This makes the Collective theory so utterly detestable. *Slavery come to life again; the State an assemblage of slaves without personal liberty. . . .* Profound misconception of the evil that is in all men! He alone can lend a helping hand who is able to vanquish evil within him and around him."

Ketteler had just begun his last Confirmation tour, 14 April, 1877, when the following letter reached him from Augsburg:

In the name of the Christian Workingmen's Association of Augsburg, the undersigned express to Your Lordship their deepest veneration and at the same time their most heartfelt thanks for the warm sympathy Your Lordship has on so many occasions manifested for the interests of the working-classes. . . .

The Bishop replied, under date of 1 May, 1877:

Your friendly appreciation of my endeavors has touched me deeply. I was especially rejoiced to find in your letter a proof that you and the members of the Association seek to realize the aims and aspirations of the working-classes only in the closest union with Religion and with Christ. It is the only true way.⁴

These were Ketteler's last words on the social question—a faithful echo of his first words on the same question spoken twenty-nine years before over the dead bodies of Auerswald and Lichnowski, "With Christ, in the Truth which He taught, on the Way which He pointed out, we can make a paradise of earth, we can wipe away the tears from the eyes of our suffering brother, we can establish the reign of love, of harmony and fraternity, of true humanity."

LAST VISIT TO ROME AND DEATH. 1877.

On the Feast of the Patronage of St. Joseph, 21 April, 1877, Ketteler addressed a Pastoral Letter to his flock on the approaching episcopal jubilee of the Holy Father and the manner in which they ought to celebrate it. "The fifty years that have elapsed since the episcopal consecration of our Holy Father," he wrote, "were not years of rest and peace, but years of uninterrupted heavy cares, trials and labors, years of conflict and suffering. Excepting a martyr's death, what has he not suffered? And now he has passed the age allotted to man; but his cares also, and his struggles and sufferings have reached their culmination." In conclusion he exhorts the faithful to pray for the common Father of Christendom "so humbly, so trustingly, and with hearts so pure" that their prayers must be heard.⁵

The Bishop was determined to represent his diocese in person. He had, it is true, repeatedly visited the Eternal City,

⁴ Briefe, p. 536 s.

⁵ Hirtenbriefe, p. 925.

but Pio Nono's days were drawing to a close and he wished to take leave of him, little suspecting that his own end was so near. He arrived in Rome on 11 May and took up his residence in the Anima. "I cannot tell you," he said to the Rector on their first walk to St. Peter's, "how happy I feel when I am in Rome." The holy places had always had a great attraction for him, but he had never visited them with such reverential love before. Beads in hand, he went from church to church, from shrine to shrine. He could be seen praying for hours at a time at the tombs of the Apostles or in his favorite church of St. Augustine.

On 17 May the German pilgrims, a thousand strong, with seven bishops and a great number of noblemen at their head, were assembled in the spacious *Sala Ducale* for their audience with the Pope. Not wishing to tax the aged Pontiff's time and strength unnecessarily, Ketteler had not asked for a private audience but merely sent in his name with the rest of the pilgrims from Mainz. Shortly after twelve o'clock the Pope was carried into the hall and took his place on the throne. After the Latin address had been read by the banished Archbishop of Cologne, the leaders of the various deputations advanced. When the jubilee gift of the diocese of Mainz was about to be presented and the word "Mainz" struck the ears of the Pope, he said in a loud voice: "But where is the Bishop of Mainz?" Told that the Bishop was present but standing somewhat back, he called out repeatedly: "Ketteler! Ketteler!" The Bishop had to step forward, and whilst he bent down to kiss the Pope's extended hand, his Holiness expressed his joy at seeing him again. "Ah, Ketteler, Ketteler," he said over and over again, and kept him beside him during the rest of the audience.

After the audience the Cardinals, the Bishops and other prominent visitors were entertained by the Pope in the rooms of the Vatican Library. His Holiness had, as usual, a kind and cheering word for everybody, but Ketteler was again the object of his special attention. How well he remembered the time, he said, when he nominated Ketteler to the see of Mainz. He was in Gaeta at the time, and when the list with the three names, Provost Ketteler's at the head, was presented to him, one of the Cardinals present had remarked: "Ketteler

is known throughout Germany as an excellent priest; everybody speaks well of him; Your Holiness can depend on him." The Pope then spoke of the Bishop's labors in his diocese and of his many battles with the enemies of the Church, "*Tu aliquando proeliabaris proelia regis*," he added, alluding to Ketteler's career, "*nunc proeliaris proelia Dei*." "*Sequimur exemplum Sanctitatis Vestrae*," Ketteler replied. With the exquisite compliment: "You wield a good pen, my son," the Pope brought the conversation to a close. On the evening of the same day Ketteler was summoned to a private audience with the Holy Father, who was "all affection and benevolence", as the Bishop afterwards remarked. Thus closed one of the proudest and happiest days of Ketteler's life. It had scattered to the winds all the idle or malicious newspaper gossip about the supposed strained relations between Mainz and Rome, since the days of the Vatican Council.

On the evening of the third of June Ketteler bade adieu to the beloved City on the Seven Hills. He was impatient to be back in the midst of his children. There was so much still to do while it was day. After a short stop-over at Meran and at Innsbruck, he traveled on to Altoetting, in Bavaria, whence he intended to pay a visit to an old friend of his, Baron Clemens von Korff, who had just entered the Capuchin novitiate in Burghausen. At the Shrine of Our Lady of Altoetting, where the will of God in his regard had been made manifest to him thirty-seven years before, he offered up the Holy Sacrifice for the last time. On the way from Altoetting to Burghausen the fever which he had contracted in Italy and which his iron constitution and his indomitable will-power had until then successfully resisted, broke out in the worst form of typhoid. He arrived at the monastery "tired unto death", as he told the Father Provincial, and asked for a bed.

In the circle of his friends Ketteler had often expressed the wish to be able to retire to the solitude of some cloister to prepare for death. His wish was unexpectedly realized. For thirty-three days the fever burned and raged and shook the giant frame of the sufferer like a reed, but it could not break his spirit or cloud his intellect. "To will what God wills is Heaven on earth"—this favorite maxim of his mother he had made his own in life and he remained faithful to it in death.

When one of his friends expressed the hope that God would grant him life and health again, "No," he replied, "Death is standing at the door. God's holy will be done."

On the thirteenth of June, at 9 o'clock in the morning, shortly after having received Holy Communion and while the monks were reciting the prayers for the dying, he expired in the peace of the Lord, without a struggle, without a sigh, the cross in his right-hand, his eyes raised to Heaven, his lips parted in prayer—the hand of death had not disturbed the imposing calm and majesty of his dying hours.⁶

When the great Bishop died, the affliction of the Church in Germany was just entering upon its acutest stage; not even the faintest ray of light gave promise of better days to come. Thousands of parishes were without pastors and there was hardly a bishop left in Prussia. Ketteler's deposition and banishment had long been planned; his enemies were only waiting a favorable opportunity for decisive action.⁷ But God in His infinite love and mercy took him away before this heaviest blow of all, which would have broken his episcopal heart, descended upon him. "If he continue to live, he shall leave a name above a thousand, *and if he rest soon, it shall also be to his advantage.*"⁸

In his testament Ketteler intimated that he should like to be buried in the Lady Chapel of his cathedral church. "I do not mean to say," he added, "that I am worthy of such an honor, or that I was a good client of the Mother of God. All I can say is that I always had the desire to be one." Here accordingly he was laid to rest on the eighteenth of July, all Mainz and thirty thousand strangers assisting at the funeral.

Five years later a beautiful monument arose over his tomb. A stone slab resting on six low columns bears the life-size figure of the Bishop in alto-relievo of the finest Carrarra marble. A baldachin of white sandstone, let into the wall, forms the background. The Bishop is clad in his pontifical vestments, in his left-hand he holds the crozier, in his right, the Book of

⁶ For an account of Ketteler's sickness and death see Liesen, *Letzte Lebens-wochen des hochsel. Bischofs von Mainz*. Also Pfülf, III, p. 315 ss. and Dr. Heinrich's funeral oration in Schleiniger's *Muster des Predigers*, p. 897 ss.

⁷ Twice warrants for Ketteler's arrest had been issued, but both were recalled, or any rate never carried out.

⁸ *Ecclus.* 39: 15.

the Gospels; a lion is couched at his feet. The Latin inscription tells the visitor that "Wilhelm Emmanuel, Freiherr von Ketteler, for twenty-seven years Bishop of the Church of Mainz, a man mighty in his words and deeds, rests here in expectation of the resurrection."

There are always fresh flowers on the tomb, placed there by the mothers and daughters of Mainz as a tribute of gratitude to the eloquent champion of the Christian family.

"Oltre il rogo non vive ira nemica." When the voice of the "fighting Bishop" was hushed and his pen, which the Vicar of Christ had pronounced to be good, had been laid aside forever, friends and foes at home and abroad united in offering a sincere tribute of admiration to the rare consistency of his character, to the magic of his personality, to his unswerving devotion to his ideals, to his love of justice and his hatred of iniquity. Of all the eulogies bestowed on him that of our gloriously reigning Pontiff is the most beautiful by far.

"We were rejoiced to hear," he wrote 12 July, 1911, to the president of the committee charged with the preparations for the commemoration of the centenary of Ketteler's birth, "that not merely the citizens of Mainz, but the Catholics of all Germany, were anxious to do honor to his memory with thankful hearts, knowing as they do with what enthusiastic ardor he ever defended the right of religion and of the Apostolic See; with what wisdom he expounded the Christian teachings, especially on the social question, for whose solution, as he showed so conclusively, the Catholic Church offers such marvelously efficacious and salutary remedies; with what zeal he championed the cause of the men and women whose lot in life is daily toil; knowing also what glory his splendid words and deeds shed on the city whose bishop he was. We welcome the approaching celebration all the more joyfully because we entertain the firm hope that the memory of such a beloved Pastor, and the illuminating example of his works will inspire the congressists to adopt resolutions corresponding to the needs of the times and to renew their ardor in the practice and defense of religion." ⁹

⁹ Official Report of the 58 Katholikentag, Mainz, 6-10 Aug., 1911.

"THE GREAT TEACHER, THOUGH DEAD, YET SPEAKS."

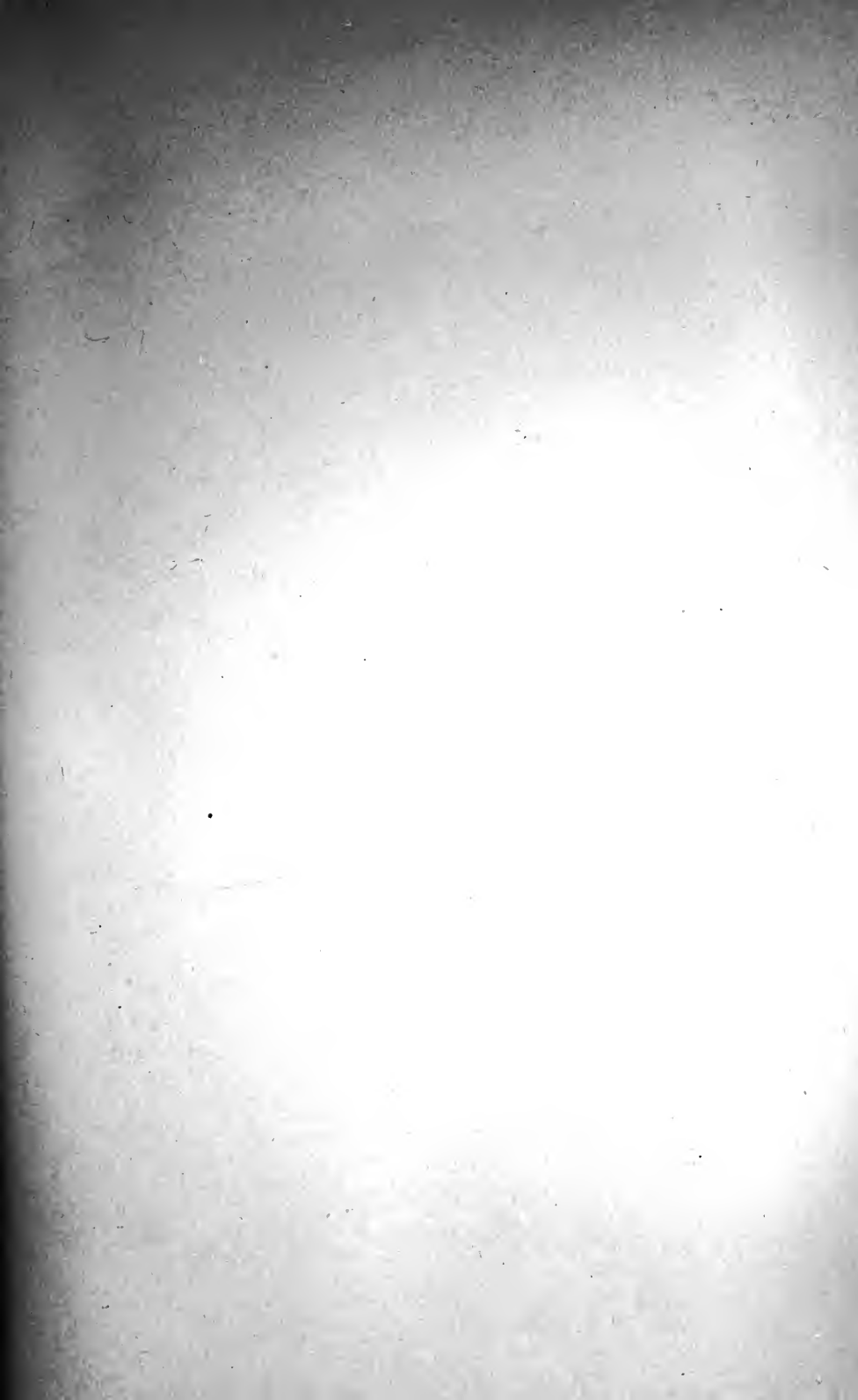
"When death surprised Ketteler," says Goyau, "the German Centre, the Catholics of Germany, possessed, thanks to him, a social doctrine and a social platform."¹⁰ He could have added: And the social reforms demanded by Ketteler have been for the most part realized.

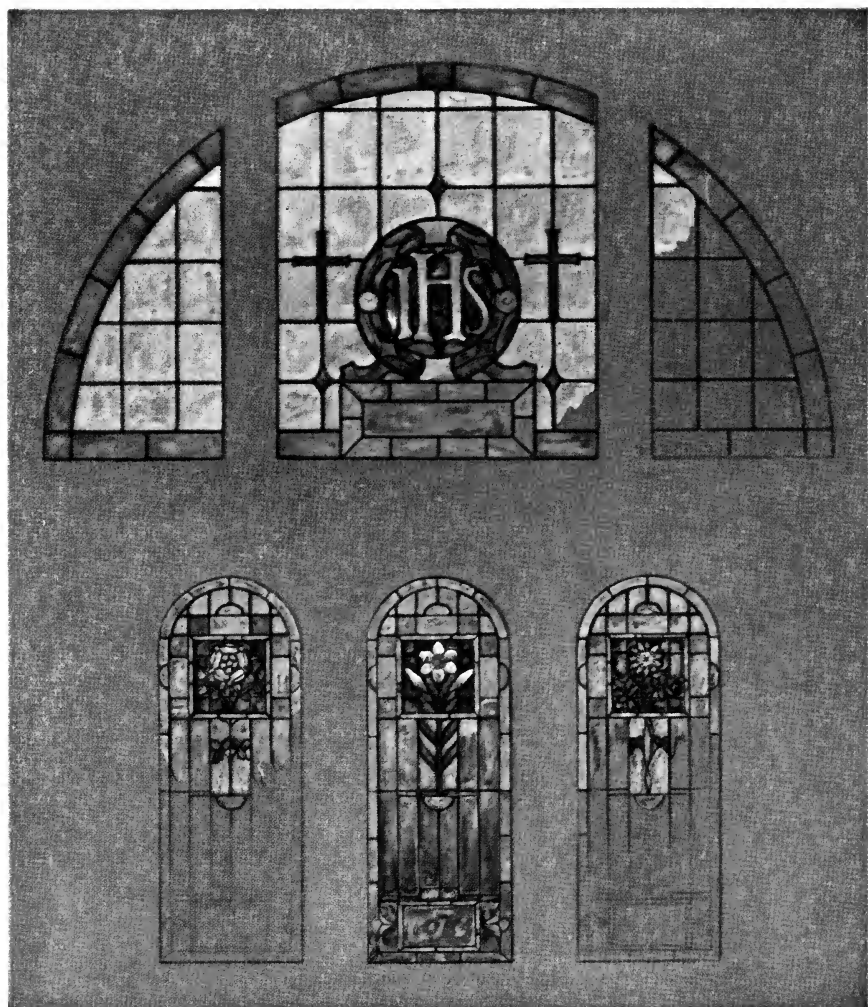
We have seen how the hands of the Catholic representatives in the German parliament were tied by the Kulturkampf. The Liberals had an overwhelming majority in the Imperial Diet and in the various State Legislatures, and every bill brought in by the Centre, no matter what its nature might be, was a priori doomed to be voted down. The legislative mills were so busy turning out anti-Catholic laws that there was no time for social work, even if the Government had been minded—which it was not—to promote it.

As soon, however, as an opening appeared, the Centre came forward with a Labor Protection Bill, 19 March, 1877. It was the first bill of the kind ever placed on the table of the Reichstag¹¹ and bore the name of Count Ferdinand von Galen, a nephew of Bishop Ketteler. In scope it was identical with Art. XII of Ketteler's socio-political program. The debate showed how woefully behind the times the Liberals and so-called Progressists were in regard to the social question. One Liberal, a certain Herr Rickert, frankly admitted that the whole Bill was as a sealed book to him; that he could not see what "the Christian social order of the world" had to do with factory legislation. To another it looked like "a chapter from some medieval chronicle, a story of Franks and Burgundians." Bebel wanted to know "whether the Christian social order of the world dated from the time when Gregory VII ruled supreme, or when Leo XI squandered indulgence money in Rome; from the Peasant War, or from that epoch of Christianity when the first Christians lived a communistic life?" Lasker called the Bill "a piece of folly", and Secretary of State Hoffman regarded it as a "provocation of the Government, as a serious attack on the economic policy heretofore pursued by the Chancellor." The same statesman

¹⁰ Goyau, *Ketteler*, p. xlvii.

¹¹ The first Social-Democratic Labor Bill was introduced on 11 April, 1877.





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The Ecclesiastical Review
 March, 1912

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was at a loss to know where, in a rational factory law, a place could be found for the demand for rest on Sundays and Feast Days. For these and other equally weighty reasons he asked that the Bill be killed then and there without doing it the honor of committing it. As the majority of the House did not think it advisable to quash in so brutal a manner a Bill behind which stood 100 representatives of the people, this suggestion was not acted on. The Bill was accordingly referred to a committee of 21 members—10 Liberals, 10 Conservatives and Centrists, and one Socialist. The ten Liberals and the solitary Socialist succeeded in burying it, not however before the Liberal and Socialist press and the comic sheets had pounced upon it and its author, whom they called "the Apocalyptic Count", as a welcome subject for cheap satire.

And what did Bismarck think of the Galen Bill? On 10 August, 1877, he wrote to the Minister of Commerce that in his opinion legislation for the protection of the workingman's health, for the protection of youth, for the separation of the sexes, for the keeping of the Lord's day, for the appointment of factory inspectors, would not restore peace between the employer and the employees; every limitation put on the conduct of a factory would on the contrary merely diminish the wage-paying capacity of the employer, and certainly handicap Germany in the race for the world-market.¹²

The parliament which had treated the first Christian Labor Bill with such supreme disdain was dissolved, 11 July, 1878. At the general elections which followed, the Liberals lost 29 seats and the Progressists 9, while the Centre was returned the strongest party with 103 members, ten of whom were Protestant "guests". A Conservative was chosen president and a Centrist, Baron von Franckenstein, vice-president, of the next Reichstag. On 1 July, 1879, Dr. Falk was dismissed from the Ministry of Worship and in the same month the Government made the first overtures to Windthorst. The ship was being gradually cleared for action.

On 17 November, 1881, William I sent the famous message, known as "the great message", to the Reichstag, in which the Government made its own the demand for social

¹² See *Germania*, 30 July, 1911 (No. 172).

reform and inaugurated the era of workmen's insurance. This is not the place to discuss the merits and the weak points of the insurance laws enacted between 1883 and 1889.¹⁸ They are stamped with the stamp of Bismarck: overrating of the mechanical forces of the State and underrating of the ethical forces of human nature. Materialist as he was, the Iron Chancellor flattered himself that he could solve the labor question with money and kill Socialism with a watchman's club. Hence his persistent opposition to the reform proposals of the Centre party, which even the ruinous strikes in the Rhenish-Westphalian coal regions at the end of the eighties could not make him abandon. The ship had evidently to be cleared again.

On 4 February, 1890, William II informed Prince Bismarck and the Minister of Public Works that he was determined to continue the work begun by his grandfather and to secure further protection to the economically weaker classes of his people by the application of the principles of Christian morality. The Chancellor was directed to take the necessary preliminary steps for the holding of an International Labor Conference in Berlin.

The Conference was still in session when Bismarck was dismissed from office (20 March). The labor question was the rock upon which he finally split. The general elections, with social reform as the main issue, had broken up his bloc majority.

The greater part of the speech from the throne at the opening of the Reichstag on 6 May was devoted to labor-protective legislation, and the Emperor expressed the firm hope that salutary laws would, with the help of God, be enacted without unnecessary delay. Thus urged on, the legislators went about their task with energy and good will. The Liberals and Progressists, that is, what was left of their once mighty phalanx, all but openly apologized for their unmannerly behavior toward Count Galen. Things had changed since then, they said, and, as His Majesty had spoken, it was their duty to follow his directions. And so, on 1 June, 1891, after fifteen

¹⁸ The sickness insurance law was passed 15 July, 1883; the accident insurance law 6 July, 1884; and the old age and infirmity insurance law, 22 June, 1889.

years of almost uninterrupted parliamentary struggle, in which the greatest statesmen and political economists of the age were engaged, the incubus of Liberal industrialism was lifted from the workpeople of Germany and Ketteler's social reform program received the sanction of law.¹⁴

But it was to receive a higher sanction still. If we wish to test Ketteler's fidelity to the true traditions of the Church on the social question, we need only turn over the pages of the encyclical *Rerum Novarum*; "the Pontifical authority, believing the moment come for giving the right direction to the Catholic social movement, confirmed point by point the teachings of the Bishop."¹⁵

The men who fought the great battles for the protection of the workingman and his family were animated by the spirit of Ketteler. The Catholic Congress of Mainz and the celebrations held in a thousand cities, towns and villages of Germany to commemorate the hundredth anniversary of Ketteler's birth, proclaimed to all the world that his spirit is abroad to-day more than ever. In the Volksverein with its seven hundred thousand members, in the Christian Labor Syndicates, in the Catholic Workingmen's Associations, in the Artisans' Guilds, in the innumerable other professional organizations, which are spread like a network over the length and breadth of Germany, the spirit of Ketteler still lives and "the great teacher, though dead, yet speaks."

GEORGE METLAKE.

Cologne, Germany.

INCARDINATION AND EXCARDINATION OF DIOCESAN CLERGY.

INCARDINATION originally signified the attaching by ordination of a cleric to a definite church. Later the term was applied to the canonical enrollment of a cleric, properly released from the church for which he was ordained, among

¹⁴ The Socialists voted against the Labor Protection Law. In his excellent work, *Germany and the Germans*, Vol. II, p. 353, Dawson pays a well-deserved tribute to the men who carried Ketteler's program through the Reichstag. The higher interests of the laboring classes, he says, never had sincerer defenders than the Catholic representatives, who, more than any other party, stood up for factory legislation, for Sunday rest, for prohibition of work to children under a certain age and of night-work to women and for work people's insurance.

¹⁵ E. de Girard, *Ketteler et la question ouvrière*, last chapter.

the clergy of another church or diocese. Lastly in modern times the word incardination, though less properly, also designates the act by which a bishop adopts subjects (not his own by birth, domicile, or other legitimate title for the conferring of orders) desirous of entering the priesthood. In the present day then we speak of the incardination of laymen, with a view to ordination, as well as of priests or other clerics. Moreover one is incardinated or inscribed in a *diocese*, not in a particular church. Incardination consequently is the canonical enrollment in a diocese, by ordination or formal adoption, of clerics or candidates for tonsure and orders. It is not our purpose to treat of incardination as effected by ordination, but merely of the formalities to be observed by bishops in accepting permanently clerics or ecclesiastical students.

RIGHTS OF BISHOPS AND SUBJECTS.

As diocesan priests cannot be forced to accept dismissal from the diocese, so too they are not allowed to abandon their diocese without permission. A bishop, however, is not obliged to grant such permission, even to a cleric having no regular appointment, if he has just cause (which with us is rarely, if ever, wanting) for refusing, and furnishes said cleric proper support. Nevertheless a member of the diocesan clergy is free ordinarily, without his bishop's consent, to enter religion—even a community professing simple vows only. Two exceptions militate against this general rule: first, when grave injury (chiefly arising from a scarcity of priests) would result to the diocese from such action; then the good of the individual must yield to the general good; secondly, when there is an obligation *ex pacto* of serving the diocese for a certain number of years, since the fulfilment of one's obligations is of strict precept, while it is of counsel only to embrace the religious state. Those who have taken the missionary oath, are surely included in this second exception. There is room for doubt however in some other practical cases. Canonists¹ are not agreed whether those who have been educated at the expense of the diocese are to be placed in this category. It

¹ Cf. Icard, *Prælectiones*, n. 459; Bouix, *De Regularibus*, Tom. I, p. 551; Bargilliat, *Prælectiones*, Tom. II, n. 1111, ad c; Many, *Prælectiones*, *De Sacra Ordinatione*, n. 70.

is argued that since these young men are supported in the seminary by the offerings of the faithful, who are solicitous for the *number* of good priests, whether secular or regular, they may enter religion even against the will of their bishop, when no serious harm would result thereby to the diocese. Nor can we maintain that the mind of Rome, as expressed in recent legislation, is contrary to this opinion, viz. that those educated gratuitously by the diocese must promise in writing not to abandon their diocesan work. This promise, as well as the other referred to below, prescribed in incardination, is not intended, we believe, to exclude a religious profession. A simple promise is not a *pact*. Moreover these promises are made *juxta leges canonicas*, and the canons allow the secular clergy, as explained above, to seek greater perfection in religion. Is not the reimbursement of the diocese a distinct question? Practically the discussion is of little moment, since there is no need of taking this step without the Ordinary's permission, which will not be refused without canonical reasons. The religious habit is not to be conferred before the receipt of testimonial letters prescribed by law. Formal letters of excardination are not required for one entering religion. Excardination from the diocese is effected *ipso facto* by a solemn religious profession, or by taking simple vows together with the reception of subdeaconship or other sacred order (cf. S. C. EE. et RR., 13 July, 1894). One who thus becomes subject to religious superiors cannot except with extreme difficulty be dismissed from the order, and in no case may he return to make demands on the diocese. We note in passing that excardination is not within the power of the administrator of a vacant see, since the privation of a diocese of its subjects redounds to the detriment of the diocese: it is considered a species of alienation. At most an administrator may grant a release or leave of absence, subject to the approval of the new incumbent of the see, who, if he see fit, will make out the *exeat* requested. The incardination of proper and useful subjects, on the contrary, can accrue only to the benefit of a diocese: hence according to many canonists an administrator acts within his powers in permanently adopting clerics. Others however deny this on the principle: *Ne sede vacante aliquid innovetur*.

FORMALITIES.

The present-day requirements for incardination are found in a decree of the Sacred Congregation of the Council, *A primis Ecclesiae saeculis*, dated 20 July, 1898, republished 24 November, 1906,² with additions concerning the adoption of those who desire to enter the clerical state. First the priest or other cleric who would transfer his allegiance to another diocese must be excardinated or released by his bishop. Excardination requires a just cause: this is left to the judgment of the bishop. Sordid or ambitious motives should not be recognized. Excardination must be unconditional, perpetual and in writing. It is granted in view of adoption in another diocese, and is wholly void of effect till such adoption is effected. A cleric consequently who has obtained his dismissal and who fails to secure canonical adoption elsewhere, still remains a member of the diocese from which he sought release. A bishop then who would inscribe among his clergy one affiliated to another diocese must demand a written document, by virtue of which said cleric is released from allegiance to his former diocese absolutely and perpetually, without limitation expressed or tacit. In addition he must obtain, secretly if necessary, from the former Ordinary testimonial letters bearing witness to the cleric's legitimacy, life, morals and studies. The decree *Vetuit*, as below, must be observed when applicable. The *A primis* does not prescribe explicitly that dimissorial letters or *exeat* be made out in favor of a designated bishop. This, nevertheless, is always done when the incardinating prelate is known and ordinarily a subject should not be granted his release till another bishop has consented to receive him.

The incardinating bishop, having received the formal dismissal of the cleric in question and the testimonial letters prescribed, may formally adopt the subject at once. He may, however, if he chooses, insist on a term of probation; since it is evident that if a bishop is free to accept or reject a subject, he is equally free to defer acceptance. The probation, however, usually takes place before excardination is granted. Finally when the bishop consents to receive the cleric seek-

² Printed in ECCL. REVIEW, XXXVI, pp. 292 ff.

ing enrollment in the diocese, the incardination must be formal, effected by the bishop not orally but in writing, unconditionally and perpetually, binding namely till the demise or canonical excorporation of said cleric. It is ordained furthermore that the subject, thus cut off entirely from his former diocese and inscribed in another with all the rights and obligations of a diocesan under the new Ordinary, should promise under oath to remain in the diocese. This oath is similar to the one demanded by the constitution *Speculatores* of Innocent XII in connexion with the acquisition of a domicile for the reception of orders. In promoting a newly accepted cleric to orders the bishop will observe all prescribed formalities.

Informal, tacit or presumptive incardination is no longer permissible. Our particular legislation in regard to presumptive incorporation, established by the Third Plenary Council of Baltimore (nn. 62 sq.), is abrogated by the decree *A primis*, as expressly declared, at the request of the Propaganda, by the Congregation of the Council, 15 September, 1906, in response to a query of the Apostolic Delegate at Washington. While the decree *A primis* is not retroactive, its date of issue (20 July, 1898) determines the cessation of presumptive incardination in the United States. In an individual case, were not all the conditions prescribed by the Baltimore Council fulfilled on that date, neither excardination from the former diocese nor incardination in the new was effected. One who is unable or unwilling to be incardinated must observe the constitution *Speculatores* in acquiring a bishop.

Lay persons, strictly speaking, are incapable of excardination, since they have not been previously incardinated. A bishop, however, may cede his right to a subject, transferring him to another bishop who may desire candidates for the priesthood. When there is need of priests in the home diocese this surrendering of subjects is certainly not obligatory. If in this case the candidate insist, he may have recourse to Rome or acquire elsewhere a canonical title for the reception of orders. Rome has sanctioned the practice of excorporating candidates for tonsure and orders, demanding that the release be made in writing, for just cause and in favor of a designated

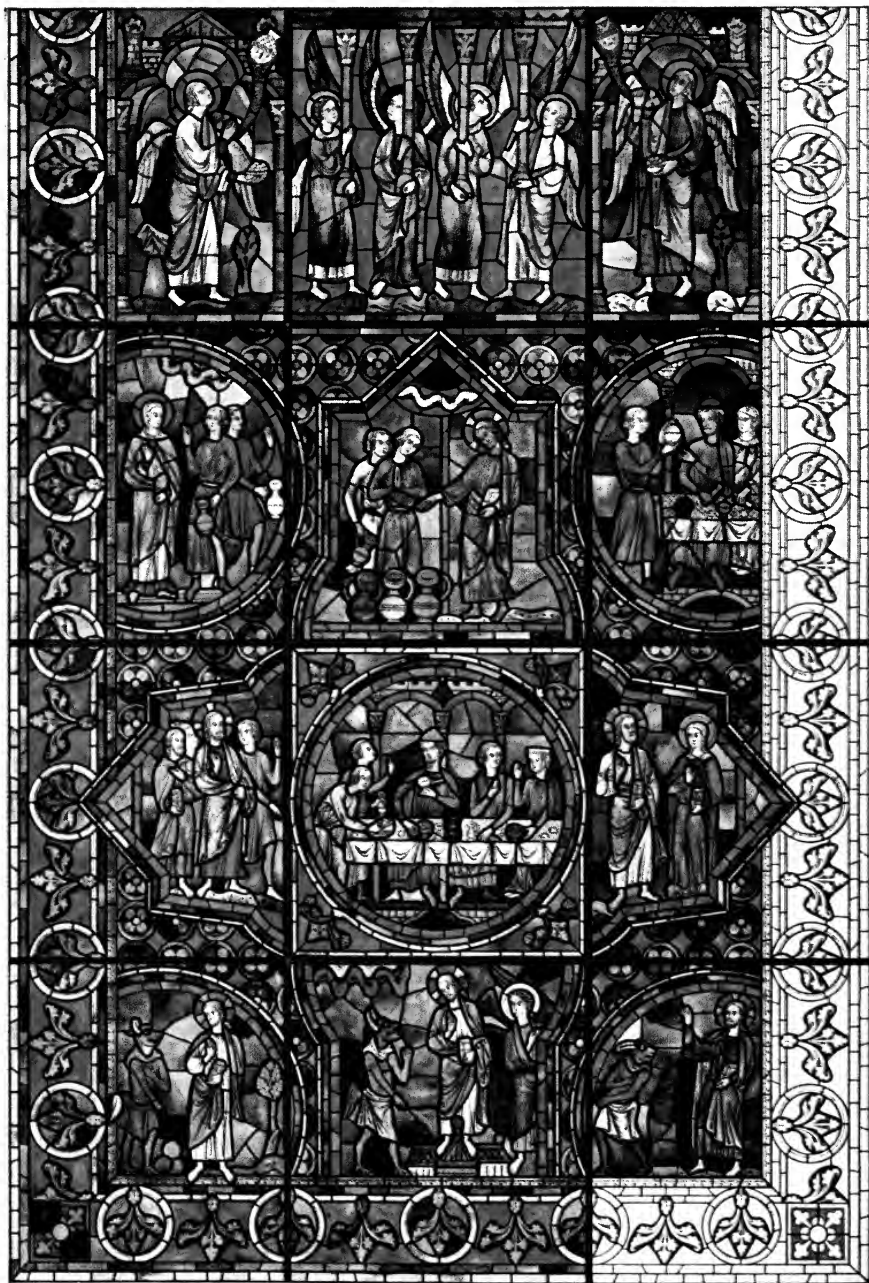
bishop. Notice in this last condition the difference in the ex-corporation of clerics and laymen. A bishop accepting such candidate must observe all the regulations described above for incardination, as well as the decree *Vetuit* concerning those who have been expelled from a seminary. Here also a sworn promise to remain and labor in the diocese is to be exacted before the conferring of tonsure.

Who is to retain these documents or letters of excardination and incardination? The law is silent on this point. The documents, especially when the transfer of a *priest* is involved, will be preserved as a proof of the transaction. The incardinating bishop consequently might keep on file the papers of excardination as evidence of its legality. A note, properly attested, might be appended setting forth the fact, date, etc., of incardination, while a formal entry in the records of the chancery office, the inscribing of the name in the register of the diocesan clergy, etc., will likewise testify to canonical affiliation in the diocese. The letters of incardination, at least in duplicate, ought to be retained and *sedulously* preserved by the subject in question, in proof of his status in the diocese, if questioned later. It is well to foresee possible difficulties and be prepared to meet them. Lastly it would be prudent on the part of the excardinating bishop, first to have a record made in the chancery office of the papers granted; secondly to demand an official notification of the adoption. He will thus have documentary evidence to offset any subsequent claim on the diocese by its quondam subject.

The foregoing does not preclude the practice of lending and borrowing priests. No term of absence, however, can have the effect of excardination, while no length of service in a diocese begets canonical enlistment. Rome exacts greater caution in accepting clerics from Europe, particularly from Italy; also in selecting Europeans or Americans for service in the Philippine Islands, while certain rules are in vogue concerning the admission into our dioceses of priests of Eastern rites. Bishops in incardinating ex-religious will keep in mind the conditions found in the rescript of secularization, and the decree *Auctis admodum* (S. C. EE. et RR., 4 November, 1892), with authentic interpretation of the same and additions of later date.³

³ These various decrees may be found in the ECCL. REVIEW by consulting the General Index (Vols. I-XXV).





REPRODUCTION OF XIII CENTURY MEDALLION WINDOW

From Notre-Dame de Belle Verrière. (The charm of this glass as seen in the church cannot of course be reproduced)

OATHS AND PROMISES.

Clerics who receive orders *titulo missionis* promise under oath of prescribed form not to forsake the diocese for which they are ordained. In the United States (also in England) one may join another diocese in the same ecclesiastical province without release from this oath. A dispensation must be sought from the Congregation of the Council (S. C. Consist., 7 December, 1909) by one who would go beyond the province or join a religious order. Formerly the Congregation of the Propaganda dispensed from this sworn promise, as it does still those subject to its jurisdiction. Our students are now promoted to major orders *titulo servitii ecclesiæ* (i. e. diocesis), and take no oath *ratione tituli*. Students supported in the seminary at the expense of the diocese give a written promise (S. C. Consist., 29 July, 1909, ad 14) faithfully to serve the diocese. Letters of excorporation granted by the bishop are a sufficient release from this promise. Another practical question relates to the cessation of the binding force of the oath made by one who is formally incardinated. It is clearly within the province of the ordinary to release one from this oath, since nowhere in law is there any indication that dispensation therefrom is reserved to Rome. Further, we believe that no *explicit* dispensation from this promise is required: the granting of letters dimissory is sufficient. The decree *A primis*, n. 3, where *all* the requisites of excardination are given, is silent on this point; whereas, if any explicit release from the promise made were necessary, the article should read: "Ad hanc incardinationem deveniri non posse nisi prius ex legitimo documento constiterit alienum clericum a sua dioecesi fuerit in perpetuum dimissum" *et a juramento quo forsan adstringitur solutum*, etc. Again in the Appendix to the Plenary Council of South America, published under the direction of the Holy See in 1901, is contained (p. 760) a quasi-official formula of excardination in keeping with the prescriptions of *A primis* and there is no mention of dispensation from said oath. On the other hand, in the formula of incardination on the next page the oath prescribed for incardination is specifically inserted. Release from this sworn promise is implied in the permission to leave the diocese, and this appears sufficient.

FORMULAS.

The Holy See recommends uniformity in the documents of which we have been treating. The formulas referred to above as suggested by Rome are as follows:

FORMULA LITTERARUM EXCARDINATIONIS A DIOECESI.

N. Episcopus N.—Dilecto in Christo N.

Petiisti a Nobis, ut tibi concederemus litteras excardinationis a Nostra Dioecesi, cui ratione originis (*seu domicilii*) adscriptus hucusque fuisti, et in qua ad Clericatus honorem promotus es, quo integrum tibi sit ad Ecclesiam et Dioecesim N. transire, eique adscribi. Quum igitur Nobis compertum sit Illustrissimum et Reverendissimum Dominum N. Episcopum Ecclesiae N. paratum esse ad te adscribendum Ecclesiae suae; et tu nullo alio canonico vinculo Dioecesi Nostrae ligatus sis, nec ullum in ea habeas beneficium (*vel et beneficium, quod in ea habebas, canonica ex causa dimiseris et resignaveris*) iustae praeterea habeantur causae huius excardinationis concedendae, nec tu ad eam petendam levitate aut ambitione movearis, gratiam, quam expostulasti, tibi duximus concedendam. Quare Nostris hisce litteris te N. N. dioecesis nostrae clericum et in minoribus (*vel maioribus, et exprimantur Ordines quibus est insignitus*) ordinibus constitutum e Dioecesi Nostra absolute et in perpetuum excardinamus et excardinatum edicimus et declaramus, in eum tantum finem ut Dioecesi N. adscribi valeas, et sub conditione, ut hae Litterae suum plenum sortiantur effectum tunc solummodo, quum Dioecesi N. rite fueris adscriptus.

In quorum fidem etc.—Datum etc.—N. Episcopus N.—N. Cancellarius Episcopalis.

FORMULA LITTERARUM INCARDINATIONIS IN DIOECESI.

N. Episcopus N.—Dilecto in Christo N.

Quum Nobis constiterit te N. N. in minoribus (*vel maioribus, et exprimantur Ordines, quibus insignitus est*) ordinibus constitutum, qui hucusque Dioecesi N. fueras adscriptus, ab illius Illustrissimo ac Reverendissimo Episcopo Domino N. N. iustis de causis excardinationis litteras obtinuisse, nec non ex praedicti Domini Episcopi testimonio certum Nobis sit te legitimis esse natalibus, integris moribus et sufficienti praeditum scientia; quum praeterea tu praestito iuramento declaraveris velle te in hac Nostra Dioecesi semper manere et huic Nostrae Ecclesiae iugiter deservire, Nos moti studio, quo exardescimus, bonum huius Ecclesiae Nostrae curae commissae procurandi, te, quem utilem (*vel necessarium*) Ecclesiae huic Nostrae pro praesentibus eius adiunctis existimamus, absolute et in perpetuum

Ecclesiae et Dioecesi Nostrae adscribimus et adscriptum renuntiamus et declaramus, sperantes te alacri animo in futurum bono animarum in hac Nostra Dioecesi adlaboraturum, et omnibus fidelibus Nostrae curae commissis bonum Christi odorem futurum.

In quorum fidem etc.—Datum etc.—N. Episcopus N.—N. Cancellarius Episcopalis.

The following might serve for the oath of incardination :

Ego_____ jurejurando affirmo me animum
habere mancipandi me vere et in perpetuum Dioecesi_____

Sic me Deus adjuvet et haec sancta Dei Evangelia.

Testis :

(*Nominis subscriptio*)

Those educated gratuitously by the diocese might promise as follows :

Ego infrascriptus spondeo me fideliter ac in perpetuum Dioecesi
_____ in sacro ministerio serviturum.

Testis :

(*Nominis subscriptio*)

ANDREW B. MEEHAN.

St. Bernard's Seminary, Rochester, N. Y.

STAINED-GLASS WINDOWS IN CATHOLIC CHURCHES.

Up there high in the air, as they might be Salamanders, human beings, with faces ablaze and robes on fire, dwelt in a firmament of glory ; but these conflagrations were enclosed and limited by an incombustible frame of darker glass which set off the youthful and radiant joy of the flames by the contrast of melancholy, the suggestion of the more serious and aged aspect presented by gloomy coloring. The bugle-cry of red, the limpid confidence of white, the repeated hallelujahs of yellow, the virginal glory of blue, all the quivering crucible of glass was dimmed as it neared this border dyed with rusty red, the tawny hues of saucers, the harsh purples of sandstone, bottle green, tinder brown, fuliginous blacks, and ashy grays.—Joris-Karl Huysmans, in *La Cathédrale*.

WHILE the gradual disappearance of the temporary and makeshift church marks the passing of pioneer days, the not uncommon occurrence of great financial outlays in building would seem to indicate that, with the transition from

places of worship to real churches, the old Mother of the Arts might soon be enabled to claim her own in young America. The field of religious art, however, is not a narrow one. We stand in awe before the monuments of the days of faith, when heart and hand moved with the love of God. To-day, however, from the shell of great cathedrals to the tiny incense spoon we trace the marks of crude commercialism: the modern worker is content with a price upon his labor.

Of late years there has been a growing movement for better things in architecture, but, after all, the architect will be doomed to see his plans frustrated and his best achievements ruined, unless we learn the law of unity, the law that sculpture, painting, glazing, and furnishing, of any sort are relative; that they are good only in so far as they are suited and adapted to the whole. In this regard the paintings and mural decoration of most American churches are almost beneath criticism. Altars and organs, pews and brasses, have fared no better. But, worst of all, is our departure from the art principles of the storied windows that lighted the churches of the past.

In this short essay on the most difficult of all the crafts it will be possible to touch on only a few of the important points in a good window. While technique, color, leading, and the strict limitations of this art must be spoken of, the primary object is to provide a guide by which to judge good glass, so that the pastor or architect, who as a rule has its selection, can obtain that which is best suited for the church, from every point of view.

Let me first of all warn against haste in ordering the windows. After the funds are exhausted for the shell of the building, it is often difficult to raise the necessary money to secure the proper kind of windows. Rather than install unsuitable work it is best to fill the window openings with plain outside glass and later on to place good memorial windows, one by one, as they are donated. The feverish haste to complete the church at once down to the last candlestick on the altar is not the least of the causes for the bad art of our churches. Next, it is a great mistake to insist on figure work—which is the most expensive—when only enough money is on hand for merely ornamental work. A first-class figure window, by an artisan skilled in the craft, can not be had for





MODERN DECORATIVE TREATMENT OF THE FIGURE
 Courtesy of Harry E. Goodhue



DETAIL OF A MODERN MEDALLION WINDOW
 With Correct Drawing of Figures

Courtesy of Mr. D'Ascenzo

less than from twelve to twenty-five dollars per square foot. I refer, of course, to antique glass in small pieces framed together with lead of varying widths, made on the principles of medieval glass. A simple yet beautiful ornamental window can be had from three to four dollars a square foot. I refer here especially to that kind of glass used in old French churches known as "grisaille" glass. This consists of conventional ornament painted on a ground of grey antique glass, with the larger borders circumscribing the ornament, and surrounding the frame of brilliant colored glass. This type of window, besides being inexpensive, admits a great deal of light and is pleasing to the eye. It is especially appropriate for clerestory or other windows of considerable height above the level of the eye. For still cheaper windows in churches, other than Gothic, a suitable tinted opalescent or even clear glass may be had, leaded in simple diamond or oblong panels, using heavy leads. Appropriate emblems in circular, square, or diamond-shaped panels can be tastefully introduced in these near the top of the window to give it interest. This glass costs about a dollar and a half a square foot and can be recommended only for temporary use, or for windows located in the chapel, Sunday school, sacristy, stairs, and other minor places. When this simple form of opalescent glass is used in quiet tones, it is quite satisfactory. The popular and crude designs showing scrolls, columns, and other architectural features, executed in garish colors can not be too strongly condemned, for they lower the atmosphere of the church to that of the bar-room or nickelodeon. I am fortunate to be able to present illustrations in color of the various types of windows referred to. No color reproduction, however, can render the fire and brilliancy of glass when seen against the light.

Before discussing the qualities of a good figure window, it might be well to caution prospective purchasers of stained-glass windows not to be misled by the highly-colored pictures submitted by the well-organized commerce of the day. These pictures or designs with their sweet, sentimental faces, with all lead lines removed, are chiefly made to trap the unwary. Be it remembered that the quest is not for pictures to hang *on* the wall but for stained glass to be built *into* the wall. Good glass cannot be ordered by looking through a portfolio of en-

larged picture cards shown by a loquacious traveling salesman. Unless one has some knowledge of the glass-maker's art as practised in the thirteenth century, or is guided by a talented architect who knows the difference between a decorative and a picture window, the result is bound to be questionable.

FIGURE WORK.

My choice of the figure windows as a feature requiring primary attention is based upon reasons both practical and esthetic. From a financial point of view, only the edifice itself surpasses them in cost; their prominence and importance are felt before all else; their durability and permanence are often greater than that of the building they adorn; and lastly their large surfaces and transparency give them decorative possibilities impossible to secure through any other medium.

The average American windows are open to criticism because they are not decorative and because they violate the first principles of the glass-maker's art. Their interest is confined to themselves, instead of contributing to the interest of the whole interior. They are the product of a school whose undisguised attempts at realism date from the time when the window maker forsook the arduous task of glazing for the easier one of painting. To say, therefore, that a window has a decorative purpose means that it has a relative importance, that its excellence depends not solely upon its intrinsic merit, but upon its becoming a concordant part of a harmonious whole. The ancient craftsman labored under difficulties unknown to-day, but his very disadvantage often kept him from mistaking the proper functions of his particular art. The obstacles he encountered in making glass, in coloring, burning, and cutting did not leave him time to think of rivaling the painter of pictures, and he remained essentially the glazier. Only with the increased use of the brush did he strike the first discordant note of the fiasco to follow. As a child, he seemed delighted in his new-found toy, to such an extent that he soon forgot the real nature of the task in hand, and from being a skilful glazier and harmonizer of colors, he became merely a painter on glass, which he has remained practically to this day. An extreme offender in this regard

has been the modern Munich school, which has maintained that wrong popular taste for "vitrified" realism and sweet sentimentality, and well-nigh drawn the curtain of oblivion over the decorative and real stained-glass windows such as we find at Oxford, York, and Gloucester in England; Rouen, Chartres, Bourges, Le Mans, and Troyes in France; Freiburg and Nuremberg in Germany, and Florence in Italy.

The early sculptor, engrossed in his carving, ever kept in mind the effect his work would have upon the whole, when seen in its proper place. The mural painter strove to decorate and beautify the temple wall, not to obliterate its surface by slavish realism or break it by perspective views. The first stained-glass workers likewise knew the purpose of their art. They felt the window space to be what it really is—a portion of the wall admitting light. Accordingly when they wished to represent an event they did so in a conventional manner, adapting every line and mass to preserve the glassy and window character which is after all but a transparent portion of the wall veil.

Considering a window from this standpoint we must demand the elimination of perspective, architectural, and artificial ornament. Perspective is employed by the easel painter whose picture tells a story of its own, whose interest is bounded by a frame. The window artist, unlike the painter, does not make a picture for its own sake, but to beautify and crown with glory the building. His art, therefore, is a very interesting accessory of the mother art—architecture.

Let us remember that all ornaments depicting columns, arches, turrets, etc., have no place in a decorative window. A true sense of beauty and the fitness of things will forbid the use of such ornament. Some of the old glaziers as well as most modern ones used the canopy and other architectural features because they were at a loss how else to fill the spaces not occupied by the figures, or were unduly influenced by the architecture of the age. In contrast, the beautiful selection of natural ornament to be found in many windows, both of distant and recent date, show the weak pretensions of all artificial forms. Let our ornament be beautiful and interesting. If God has filled the world with His own exquisite creatures, why copy the poor works of man? Angels and saints, birds

and animals, flowers and leaves are at our command; then why childishly admire architectural detail depicted on glass, when the same is at our very elbow in the reality of stone. Besides, arches, turrets, and buttresses, though they do it gracefully, have after all only the prosaic task of holding a wall, while the saints in heaven and nature's beauties on earth clamor in a thousand tongues for adequate expression.

TECHNICAL LIMITATIONS.

The defenders of the modern picture window with its repression of the lead lines—which hold the glass in place—decry the medieval window with its archaic and crude drawing of figures and ornament, stating that it is folly to copy the old work when more perfect draftsmanship obtains in the modern window. They are right in reference to the crude and unnatural drawing of the human figure in the old windows, but wrong in not appreciating or understanding the technical principles of these old windows, which are the basis of this art. The intelligent glassworker of to-day does *not* copy these defects of drawing nor does he excuse it. His idea is to produce work that shall be consistent with those fundamental principles of the past which cannot be improved upon, and at the same time to give us correct draftsmanship in the figures as well as in the general design. He does not revert to the old work for the sake of the past. He returns to the parting of the ways—to that stage where the glazier had not yet turned painter. He works at the old ideals with modern means.

Let us elucidate this point, because of its importance and because it lies at the root of nearly all the errors we have to deplore in modern craftsmanship and art. A little reflection and familiarity with the various materials used in building will discover that each has its own peculiar property or character; for example, wood on account of its nature can only be worked with certain tools, like the saw, chisel or ax; and a design worked in it must naturally vary from that cut in stone, which is an altogether different material, requiring a treatment corresponding to its nature, with the use of entirely different tools. For instance, the finish, carving, and mould-

ings in wood can be finer and sharper than those in stone. On the other hand, a design in cast iron is unsuitable for wrought iron, and the nature of other metals, such as copper and lead, allows them to be shaped and hammered unlike either cast or wrought iron; and so it is with all other materials. It should be observed that the design, by which is meant its form and ornament, must logically develop out of and express the nature and limitations of the material of which it is made. It is therefore absurd to use sheet metal and shape and paint it to represent stone or wood, or to use cement plaster and rule it off to make it look like coursed stonework. And it is no less a sin against first principles to make a glass window resemble a painting on canvas than it would be to have a canvas painted to imitate a window.

Good art and craftsmanship demand first that the object serve its useful purpose, and secondly that the ideas of the artist be expressed truthfully and beautifully, according to his talents and skill, and according to the *genius of the material in which he works*. Once this basic principle is grasped, the modern subterfuges and shams and pretenses will stop, and good and honest work will begin.

In applying the above principles to the modern church window we find that the technical limitations of the material—glass—are not considered at all; or, when they are considered, only as a difficulty to be overcome. The lead lines are reduced to the thickness of mere pencil lines and spaced so far apart that they can scarcely be observed, which is the object of those who strive to give us easel pictures instead of real stained-glass windows.

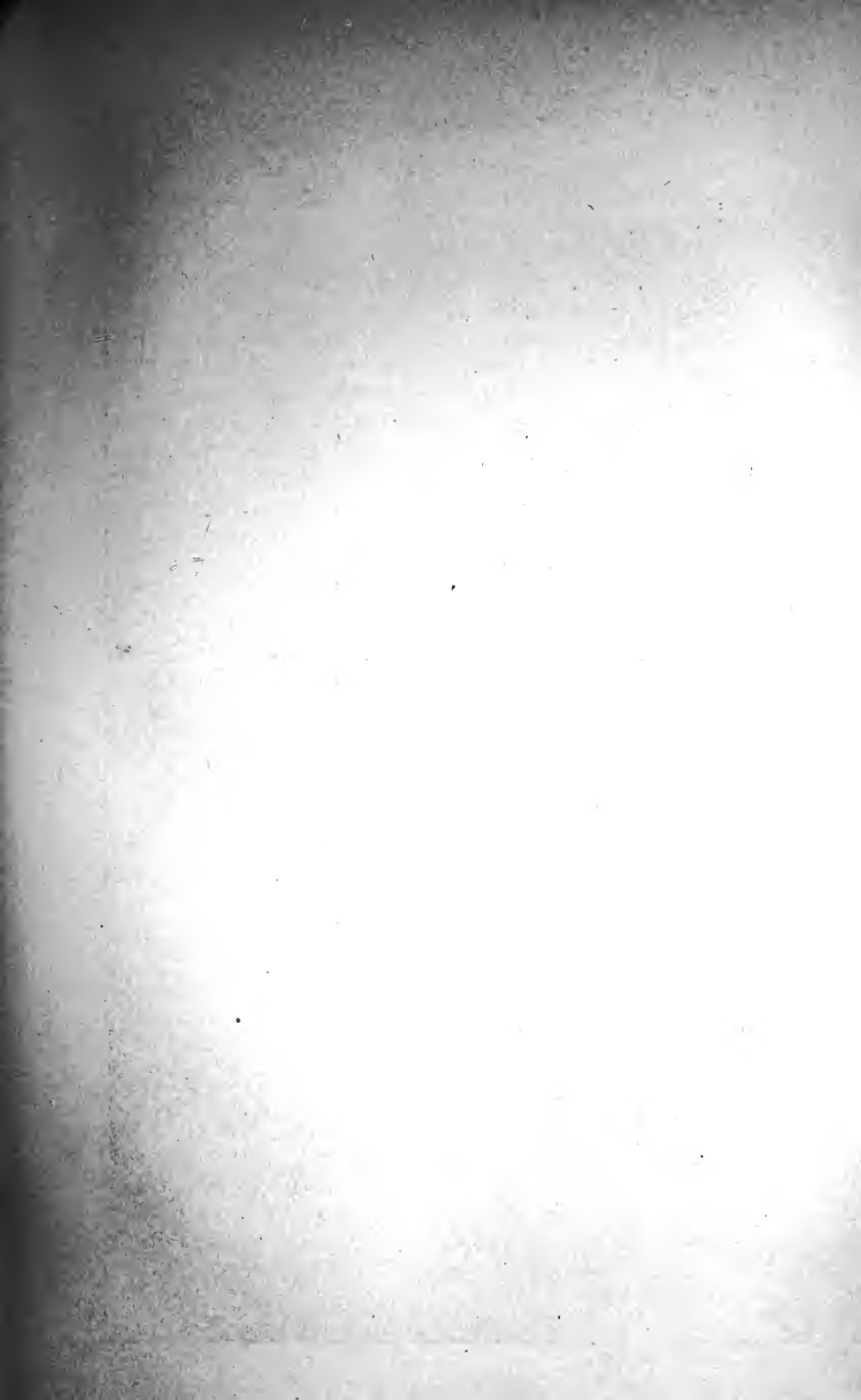
COLOR.

Men may learn to accept the above-mentioned principles; time and study will often lead to an appreciation of individuality in handling; but nowhere does the stern "*de gustibus*" come home with more telling effect than when likes and dislikes clash on the field of color. What a dreary waste this world of ours would be if sky and river, flower and leaf were held in tiresome monochrome? And yet the average person considers himself an exponent of good taste, if he but conscientiously avoids much color. For example, the mono-

chrome print was primarily introduced to replace poorly-colored chromo pictures, and popular taste in the meantime has thoughtlessly rejected and got away from admiring good polychromatic work. The inconsistency of this habit of thought manifests itself in our everyday life. The beauty of the midday sky goes unregretted and unsung, because unseen; the clouds are marshalled through a hundred evolutions all in vain; we never see the castles, cliffs, and mountains of the sky until the color of a sunset floods them with glory—it is color, always color, the sweetest note in nature's *Esperanto*, charming us. Just as one might arrange the rules of Algebra in perfect rhyme and rhythm, so also is it possible for the average man with some study to place different colors in proper juxtaposition. Thus a certain professor of acoustics once wrote a symphony which was characterized by an eminent musical critic as correct, scientific noise, but by no means music. The same might be said of color. Painting and glass-staining, like all the arts, have a scientific basis, and the line that separates science from art lies near the point where our approval of things correct ceases unconsciously, and joy and wonder begin. The very fact that glass by virtue of its transparency is the one medium showing color to the best advantage demands from it the *best* results. Color should be the touchstone of a window's excellence, the *captatio benevolentiae* of its eloquence, to charm the eye and win us with its mystic light, much as a sweet voice coming to the ear unsought weans the attention from all other things.

LEADING.

After looking at hundreds of windows with special regard to this feature, it is safe to say that little or no attention is paid to this fundamental part of the window-maker's craft. Leading has a specific purpose, which by the way does not consist merely in joining pieces of glass. If it were possible to produce a finished work by burning on a single piece of glass the entire decoration, could this decorated plate be called a triumph of the window-maker's art? The answer is decidedly negative. The immediate contiguity of different colors as well as large surfaces of the same color would produce the most irritating effect on the eyes; the intensity of





A GOOD EXAMPLE OF GRISAILLE GLASS

Courtesy of Mr. Charles Connick

(From \$3.00 to \$4.00 a square foot.)

The Ecclesiastical Review
March, 1912

light must accordingly be subdued without sacrificing any color quality. The reason for this is that colors when transparent radiate to a marked degree; thus blue glass joining red would render a greater part of the latter purple; and so through the secondary and tertiary colors, until that agreeable contrast which is the soul of harmony would be entirely lost. Up to the present time experience has found no better method of preventing this blurring than by dividing the window into many smaller parts through the separation of the masses, tones, and details with strips of lead. A painter, you will say, never does this, and why must a window be covered with this network? The painter who uses any other material than glass works with a flat and comparatively lifeless medium, whereas the glazier must reckon with a flood of fire-color when his window stands against the light. I take the window in its logical, not its historical development. The early craftsman really leaded chiefly from necessity, but that very necessity was for him undoubtedly a stroke of fortune.

Given therefore that leading is necessary, there still remains the question of its application. Every window shows lead in a hundred different places where the difficulty of burning could hardly require it. Hence its presence must be either arbitrary or needed to break and subdue the color. If we say that it is arbitrary, we admit using a medium without a purpose and brand ourselves as slavish imitators. Every inch of leading in the window should have a reason, in other words the leads must as far as possible follow the lines of construction of the figures, in keeping the colors in place; and where there are no such lines to be followed, they should cut boldly across the glass and meet their end honestly. Thus the folds of drapery will be treated to the best advantage by letting the lead mark the outlines of the folds. The separate folds, however, will still prove too intense owing to the great brilliancy of live color; hence the artist breaks the continuity of light by transverse leading, varying the width of his material and of the spaces according to the importance of the respective parts and the radiant power of the different colors. The necessity and logic of this process become apparent if we take a figure draped in green and ruby; each color was originally flat, but in the placing took on folds, giving us high

lights and shadows. These again are affected by contiguous colors rendering the greens for example warm or cold, deep, intense, or delicate; it is this very intimate correlation that demands heavy leads to keep the different tones in place. Few window makers use much color, on account of the garish effect when improperly leaded; others, not taking lead into account, conscientiously avoid color and give this same spotty, garish effect as an excuse. In answering we need only reiterate that no color in the world is crude when properly complemented, and no harmonious scheme on glass will hurt the eye when correctly leaded. In the representations of angels' wings we almost invariably find violations of the principles above stated; instead of separating the details as in the lines of a pencil sketch the lead is handled in an absolutely arbitrary manner, destroying instead of emphasizing the drawing by breaking the masses of the design at random. American rose windows invariably have leads of so light and uniform a consistency that at a small distance they are lost to the eye, leaving the window a riotous splash of color. An example of careless and senseless copying is often found where beadwork is introduced. This kind of ornamentation was employed to keep in place the more radiant colors, as blue and red. Thus a narrow strip of blue adjoining red is kept from rendering the latter color purple, by letting the blue appear only at intervals in discs or beads, and covering the intervening spaces with an opaque color. This is done chiefly with blues and those greens and purples that contain most blue, because their radiation is unusually strong. In many modern windows we find the same idea erroneously introduced into pale tints that lack intensity and radiate scarcely at all. Most modern work shows an absolute disregard of these principles, and one well-known writer has gone so far as to express his surprise that lead should have any other function than merely joining glass. Suffice it to say that numberless windows reflect only too glaringly this bit of stained-glass heresy. Even the popular taste has begun to ask for more lead, but in its superficial way it clamors for an effect without inquiring into its causes. Its presence in a window should claim our attention as little as the tuning of the instruments in an orchestra; it is and must be treated as the means to an end.

Far from being an inconsiderable factor, it presupposes a fine sense of color together with knowledge of drawing and construction. A hundred considerations determine its application in keeping adjacent colors from interradiating. It is the surest test of the craftsman's technique, and that charm of mellow color so peculiar to good glass is much the result of its correct application.

A very important point to be considered is the color of the glass that is admissible in figure windows. In all great work of the twelfth and the thirteenth century, practically nothing but glass of primary colors was employed. Secondary and tertiary colors are impossible. The *effect* of secondaries and tertiaries is obtained by the radiation of properly juxtaposed primaries. This is a point where modern makers of stained-glass are weakest. They have not intelligence enough to put primary colors together with good effect, and so to save themselves trouble they fall back on "greenery-yallery" shades that can be used without very great danger. Of course this law with regard to the use of primary colors implies that only first-class men be engaged to do the work. The ordinary stained-glass man could never put primary colors together so that they would be anything except a living horror.

Another point closely connected with the above is the kind of color itself. I mean by this that any old blue is not good enough for blue: it has to be faultless blue; the same is true of red, carmine, green, and yellow. Good glass as glass must be sought for all over the world; from one man you can get a fine blue, from another a splendid red, and so on. Frequently the man that produces the best blue makes the worst glass of other colors.

COMPOSITION.

A few words must be said on composition and draftsmanship of the figure window. The subject for each stained-glass window should be borne in mind by the architect when he designs the tracery and the mullions for each window, because some subjects lend themselves only to windows containing a certain number of panels. For example, the Nativity, Resurrection, the Assumption, etc., are subjects that require at least three vertical panels, of which the center panel of course is given to our Lord. The Crucifixion window, which is gen-

erally placed over the altar, should have the tracery so designed as to accommodate the Crucifix and St. John and the Blessed Virgin on either side, and sometimes space is found underneath the Crucifix for St. Mary Magdalen. Other subjects, like Christ's Baptism in the Jordan and the Annunciation, require only two panels. In fact the study of Iconography, which determines the arrangement of subjects in an orderly manner for a series of windows, is one that needs special attention. Some of the famous windows of Chartres contain a series of subjects illustrating the life of a Saint, all in one window, in the shape of medallions of various geometric patterns. These windows should be nearer the eye, as the figures have to be small in scale in order to accommodate themselves to the sizes of the medallions. A medallion window is considered the finest type of stained-glass window if it is well done, as it allows the use of small pieces of bright pure glass, thereby securing the sparkle which is so desirable.

The modern glassworker must also learn to respect the stone mullions of the window and not allow any part of the figure to cross it and intrude upon the adjacent panel. He should try to work within the panel limits and let each separate panel bring out the desired effect. For example, the ass in the subject of the Flight into Egypt should not have its head cut off by the mullion of a two-panel window. If a certain subject does not properly lend itself to a window, it should be rejected, and a suitable one chosen in its stead. If a good glass man has been selected, he might well be consulted not only about the subjects suitable to the windows but also about their color scheme. The garments of some saints lend themselves much better to color decorations than the vesture of others. Thus, bishops clothed in full pontificals yield a better color scheme than founders of religious orders, whose garments are generally either all brown or black, and on this account more difficult to handle. Pure brown and black, however, cannot be used; when unavoidable, red serves for brown, purple for black.

DRAWING AND EXPRESSION.

The true artist knows his anatomy and construction and secures in a few bold strokes that which an untrained artist

fails to accomplish with a hundred tentative lines. The former draws a hand and gives it strength and structure; he paints a head and gives it poise and power; he introduces drapery and follows the lines upon a living model, never relying on good guesswork to place a fold. His whole procedure is essentially thorough and his work appeals because it is spontaneous. Since drapery plays such a prominent part in figure work, it is always seen at its best when handled along severely simple lines. We want not so much the grace of movement as the weight of fall, that the winds of the world might tell as little on the garments of our saints as those of passion did on their souls; besides, by keeping the folds of the garments stiff and vertical a more decorative effect is secured.

The maker of a window should be familiar with all its working details, from the drawing of the cartoon to its final placing in the church. He should be able to cut, select, and lead the glass, watch the burning; in fact he should be as much of a craftsman as he is an artist. The commercial window of to-day is the result of entirely different methods of procedure. When a contract is received by a large firm and the saints are selected for the windows, the designer or head draftsman is placed in charge and he picks out various cartoons of saints from stock. These are then readjusted to suit the new windows; sometimes an arm is pulled in here or there, or a minor detail is changed; and after the cartoon is retraced to suit the new frame, it is dissected and distributed amongst mechanics of various sorts—one man paints the head, another the hands, and still another the drapery, a fourth the canopy and base, and so on. The workmen who execute the work know as little about art and design as the artist who makes the cartoon knows about cutting, leading, and the selection of glass. Is it any wonder that the results are harsh and mechanical and repulsive to educated minds?

In reference to expression, a score of men might find as many reasons for a subject appealing to them: one sees in a human form its symmetry of line and paints a beautiful body; a second catches at some fleeting state of mind and paints a mood; the third gives us a man, and the fourth a saint. We are not seeking realism, else we should employ the method

of the camera; what we do demand is a good man's interesting and artistic conception of some subject or event. As the orator must not only convince but persuade, so also shall the artist not merely convey an impression but create a sentiment; in the one we ask for eloquence, in the other for spirituality. One may not say in an off-hand way what this implies; but when we cannot help associating the countenances of our saints with the empty sentimental faces of a fashion-plate, there must be something radically wrong. The expressions of faces are not secured by a stroke of luck. The painter will paint in one of two ways: if he be a consummate artist he will reproduce the saints of his mind, and the character of that mind will determine the excellence or failure of his work; or if he is not an artist he must have recourse to expedients, and these will reflect the efforts of the copyist; he will give us what he has been accustomed to see, and when chic stands for spirituality, he strikes the most unholy note of all.

In reference to the method of painting faces and hands in windows that are not too close to the eye, it must be borne in mind that the modeling either of faces and hands or draperies must be done in *line*, not in scumbling, or stippling, or any other of the petty expedients of the "painter-artist". In all the great glass windows, even the faces are shaded in pure line. This is not black, but the dark brownish purple used in making grisaille. Where necessary, a lighter line of the same color is placed next the dark lines, so that the gradation may not be too sharp; but always here a narrow line of the purest glass color intervenes between the dark stroke and the lighter stroke.

The modern English method of painting flesh and drapery in such a way that it is modeled like an easel picture cannot be too strongly condemned. If shadows are required they can be secured by cross hatching with lines. This will allow the color of the pure glass to show through between the lines and will retain the sparkle of the window.

OUR RESPONSIBILITY.

It has been aptly said that failure is not so often attributable to a lack or insufficiency of means as to a wrong or vague idea of the end to be attained; and nowhere perhaps is this so lamentably true as in the furnishing of our churches.

The day has long since passed when the works of Christian art show the love and care and individuality that are born of faith and sacrifice. Pews and confessionals, pulpits and altars, the very chalices destined to hold the Blood of Christ, are manufactured, listed and appraised, just as the commonest things of life. Churches are paying exorbitant prices to "art factories" for altars, in which the maddest imagination could never see the idea of a sacrificial-table; statues are purchased that never knew the touch of an artist's hand, because the clergy allow their intelligence to be insulted daily by some irresponsible man with a catalogue. These men take a few measurements, offer some stereotyped subjects, and close a window contract running into four or five figures. Of allowance made for obstructions to the light such as adjoining buildings or any permanent object, there is never a thought. Not only are modifications of architectural style ignored, but entirely different styles receive identical treatment. It is the rule, not the exception, that churches otherwise beautiful are ruined artistically in this manner.

Art has been called the handmaid of religion, but with the tawdry art of to-day religion must act single-handed, or, worse still, have forced upon it a handmaid whose vile and ugly work does her mistress great harm. The days of make-shifts and of pioneer attempts are passed; education, truth, and sacrifice must do battle with ignorance, falsehood, and commercial greed, for only the expulsion of the latter can dispel the *rigor mortis* from the fair face of Christian art.

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THE TIRESOME SERMON.

TRITENESS OF THOUGHT.

AN amusing outcome of the rivalry and competition in contemporary business is the great attention paid to the wrapper. When we went shopping years ago, our merchants separated our order from the bulk which he had, put our purchase up in a paper, and we went home with all our packages done up in very nearly the same way. Now all this is changed; everything is handed to us already done up. The box has as a result become almost more important than its contents, and advertising campaigns are furiously waged over some new receptacle. Jellies in automatic jars and candies in convenient cans and biscuits in the best boxes and pigs-feet in prize packages; about these things do the advertisers rage. They are wise men, these modern merchants, and the keenness of competition has led them to discover a truth which the teachers of rhetoric have insisted upon from time immemorial. *Non nova sed nove* is the way they put it, or translated into business parlance, it would read, "You had better change the wrapper if you wish to sell your goods."

The Tiresome Sermon still handles its merchandise in the bulk, and still uses the old brown paper and the old ball of cord. Conventionality and triteness are the chief factors in producing sermons tiresome in thought. They are the uninviting receptacles of old ideas. Unhappily the competition in the pulpits is not always keen enough to force an improvement in the package. "We couldn't beat the contents so we beautified the box," is the catchword of advertisements, which might well be applied to the eternal truths of faith.

It is so much easier to say things in the same old way. Nobody is disturbed; neither the slumberers in the pews nor the conventional critics among our clerical friends. The dignity of the pulpit is not lowered; in fact the preacher is so far away from his audience and so high above them that by no conceivable effort could he come down. Have a conventional introduction which may lead anywhere; have conventional divisions; have conventional proofs in a conventional order with conventional conclusions and put your audience in a conventional heaven with a conventional blessing, and conven-

tional critics will give you a conventional criticism and you will be decorous, dignified, and successfully—dull. Omit any of these conventionalities; give something new, fresh, and thought-provoking, but difficult to classify, not conforming to cut-and-dried notions, and you will likely be looked upon as undecorous, undignified to the critics, and very interesting to the congregation.

CONVENTIONAL WORDS AND ILLUSTRATIONS.

Words are ever growing old. When first uttered, they are revealers; they hold the mirror up to nature and reflect the object clearly and distinctly. After a time they cease to reveal; they become signs, and then lastly mere symbols. Language begins in poetry and ends in algebraic symbols. Someone has called language fossil poetry. The word candor once meant something shining white, the sun-light of the soul; horror was having the hair stand on end; emolument once gave a picture of a mill and the ground wheat. Who sees those pictures now? Yet once the words were mirrors. Tribunal was the place where sat the officer of the tribe and the word in its early days was a revealer of that seat. Tribunal afterward denoted the place where any judge or officer sat, and then it became generic and was a sign. Tribunal as used nowadays in the trite phrase, "tribunal of penance", has become a mere colorless symbol for the confessional. It is used by the speaker when he is tired saying confessional; but it may be safely said that few preachers and fewer hearers see anything else in the term than a mere substitute for confessional. Brown paper was once no doubt a tremendous advance over more primitive methods of handling goods, and tribunal too once had a revelation. Put the same idea now in a new wrapper, as you cannot improve the contents; speak of the court-room in the church corner, or of the prisoner soul at the bar, or of the trial where judge and jury are one and criminal and witness are one; or in some other way bring back the word tribunal to its original function of revealing; do that and you will not be trite. You may send a shudder through the sensitive organism of conventionality, but you will make your listeners see visions and dream dreams—not an insignificant result if we may believe St. Peter's first sermon.

As with words, so with illustrations, the Tiresome Sermon is conventional and trite. The similes are family heirlooms and are brought out and dusted as well as possible for use on solemn occasions. They do not meet the thoughts of the listeners. They are not contemporaneous, actual and living. Nothing could be more contemporaneous in thought and expression than the Gospels. Fishermen and shepherds and farmers are spoken to in a language they understand and feel. The vineyard and its vines, the sower and his seed, the fishermen drawing in his net, the harvester and his harvest, the well, the candle, the coin—these constitute the vocabulary of the Gospel sermons and they made up the stock ideas in the mind of the listeners. Everything was fresh and new because it grew out of the life they were living. In fact the talk of the Gospel was often a commentary on an actual event before the eyes of the speaker.

It is interesting to contrast the illustrations in the Gospel with the illustrations in the Epistles of St. Paul. The Epistles are full of running and wrestling and battling. For St. Paul the Christian life was not on the farm but in the city, and his language changed accordingly. If he speaks of the sea, he has the Mediterranean in his imagination, because his hearers had, and not the sea of Galilee. He speaks of being tossed about by the wind of doctrine, and of the anchor of hope, not of fruitless fishing or breaking nets. Neither the Gospels nor the Epistles are conventional and trite, for the very good reason that they used a language understood by the audience. The tiresome speaker will use the same illustration for every audience and for all time. Christ likened Himself to a ladder upon and down which the angels traveled; conventionality objects to comparing Him to a locomotive. Christ called Himself a lamp; conventionality shudders at an electric light. Cast spears, shoot arrows in sermons; but do not discharge rifles. Quote the leaven, but avoid saying it is yeast. The Gospel may use the processes of digestion to enforce a truth, but squeamishness would wince at a reference to the process of breathing or the circulation of the blood.

DIGNITY AND THE GENERIC TERM.

Much tiresome preaching is defended on the plea of dignity. The preacher must be dignified, it is constantly said. Un-

doubtedly. But what is undignified? Is it indecorous to speak of washing dishes, mending clothes, fertilizing¹ fig trees, mixing bread, feeding pigs? Yet of these the Gospels speak. The answer to this objection is that if the people understand the thought, and the illustration hurries them to the thought instead of halting them on the expression, and if the speaker is earnest, and is speaking not to raise a laugh but to vivify an idea, then there is no lack of dignity or danger of it. A few critics may be horrified at an illustration, which their powers of reflection enable them to dissect coldly and heartlessly; a thousand hearers, who have seized a live thought in a live way, will be edified. It might be said too that there are worse things in preaching than a lack of dignity; and one thing which suggests itself for honorable mention is slumberous triteness. To maltreat the words of Tennyson, we may be permitted to remark, the "faultily faultless" can be splendidly dull. St. Augustine assures us: "*Melius est ut nos reprehendant grammatici quam ut non intelligent populi.*"

A French writer has devised a method of never failing in dignity, and it is simplicity itself: never use the specific term, but always the generic. Stop after saying, "Resist not evil"; or, if you will continue, do not use the language of the Gospel. Say not, "If any man strike thee on the right cheek, turn to him the other"; say rather, "If any injury is done to thy person, do not indulge in retaliation". Do not say, "Why seest thou a mote in thy brother's eye; but the beam in thy own eye thou considerest not?" No! Have recourse to the French recipe for dignity; say, "To wish to correct our neighbor's trifling defects, while we neglect our own vices, is foolish". If you have to deliver a sermon on scandal, urge the folly of permitting power or activity or knowledge to lead one into sin and so to incur God's severe retribution. Thus you will be dignified. Be specific and you will say with Christ: "And if thy hand scandalize thee, cut it off; for it is better for thee to enter in life maimed, than having two hands to go into hell, into unquenchable fire".

There are indeed occasions when a translation into the generic is useful. It is useful in commentary, when we wish to

¹ It is not dignified to quote exactly.

show the general principle involved in a text. It is useful too where the specific term might suggest thoughts not in keeping with the idea to be conveyed or where the specific term would be so startling as to center attention upon itself. It is bad art or at least not the best of art to distract the mind from the end to the means. That would be to lose the picture in the color, or, worse still, in the frame. The generic again is often suggestive and so helpful. But any continuous avoidance of the specific terms is bound to result in dull generalities which by their abstraction and intellectual character make an undue and wearisome appeal to the mind and never give the refreshing relief that the species or individual affords to the imagination of the hearers. The sermon, then, that would avoid tiresomeness should always have recourse to the specific and individual. Instead of taking the life and emotion out of the Gospel by transmitting it into the generic and abstract, it should rather translate one specific term into another, as St. Paul did when the audience did not respond to the language appropriate to Palestine. Do not translate the Prodigal Son into the supreme folly of yielding to the spirit of independence, of sacrificing assured comforts and domestic felicity for the glare and glitter of the city, and of being reduced to the extreme straits of penury and to the tardy, though consoling, fruits of penance and forgiveness and mercy. You will be more certain of avoiding tiresomeness if you will do as the late Fr. Van Rensalaer did once in Boston. He told to the men the story of a Boston Prodigal, sobering up in New York and looking up Fr. Van Rensalaer for carfare to take him home. The sermon was not tiresome and no doubt many who heard the preacher then could tell you that parable to-day.

LACK OF DRAMATIC ACTION AND OF IMAGINATION.

The subject of parables leads to the discussion of another method of avoiding tiresomeness. The spoken word which is heard once and must make its impression whilst echoing in the listeners' ears, will necessarily be more diffuse than writing or print which can be repeatedly consulted. That is one reason, no doubt, why parables abound in the Gospels and are absent from the Epistles. Many of the splendid comparisons of St. Paul would have been amplified, we may be sure, to

the length and vividness of a parable if they had been spoken. The people like a play, and the preacher who can stage his thoughts in the imagination of his hearers may be sure of a delighted audience. The comparison as a story is interesting; the parable made into a drama is thrilling. No one need go outside the Gospel to learn the art of dramatizing thought, an indispensable requisite for one who would successfully escape tiresomeness. The thought must be deeply entered into; the mind must go down to the details of the thought for the background and incidents and characters of his Sunday morning mystery play. Under that scrutiny and meditation the suggestive detail will stand out, the characters will be distinctly etched, and the thrilling scenes will come to the surface of consciousness. How tame the panegyric of St. John the Baptist might have become! How vivid and direct and significant it is in the dramatic dialogue where by interested questions and imagined answers Christ brought out in suggestive pictures and growing dignity the grandeur of the Baptist, the desert, the reed, the fine garments, Elias! Every one of the Gospel parables partakes of this dramatic power to some extent, and the simple experiment of telling the story without dialogue and vivid detail will disclose another way, if one were needed, of becoming tiresome. It might be well, however, to mention here that parable of the rich man whose land brought forth plenty of fruits. In the first act the successful farmer soliloquizes with his soul and determines to build increased storage room for his larger crops; in the second act he contentedly lays out a program for a long life of plenty and cheer; in the third act comes the doom of God with tragic swiftness: "Thou fool!"

It will have been noticed that tiresome sermons are found where imagination is lacking. Who is it that touches up in brighter colors the faded and worn words and gives them back, where possible, their original splendor? It is the one who does not make a practice of using words as mere symbols. The philosophic mind, when soaring among rarified abstractions, is hampered by any distracting collision with concreteness. The philosopher must be metaphysical, and the imagination is physical. It will not be put off with pale abstractions or faded pictures. It always keeps the reality in view when it

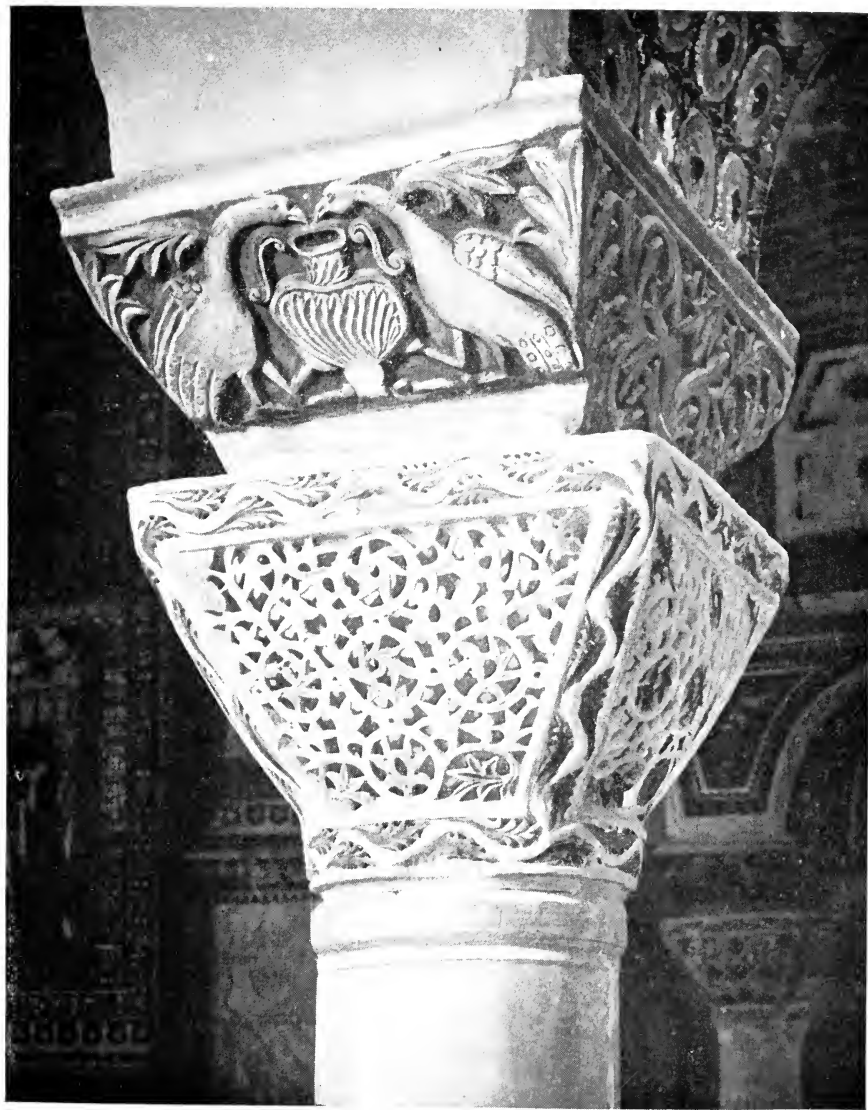
has recourse to a verbal substitute for the reality. It sees things when it thinks and is ever impatient with words that do not reveal.

It is the imagination too that in consequence is actual and specific. It cannot be anything else. Its brightest visions are those of memory; and when it would revivify, it becomes contemporaneous and actual, moving among the pictures which grace its walls and have the added interest of being its own composition. Partial to its work, the imagination points out the appropriate scenes to fill the generic frames of the mind when that generalizing faculty utters a wide truth. "Give," said Christ, "and it will be given unto you." Then the artist imagination comes with its picture: "Good measure, pressed down and shaken together and running over." "Take heed that you do not your justice before men"; so speaks the intellect. "Therefore when thou doest an almsdeed sound not a trumpet before thee," so speaks the imagination. It is, in fact, characteristic of all good thinking to follow up the general truth, satisfactory to the mind, with its particular instance which shall please and delight the heart and emotions.

It is the imagination finally which must expand comparisons into parables and parables into brief plays. The priest's training in philosophy and theology has perhaps made him timid about the word 'imagination.' He thinks of poetry and fairy-tales and fiction and that sparkle and foam which will amuse us when on life's vacation by the seashore. If that were all there is to imagination, then none of it should be in sermons. Poetry is not for the pulpit. The soul that is famishing must have something better than husks; it cries for a fatted calf. The same faculty, however, will furnish both, the dainty beauty of poetry and the solid flesh, red with blood, provided by the oratorical imagination. That faculty then stages the vigorous thought of the mind, manages the entrances and exits, acts as costumer and director, bringing some characters to the front of the stage and grouping others in the background, keeping all in activity with dialogue and monologue and changing scenes and alternating interest and suspense and climax and denouement. The imagination is the natural enemy of Tiresome Sermons.

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A BYZANTINE CAPITAL
Basilica of St. Vitalis, Ravenna.



BASILICA OF ST. VITALIS, RAVENNA.
(VI Century)

BYZANTINE ART.

WHEN Constantine left Rome to establish himself in Byzantium, A. D. 330, art in Italy was waning toward the night of barbarism; whereas in the East there is formed, and there now triumphs, a new type of art, styled Byzantine on account of its capital centre, Byzantium.

This art corrupted the simple and severe lines of Rome, and loved luxury, riches, pompous display; it became Asiatic, in a word, overloaded with ornaments, and so stifling all free inspirations under a cumbrous exterior garb: elegant and affluent though this were. It therefore fixed itself according to certain dominant architectural principles, and became petrified in given ornamental forms; whilst in subsequent centuries it rather merged into an industry with stipulated receipts than remained an art intrinsic.

The golden age of this art is that of Justinian (527-565), even though the Byzantine style still flourished until 1453, when the Turks conquered Constantinople. Thanks to a sort of inertia, and to that character of stationary conservatism so ingrained in the Orientals, it lives actually to-day, chiefly in the schismatic churches of the East.

In Italy, too, the Byzantine art casts its golden beams, and creates wonderful monuments; only, it does not become crystallized there: nay, new forms of art rise in its wake; the Romanesque, the Gothic, Renaissance, etc.

There are five main features to this art: first, the new type with its liberal use of the dome; second, the style in which very rich, yet attenuated and conventional mosaics predominate. These made the walls of the new churches as it were of gold. Third, ornamental designs in the shape of geometric details, crosses, rhombs, diamonds, tessellated squares, dots, finely notched or perforated foliage, etc.; fourth, a new variety of arch and capitals; fifth, both an aggregate unity and harmonious diversity of details.

Byzantine architecture, instead of getting its inspiration from the severe works of Greece and Rome, turns to Asia Minor, whence it borrows the form of the cupola, and seems desirous of translating into marble the dazzling luxury of the Persian carpets.

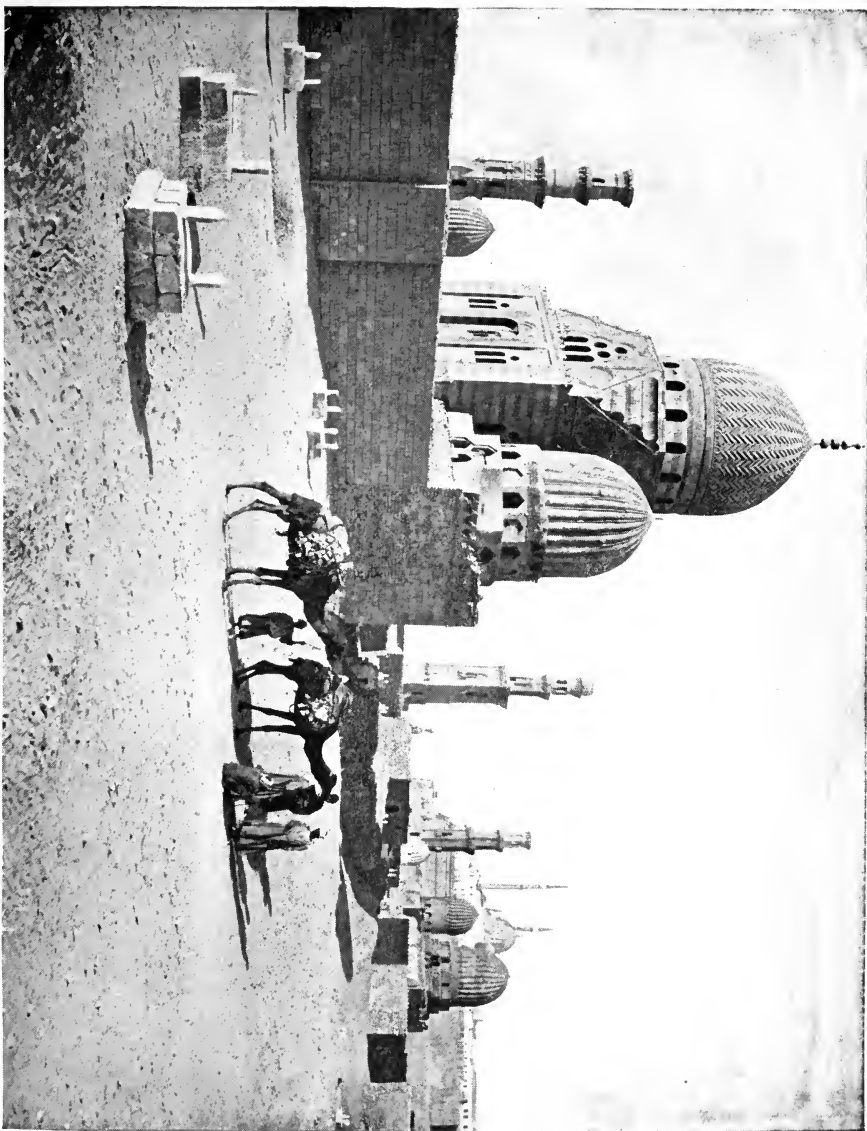
The cupola is no longer planted above a circular wall, stout and solid, like that of the Pantheon, but sustained by four to eight pilasters joined together by arches, upon which rest those portions of the vault called panaches, or corbel corners.

Originally the cupola was depressed in the form of a skull-cap; next it became hemispherical, with a series of graceful windows along the tambour, or vault-support; whilst aloft over the crown of the dome rose a distinctive pinnacle. In the Byzantine churches, besides the greater central dome, there are other, lesser cupolas.

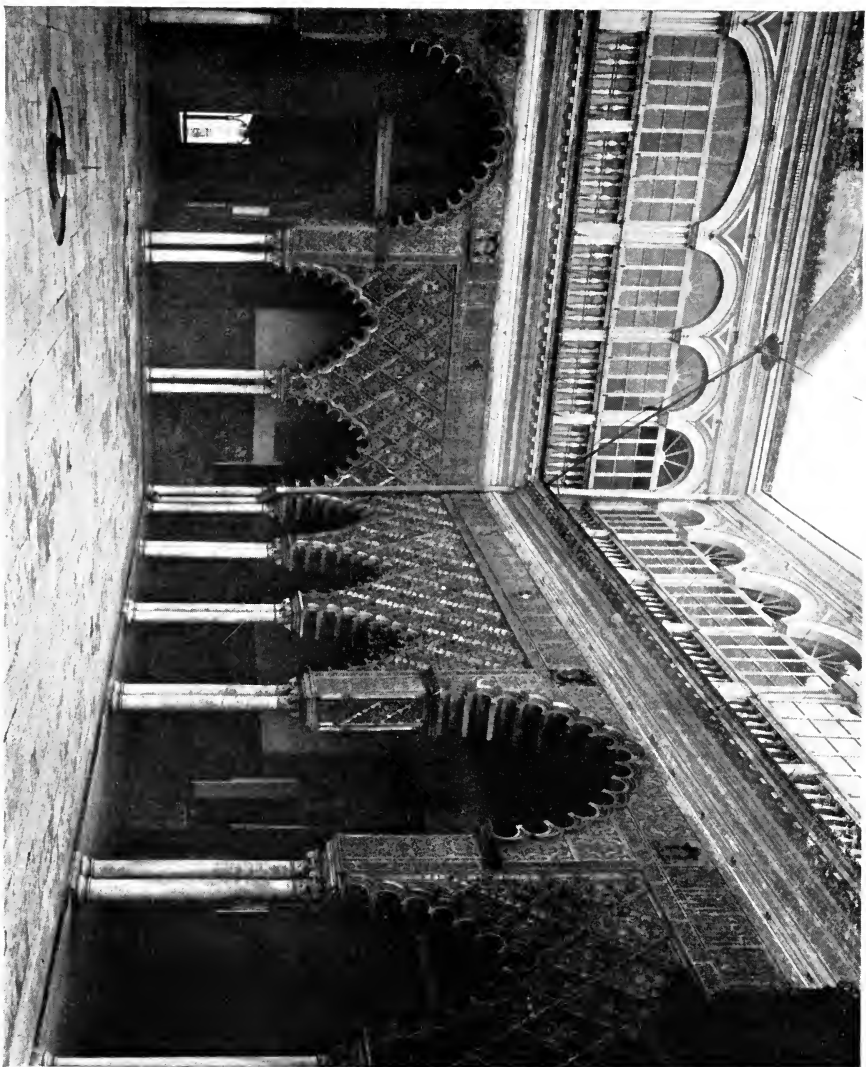
Just as for the dome, so for the arch and capital, the Byzantine art creates its own peculiar type. The arch rears itself beyond circular curvature, and bears upon engaged piers known as *piedroits*. Often the arch is of elliptical design, irregular, or otherwise eccentric.

The capital may show quite varied forms. But the typical capital is in basket fashion; that is, a result which would ensue from the truncation of an inverted pyramid, rounded at the lower base, and squared at the upper base. The four trapezoidal faces are ornamented with fine carvings in imitation of leaves and grasses. The corners are bounded by facets with upturned edges. Instead of architraves the Byzantine capitals usually support a "cushion", or trapezoidal surbase, adorned with letters or monograms.

The greatest monument of Byzantine art is St. Sophia's Church in Constantinople, built in the reign of Justinian, between 532 and 538, by the architects Antonius of Tralles and Isidore of Miletus. Italy, Greece, Asia Minor, and Egypt furnished the most capable artisans and the most precious marbles. Nine doors give access to the church, and no less than one hundred and seven columns uphold the arches and vaults; also combining in wonderful harmony with the pilasters which bear the domes. The greater dome has a diameter of 32 metres and is 56 metres high. The pavement offers an area of 7000 square metres. A generous light streams in from the arched windows that open along the base of the dome. When the work was finished, Justinian is said to have exclaimed: "O Solomon, I have outdone thee!" To-day (alas for the glory and honor of European culture), St. Sophia's is transformed into a Mohammedan mosque, and the mosaics are marred by whitewash and smoke.



TOMB OF THE IMAN CHAFFEY.



ALCAZAR, CHIEF COURT.

In Italy, the most beautiful monuments of the Byzantine art may be found in those districts which were politically subject to the East, or else had extensive commercial dealings that way: Ravenna, Apulia, Calabria, Sicily, Venice, etc. Among them all, we may note the marvelous church of St. Vitalis in Ravenna, and that superlatively wondrous dream of splendor, St. Mark's Church in Venice.

Sculpture in full relief is almost unknown to the art of Byzantium. It had little development there, owing to that already mentioned horror of idolatry; and again it underwent a tremendous crisis at the hands of the iconoclasts, who held the power for some time in Constantinople. A very beautiful Byzantine bas-relief of the year 1000 is represented by an ivory specimen in the monastery of Utrecht. There is another notable bas-relief with human figures. But the wider field for exercise of the Byzantine sculpture is the designed bas-relief. As above stated, this has a geometric aspect, stiff and formal, yet full of sage conceits, elegant combinations, variety and charm of details.

Another field wherein the industrial Byzantine sculpture cultivated and produced some splendid blooms was afforded by the sacred furniture: the diptychs, altar screens, ivories, costly silks, embroideries, etc.

Painting in the Byzantine art makes exclusive use of the mosaic, very rich in gold and materials, but poor in artistic impetus. Who does not recall those longitudinal, attenuated, solemnly official saints, with intaglio contours, staring eyes, tiny, pointed, unnatural feet; the drapery stiffened into so many long, thin, conventional folded sections?

Then too the painting, like their other arts, remains ever the same, even all the way down to the compositions in the convent of Mount Athos, about the beginning of the sixteenth century. These are attributed to the monk Panselinos, "Raphael of Athos", and in them see the same intermixture of noble merits and irreparable flaws.

ARABIC ARCHITECTURE.

Passing from the consideration of Byzantine art in the East to that of the different styles of architecture in the West, we must give a glance at Arabic art, a new form of esthetic ex-

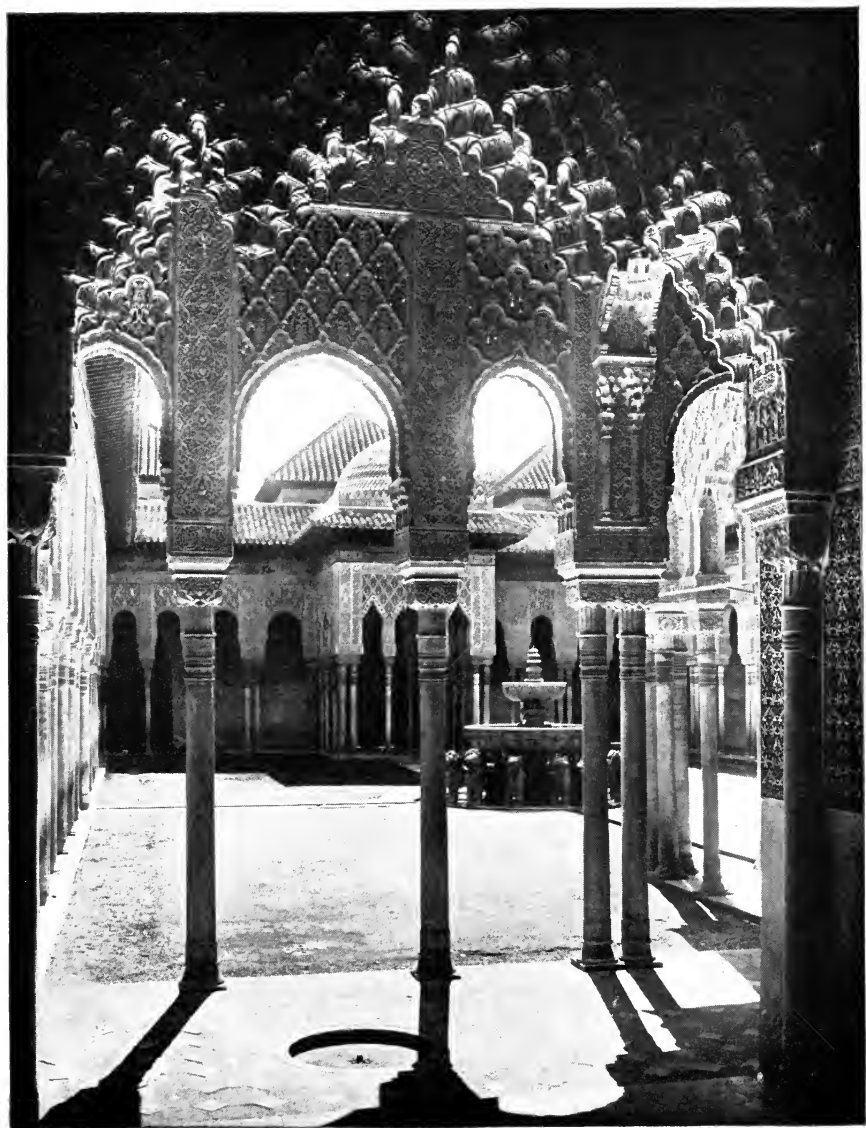
pression which began to unfold its fantastic charms at the beginning of the eighth century. I speak of the Arabic art by way of compliment to the Byzantine style, because it actually has its properly fundamental elements either in common with the Byzantine art, or else draws them to some extent from Byzantine sources. Nor is it necessary in this connexion to refer in particular to the Arabic style of painting and sculpture since these arts are, so to speak, identified with or absorbed in the architectural works of that era.

The Arabs, welded into national unity, through the efforts of Mahomet, under the iron law of the Koran, transformed the Christian churches, which they had acquired by conquest, into mosques. The necessity, after a time, of building new mosques, in order to maintain their sway by means of religious propaganda, forced them to employ Byzantine artists. Thus it happened, at the beginning of the eighth century, that the craftsmen of Constantinople were brought to labor on the mosques of Medina, Jerusalem, and Damascus. At the same time these builders were intermixed with some other craftsmen, Persian and Arabic; accordingly elements originally Byzantine (and, in a measure, Persian), became now refashioned to suit the taste of the Arabic people. New forms of ornament were assimilated, and merged into new lines, odd and bold. The outcome was an architecture distinct from every other kind; perfectly characteristic, rich, abounding in vivacity and color, luxuriating in a sort of miraculous and fantastic spring of precious flowers in marble.

I may reduce the distinctive traits of this art to these five heads: first, it invents and widely employs a new arch, which is of horseshoe shape, and so named as well. With this arch, moreover, other strange forms are blended, such as round arches, having greatly lengthened engaged piers, or *pied-roits*; also pointed arches, pyramidal arches, arches of small arc, lobed, etc. Second, it expands with remarkable boldness the tambour or drum of the dome, and thrusts the sides outward. Third, it adorns the corbels, vaults, and ceilings with a decorative scheme in the manner of stalactites, so much so that the vaults present the appearance of so many beehives hung aloft in the air. Fourth, it rears toward the sky very slender towers, crowned with minarets, whence the Turkish



TRANSFER OF THE BODY OF ST. MARK.
Mosaic of XI Century, in St. Mark's Church, Venice.



ALHAMBRA. COURT OF LIONS

priests cry aloud the words of the Koran. Fifth, it loves smooth surfaces, and enlivens them with an amazing prodigality of ornaments, which run prevalently into geometric designs, brilliantly colored like so many pieces of Damask silk, and patterned in those curious combinations of intricate lines that are quite aptly termed Arabesques.

The most important structure of Arabic architecture is the mosque. The most beautiful specimens of this art in the East are the Mosque of Amrou (643), of Ibn Tôûloûn (855), and of Hassan (fourteenth century). Its most perfect expression took shape in Spain, however, where contact with Christian civilization gave to Arabic art greater nobility, refinement, and grandeur. Its foremost monuments are the Alhambra (1250) of Granada, and the Mosque of Cordova (786).

Persian architecture fairly resembles the Arabic, and even at times surpasses the same in richness. Of exceeding beauty is the Mosque of Ispahan.

CELSE COSTANTINI.

Concordia Sagittaria, Italy.

G. K. CHESTERTON AS AN APOLOGIST.

IT is a welcome dispensation of Providence which has given us, in the person of Mr. Chesterton, a writer who has the rare faculty of making Philosophy and Theology as popular in their appeal as the latest novels from Mudie's. There are few moderns, we presume, handling such solemn subjects who can echo his plaintive sigh, "Alas [as Wordsworth so finely says], alas! the enthusiasm of publishers has oftener left me mourning".

Yet English literature has known a somewhat similar phenomenon before. Joseph Addison was a Mr. Chesterton of a demurer type. He too was possessed of a rich vein of humor, somewhat more subdued, and animated with a serious purpose, somewhat more paraded. We do not of course by this profess to determine whether the author of *Orthodoxy* deserves a permanent niche of fame beside the creator of *Sir Roger de Coverley*. The history of literary criticism does not encourage prophecy. Perhaps more than anything else it gives point to Lowell Russell's sage advice: "Don't never

prophecy unless you know". No generation can satisfactorily settle such claims for living favorites. It cannot decide whether the taste they gratify be not a passing phase and their originality a momentary mode. We only wish to say that Mr. Chesterton, like Thackeray's "parson in a tye-wig", has succeeded in directing the thoughts of a frivolous and irreligious age to the things that make for man's dignity, the things that really count.

His richness of humor and distinction of style might, indeed, embolden one to claim that he would not "all die" on that—let us hope—distant date when Libitina shall lay him by the side of Yorick. Yet there is something about his works which gives one pause. When reading a writer like Newman or Burke we are conscious of the sweep of strong wings. The beat of their ample pinions reassures us as we are borne "through the azure deep of air". But in the case of Mr. Chesterton we are rather conscious of the whirr of wheels and the smell of petrol. We find ourselves in an aeroplane with a most daring aviator, and, though we are thrilled and breathless with the rush through space, we are filled with an inner uneasiness that some screw may give way. He has himself said of the world, "The thing is magic, true or false". Similarly we are suspicious, as we are hurried along by his brilliant dialectics, that this is magic which may possibly be false.

This impression is due to the fact that he has sometimes chosen impossible positions and yet made them good with an ingenuity that positively bewilders. After reading much of him you wonder is there any side of any question he could not defend; is there any lost cause he would not undertake to save. Nor is it merely that epigram and paradox sparkle on every page. The same is true to some extent of the dialogues of many modern playwrights—Bernard Shaw and Oscar Wilde, for example. But Mr. Chesterton is not content to take our breath away or tickle the diaphragm with unquenchable laughter. He always proceeds to prove the most startling propositions in a manner scarcely admitting of reply.

Yet it is just possible that this, his strength, may prove his weakness; that his power of argument may impair the force of his arguments. Plain men are suspicious of superior in-

genuity; and there is a danger that they will simply smile at his onslaughts upon their cherished convictions, and hug them still closer to their bosoms. They may in time style him a casuist, or even—horrible thought!—a Jesuit, and destroy his influence for ever.

It is for this reason that one feels a wish at times that he would control his love of paradox. Without paradox indeed there would be no Mr. Chesterton, and we could ill spare some of his daring inversions of our modes of thinking. But like every good thing it can be carried too far; it can work its own undoing. And when we see danger of this we are filled with a sense of regret that a mannerism should obscure the man and diminish his power.

For we believe our genial philosopher has a work to do which none but he can accomplish. The fact that he does not come before us with the decorous solemnity of a man with a message does not alter this belief. Wisdom has often hid itself in motley since King Lear; and the recent history of the Ring has taught us not to despise an adversary because he fights with a "golden smile". Experience confirms the aphorism of Rochefoucauld that "Gravity is often a mysterious carriage of the body to cover the defects of the mind".

Indeed it is perhaps fitting that an age whose whole thought has become stricken with inner decay should be taken to task by one whose salient characteristic is not a saintly gravity or Oriental asceticism, but a large, full-blooded, wholesome humanity. Thus it would be hard to find anything more refreshing than the way in which he sends sprawling the carefully reared idols of the modern naturalistic school in literature. Yet he does it more in virtue of a healthy, natural instinct than from any Puritan prudery. He feels that the whole chamber of horrors needs something more than smelling salts. It needs broken windows and a river of good clean water, fresh from the haunts of normal men. His quarrel with Zola is not only that he has forgotten the Decalogue, but that he has forgotten Rabelais. He advises certain modern writers to study "Tom Jones" that they may rise to the height of Fielding's morality!

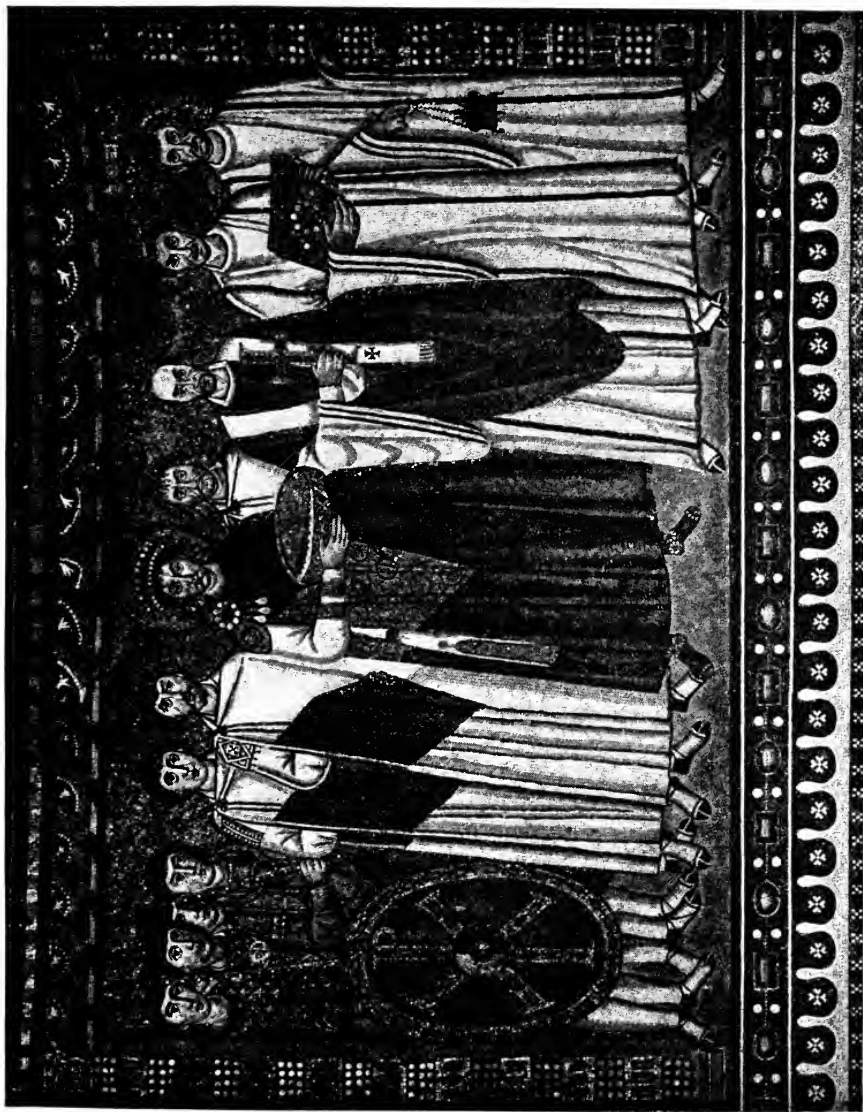
This normality, this sanity of judgment, coupled to an arresting power of paradox, would seem to equip Mr. Chester-

ton for the task of making the English-speaking world reconsider its attitude on some very important questions. If he is not to be the prophet of a new movement which, like all new movements of any worth, must, according to his own sage remark, consist principally of a turning backward, he can at least be the herald and precursor. He can turn his lively artillery against the strongholds of tyrannical prejudice.

For this reason *Orthodoxy* might well be reckoned one of the most useful contributions to Apologetics of recent years, if it were not for a haunting misgiving that the author has been somewhat helped to his creed by the fact that it is, in literary circles at least, the persecuted belief, the under dog in the fight, and his chivalry, mixed with a strong dose of native pugnacity, impels him to kick the conquering mastiff from his prey. One wonders whether, if he had lived in the Middle Ages, when Orthodoxy was triumphant, when it reigned supreme at the Universities of Europe, his paradoxes would have taken quite the same direction.

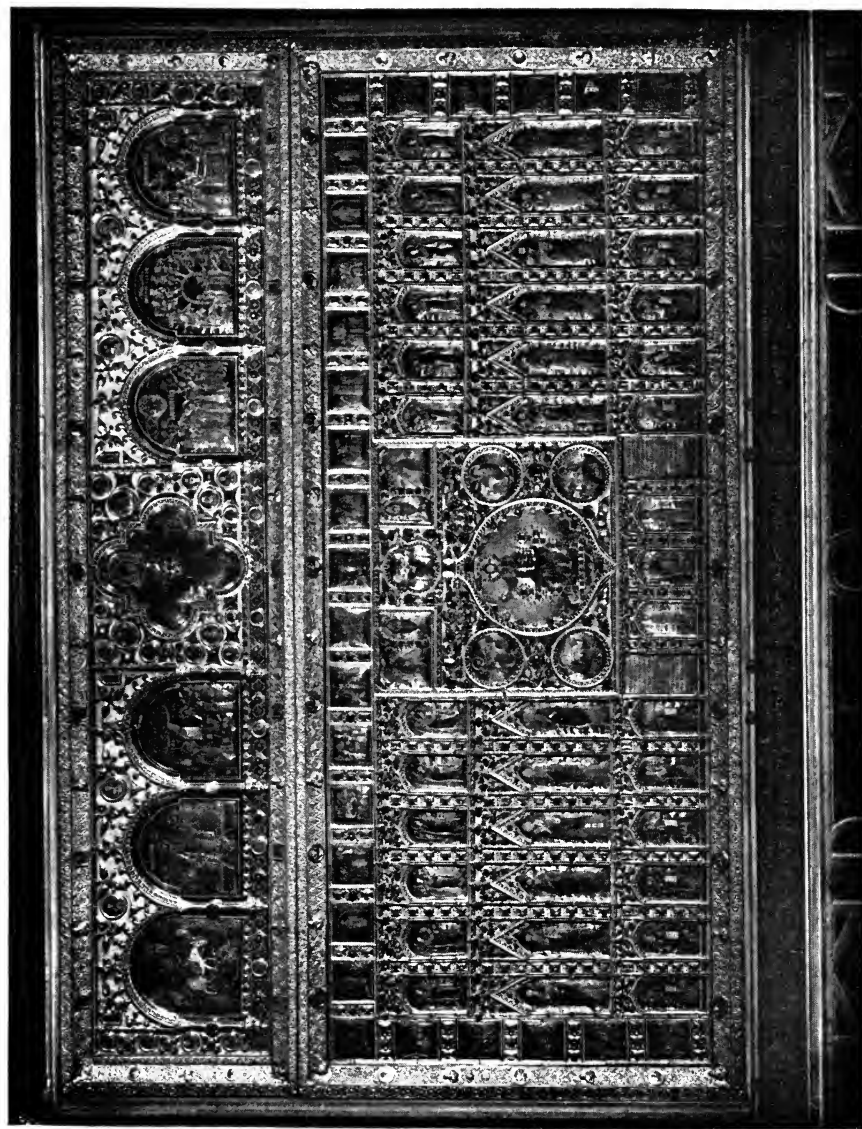
Yet this is not by any means intended to suggest that there is the shadow of insincerity in anything he has ever written. In *The Bookman* for May, 1910, Mr. Henry Murray writes: "I am still searching for the utterance from Mr. Chesterton's pen which will give him away, which will convict him of not believing in the—to me—insane and impossible creed he has made it the business of his life to expound. To me that creed long appeared as the despairing expedient of a born paradoxer *aux abois* for a sufficiently startling novelty, but to-day I have no more doubt of Mr. Chesterton's sincerity than I have of my own existence." All genuine students of his works will assent to this. One's doubt is never about the sincerity of his conviction, but about the psychological process by which he has come to it.

Yet we should doubtless be grateful for the gifts of the Gods and accept them thankfully as they are. Indeed it is perhaps best that Mr. Chesterton should turn a deaf ear to all his critics, for he gets strange advice from some. Thus Mr. Murray, in the article alluded to, takes him to task for his incurable optimism and blames him for ignoring Chicago, and Ancoats, the Potteries and the East End. It follows that if he is to satisfy this critic he must join the lugubrious choir



JUSTINIAN AND HIS RETINUE, AND ST. MAXIMIANUS.

Mosaic of VI Century in Church of St. Vitallis, Ravenna.



GOLD ALTAR SCREEN—ST. MARK'S CHURCH, VENICE.
(Byzantine Epoch)

of those Ibsenian spirits who croak like ravens over the charnel pits of life. But surely we have had the sewers and lazar-houses thrust under our noses quite enough. The old conception of Literature as a *nepenthé*, a charm to make us forget the all too insistent sorrows of life, is rapidly passing away. If only to hold the balance true we need a few authors to tell us that men are sometimes healthy, and hearts are sometimes glad, and minds are sometimes pure.

We presume that neither Mr. Chesterton, nor any thinking man, is deaf to that "droning chronicle of wrong and cruelty and despair which everlastingly addresses the compassionate ear, like the moaning of a midnight sea". But he knows, and surely it is only too evident, that problem plays do not make homesteads happier, that the Rougon-Macquart novels have done little to abate the evils of heredity.

A man may be well aware of "the Alpine mass of sorrow and anxiety that presses on the weary necks of the world" and yet be an optimist. Optimism is indeed a first postulate in any religion that can be truly styled theistic. If there is a God, then so surely is this "sum of things" good—good, no matter what partial and temporal evils may afflict our eyes. God looked upon the world and saw that it was good. Schopenhauer, Hartmann, Zola look upon the world and find that it is bad. Perhaps it is because their vision has so little of the Divinity in it. Cured of their jaundice they might have seen the *ποικίλη γῆ* with the large sympathy of a Plato—not indeed all white, which it is not, but neither, on the other hand, all black or drab.

Can any sentient being gaze upon the beauty of a spring morning or an autumn evening and doubt Mr. Chesterton's statement that at the heart and core of the Cosmos there is joy? Tennyson felt that joy even amid his fears:

. The songs, the stirring air,
The life re-orient out of dust,
Cry through the sense to hearten trust,
In that which made the world so fair.

Wordsworth felt it and dismissed all fears:

Even such a shell the universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow and ever-enduring power;
And central peace subsisting at the heart
Of endless agitation.

And no accumulation of sweated workers in a Chicago factory or starving children in a London slum, though both are sights to touch the heart-strings with a passion of pity, can make a believer waver in his trust that somehow "good will be the end of ill". Of course this belief supposes the immortality of the human soul without which optimism is very likely to be confined to a narrow circle of Walt Whitmans. Mr. Chesterton had small difficulty in accepting this fundamental tenet and from it he has, by a perfectly logical process, been led to accept all the essentials of Christian faith.

For him the one unpardonable crime is pessimism. He looks upon it as Socrates looked upon suicide, that is, as treason to the universe, and disloyalty to its Maker. On the other hand modern rationalistic philosophy is steeped in pessimism or, when it tries to be cheerful, presents us with the cold comfort that we are evolving, and that life may be worth living in some near future of ten thousand years. His eminent good sense causes Mr. Chesterton to scorn such a mockery of our hopes, and he is naturally drawn to espouse the only creed that can, with any semblance of logic, claim that life may be a boon even to an underpaid seamstress in a London garret. This is not, of course, an approval of London garrets or of the economic conditions of which they are the result, and we find Mr. Chesterton advocating drastic social reforms in order that the intolerable misery of millions may not treat the world to a repetition of the French Revolution on a still larger scale.

But optimism is really the basis of all sound reasoning. It is only an implied belief in this ground assumption that gives us leave to reason at all. It is an optimistic thing to believe that we have the faculty of reasoning rightly. Or, as Mr. Chesterton puts it, "reason is itself a matter of faith. It is an act of faith to assert that our thoughts have any re-

lation to reality at all. If you are merely a sceptic you must sooner or later ask yourself the question, Why should anything go right? Why should not good logic be as misleading as bad logic? They are both movements in the brain of a bewildered ape." Now this faith is nothing else than a belief that we are living in a universe ruled by wisdom and design. If this be granted, then "Wisdom will be justified of its children," and the life of man will be found no exception to the order of the material world, but rather its completion and its crown. Let us hear Mr. Chesterton himself:

These things in some dark way I thought before I could write, and felt before I could think. . . . I felt in my bones: first that this world does not explain itself. It may be a miracle with a supernatural explanation; it may be a conjuring trick with a natural explanation. But the explanation of the conjuring trick, if it is to satisfy me, must be better than the natural explanations I have heard. The thing is magic, true or false. Second, I came to feel as if magic must have a meaning and meaning must have someone to mean it. There was something personal in the world as in a work of art; whatever it meant it meant violently. Third, I thought this purpose beautiful in its old design, in spite of its defects, such as dragons. Fourth, that the proper form of thanks to it is some form of humility and restraint: we should thank God for beer and Burgundy by not drinking too much of them. We owed also an obedience to whatever made us. And last, and strangest, there had come into my mind a vague and vast impression that in some way all good was a remnant to be stored and held sacred out of some primordial ruin. Man had saved his good as Crusoe saved his goods: he had saved it from a wreck. All this I felt and the age gave me no encouragement to feel it. And all the time I had not even thought of Christian Theology.

Mr. Murray is undoubtedly right in charging Mr. Chesterton with looking at the bright side of things. At the root of his philosophy lies his optimism, and I am afraid he is impenitent enough to glory in it:

I thought (and still think) sincere pessimism the unpardonable sin. Insincere pessimism is a social accomplishment rather agreeable than otherwise; and fortunately nearly all pessimism is insincere. But if Christianity was, as these people said, a thing purely pessimistic and opposed to life, then I was quite prepared to blow up St. Paul's Cathedral.

He discovered, however, that while some rationalists found it too pessimistic, others found it far too optimistic: "One had hardly done calling it a nightmare before another began to call it a fool's paradise", and as it could not be at once "the black mask on a white world and the white mask on a black world", he was rather mystified. On investigation he reached the following conclusion, and certainly it would be interesting to know by what process of reasoning Mr. Murray can have come to regard it as "impossible and insane".

The gaiety of the best Paganism, as in the playfulness of Catullus or Theocritus, is indeed an eternal gaiety never to be forgotten by a grateful humanity. But it is all a gaiety about the facts of life, not about its origin. To the Pagan the small things are as sweet as the small brooks breaking out of the mountain; but the broad things are as bitter as the sea. When the Pagan looks at the very core of the cosmos he is struck cold. Behind the gods, who are merely despotic, sit the fates who are deadly. Nay the fates are worse than deadly; they are dead. And when rationalists say that the ancient world was more enlightened than the Christian, from their point of view they are right. For when they say "enlightened" they mean darkened with incurable despair. It is profoundly true that the ancient world was more modern than the Christian. The common bond is in the fact that ancients and moderns have both been miserable about existence, about everything, while the medievals were happy about that at least . . . If the question turn on the primary pivot of the cosmos then there was more cosmic contentment in the narrow and bloody streets of Florence than in the Theatre of Athens or in the open garden of Epicurus. Giotto lived in a gloomier town than Euripides, but he lived in a gayer universe.

It is easy to see how a search for truth guided by a fundamental principle like this led to a revolt from the ideas of an epoch dominated by Swinburne and Oscar Wilde, when men were in "mourning for the death of God". Tertullian tells us that "the human heart is naturally Christian". There is a sense in which it would be equally true to say that the human heart is naturally pagan, for in a very real sense man has two hearts. In Mr. Chesterton's case the naturally Christian heart prevailed, in no small measure, we think, because he is a splendid example of Juvenal's ideal, "*mens sana in corpore sano.*"

The dedicatory lines prefixed to that most fantastic, and—to me—unsatisfactory tale, *The Man who was Thursday*, are far from being immortal poetry, but they give us an insight into Mr. Chesterton's attitude toward the world of his youth:

A cloud was in the minds of men, and wailing went the weather,
Yea, a sick cloud upon the soul when we were boys together.
Science announced nonentity, and art admired decay;
The world was old and ended, but you and I were gay.
Round us in antic order their crippled vices came,
Lust that had lost its laughter, fear that had lost its shame. . . .
They twisted even decent sin to shapes not to be named:
Men were ashamed of honor, but we were not ashamed. . . .
But we were young, we lived to see God break their bitter charms,
God and the good Republic come riding back in arms:
We have seen the City of Mansoul, even as it rocked, relieved,
Blessed are they who did not see, but being blind, believed.

The concluding lines give us our author's decided verdict on the pretensions of the school of Huxley and Haeckel to settle the profoundest mysteries of human life by an appeal to the retort and the microscope. The City of Mansoul is being relieved from the close leaguer of nineteenth century science or pseudo-science. So far from Atheism and Materialism being a growing power, they are, according to him, spent forces. They have run their course and the world is waking up from evil dreams to find the morning fresh and fair as ever.

It is comforting to hear this, even if we suspect it is a little too bright a consummation to hope for just yet. It would be sanguine to suppose that a stiff-necked generation, because it wearies of its idols, as children weary of their playthings, is likely to do penance in sackcloth and ashes or recover the fresh bloom of early faith. Yet the example of Mr. Chesterton himself is enough to show how the general bankruptcy of modern philosophic thought may lead to a strong reaction from the wild errors of post-Kantian metaphysics. Indeed it is hard to understand that some of the German systems of the nineteenth century have really commanded the allegiance of thinking men, and a reaction was, and is, inevitable. But its precise nature, its force, and its direction are not yet easy to gauge.

The bankruptcy reached by the untrammelled speculation of several generations is felt and acknowledged in many quarters. Mr. Balfour called attention to it in his *Philosophic Doubt* and drew a conclusion in his *Foundations of Belief*, somewhat similar to Mr. Chesterton's, whose bold words are too refreshing to omit:

What we are looking at is not the boyhood of free thought; it is the old age and ultimate dissolution of free thought. . . . It is vain for eloquent atheists to talk of the great truths that shall be revealed if once we see free thought begin. We have seen it end. It has no more questions to ask; it has questioned itself. You cannot call up a wilder vision than a city in which men ask themselves if they have any selves. You cannot fancy a more sceptical world than that in which men doubt if there is a world. . . . Free thought has exhausted its own freedom. It is weary of its own success. If any freethinker now hails philosophic freedom as the dawn, he is only like the man in Mark Twain who came out wrapped in blankets to see the sun rise and was just in time to see it set. If any frightened curate still says that it will be awful if the darkness of free thought should spread, we can only answer him in the high and powerful words of Mr. Belloc, "Do not, I beseech you, be troubled about the increase of forces already in dissolution. You have mistaken the hour of the night: it is already morning". We have no more questions to ask. We have looked for questions in the darkest corners and on the wildest peaks. It is time we gave up looking for questions and began looking for answers.

The inability of freethought to make any progress might perhaps be waved aside by a freethinker if the paradox stood unsupported. But is it quite unsupported in the following words from *The Ball and the Cross*?

Freethought may be suggestive, it may be inspiriting, it may have as much as you please of the merits that come from vivacity and variety. But there is one thing Freethought can never be by any possibility—Freethought can never be progressive. It can never be progressive because it will accept nothing from the past; it begins every time again from the beginning; and it goes every time in a different direction. All the rational philosophers have gone different roads, so it is impossible to say which has gone furthest. Who can discuss whether Emerson was a better optimist than Schopenhauer was a pessimist? It is like asking if this corn is as

yellow as that hill is steep. No, there are only two things that really progress, and they both accept accumulations of authority . . . They are the only two things that ever *can* progress. The first is strictly physical science. The second is the Catholic Church.

It may seem strange that the two exceptions should be precisely the two forces that are supposed to stand in sharpest opposition to one another. But this supposition, though common, is one of the most unfounded prejudices of our times. If any one doubts this let him spend an hour or two with that admirable little book which Professor T. M. Kettle has translated from the German of Father Kellner, S.J. Its English title is *Christianity and the Leaders of Modern Science*, and it should dissipate for ever the idea that the strident tones of scientists like Haeckel are to silence the pronouncements of men like Kepler, Pascal, Galileo, Copernicus, Descartes, Leibnitz, Newton, and, in more recent times, of Pasteur, Faraday, Rayleigh, Kelvin, Stokes, Clerk Maxwell. Indeed Professor W. Wallace, the veteran Darwinian, wrote some years ago, in an article which yet maintained that Naturalism in its main contention was sound: "If God is hard to see for the modern world, it is neither science nor metaphysics which provides the veil or the fog. Other 'causes' generate practical atheism and we have no need to seek for 'reasons'. The cares of worldliness and the race for riches are what makes the heavens brass and iron. It is they that benumb the will to believe."

Mr. Chesterton, in a wholly admirable paper entitled "Science and Religion" to be found in *All Things Considered*, puts the case with accuracy and insight.

Of course the real truth is that science has introduced no new principle into the matter at all. A man can be a Christian to the end of the world, for the reason that a man could have been an Atheist from the beginning of it. The materialism of things is on the face of things; it does not require any science to find it out. A man who has lived and loved falls down dead and the worms eat him. That is Materialism if you like. That is Atheism if you like. If mankind has believed in spite of that it can believe in spite of anything. But why our human lot is made any more hopeless because we know the names of all the worms who eat him, or the names of all the parts of him they eat, is to a thoughtful mind somewhat difficult to discover.

It would be doing Mr. Chesterton an injustice to suppose him capable of sitting down to evolve some novel system of Metaphysics after the manner of the Germans. He has had to answer for himself, as every thinking man must do, at least should do, the great questions Whence? and Why? and Whither? In the attempt he has tried one by one the systems at present in vogue, and found them wanting. He discovered that they simply would not harmonize with that enigmatical thing called man, as he existed, not in the brain of a Kant or a Nietzsche, but on the green earth, under the blue heavens. He found that they were all hostile to real joy, real freedom, real humanity; that in a word they did not reckon with "the normal human soul, but had all sorts of fancy souls for sale". He perceived that romance, folklore, Christmas trees, and all such excellent things, drew their meaning and their vitality from the belief that there is a mysterious world around us and above us, where the soul can skylark with the angels, or play hide-and-go-seek with the court of Oberon. Let me say here that though it is quite possible to understand aright his inclusion of Elfland as a sort of border territory to the "Land o' the Leal", there is a danger also of misunderstanding and one could wish it made more clear that a belief in warlocks and elves rests on a totally different foundation from the dogma of Immortality. Yet if we are to understand our Pilgrim's progress through the slough of modern Philosophy, we must not forget that he was influenced not a little by the conviction that the "Midsummer Night's Dream" (for example) is radically embedded in the trend of the human heart toward other worlds.

He finds modern thought full of morbidity, full of contradictions. He finds that it breaks Easter eggs and sends Santa Claus to the scrap-heap; and he tells modern thought, in the name of mankind, that Easter eggs are mystic symbols standing for all that is gracious and healing in life, and that Santa Claus has a nobler function than (let us say) the aeroplane.

But perhaps what most of all brought him back to the faith of which his contemporaries are so impatient, was the spectacle of the Church assailed from every quarter for reasons the most contradictory. Thus Christianity was reproached on the one hand with inhuman gloom, on the other with un-

founded optimism; by some unbelievers for being timid, monkish, and unmanly, for trying to make a man too like a sheep; by others for having caused the most horrible and most sanguinary scenes in history; by one school for having dragged women to the cloister from their families and marriage, by another for having forced marriage and the family upon them; by some critics for its naked and hungry habits; by others for its pomp and ritualism, its shrines of porphyry and its robes of gold; by individualists for its soul-killing union, by their opponents for its disunion; by Semites for its dislike of Jews, by anti-Semites for its Jewish origin. Then a solution of the riddle flashed upon him:

In a quiet hour a strange thought struck me like a still thunderbolt. There suddenly came into my mind an explanation. Suppose we heard an unknown man spoken of by many men. Suppose we were puzzled to hear that some said he was too tall, and some too short; some objected to his fatness, some lamented his leanness; some thought him too dark and some too fair. One explanation would be that he was an odd shape. But there is another explanation. He might be of the right shape. . . . Perhaps in short this extraordinary thing is really the ordinary thing; at least the normal thing, the centre. Perhaps after all it is Christianity that is sane and all its critics that are mad—in various ways.

Nothing could better explain Mr. Chesterton's attitude than this. Faith is sanity. It is that equilibrium of forces, that synthesis of tendencies, which in the moral as in the physical order is necessary for the stability of the world. The Church is universal, embracing all nations, caring for all classes, answering all needs, steering clear of all extremes; guarding human liberty, yet curbing it; treasuring human happiness, yet restraining it. But his own really eloquent words are best, and may fittingly close this very inadequate attempt to trace his footsteps through the quagmire of current philosophic thought to that beautiful but mysterious land, which has, alas! become so largely a *terra incognita* for the modern world, but which it will have to rediscover if it is to live.

This is the thrilling romance of Orthodoxy. People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum, and safe. There never was anything so perilous or so

exciting as orthodoxy. It was sanity; and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary, and the accuracy of arithmetic. The Church in its early days went fierce and fast with any war horse; yet it is utterly unhistoric to say that she merely went mad along one idea like a vulgar fanaticism. She swerved to left and right, so as exactly to avoid enormous obstacles. She left on one hand the huge bulk of Arianism, buttressed by all the worldly powers, to make Christianity too worldly. The next minute she was swerving to avoid an Orientalism which would have made it too unworldly. The orthodox Church never took the tame course, or accepted the conventions; the orthodox Church was never respectable. It would have been easy to have accepted the earthly power of the Arians. It would have been easy, in the Calvinistic seventeenth century, to fall into the bottomless pit of predestination. It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a Modernist, as it is easy to be a snob. To have fallen into any of these open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom—that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science, would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling, but erect.

P. J. GANNON, S. J.

Milltown Park, Dublin, Ireland.

INSEMINATIO AD VALIDUM MATRIMONIUM REQUISITA.

DISSERTATIO PHYSIOLOGICO-THEOLOGICA.

IN disceptatione de Vasectomia nuper in hac ephemeride habita mentio obiter facta est Inseminationis—in præsentī dissertatione stabilire conamur quæ ex parte viri physice requirantur ut matrimonium sit et validum et licitum.

Haec habentur apud S. Alphonsum de finibus matrimonii: "*Fines intrinseci essentialēs sunt duo: traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile. Fines*

intrinsici accidentales pariter sunt duo: procreatio prolis et remedium concupiscentiae. *Fines* autem *accidentales extrinseci* plurimi esse possunt, ut pax concilianda, voluptas captanda, etc. His positis, certum est quod si quis excluderet duos fines intrinsicos accidentales, non solum valide, sed etiam licite posset quandoque contrahere; prout si esset senex et nuberet sine spe procreandi prolem, nec intenderet remedium concupiscentiae; sufficit enim ut salventur fines substantiales, ut supra.”¹

S. Alphonsus una cum Ecclesia et omnibus moralistis haec statuit principia: 1^{um}, ubi duo illi fines intrinsici essentialis haberi possunt, matrimonium est tum validum tum licitum; 2^{um}, neque procreatio prolis neque assecutio alterius finis praeter duos intrinsicos essentialis requiruntur ad matrimonii sive validitatem sive liceitatem. Potentia autem physica fines intrinsicos essentialis assequendi absolute necessaria est; quae si desit matrimonium est irritum.

S. Thomas² contractum matrimoniale ita definit: “In matrimonio est contractus quidam, quo unus alteri obligatur ad debitum carnale solvendum: unde sicut in aliis contractibus non est conveniens obligatio si aliquis se obliget ad hoc quod non potest dare vel facere, ita non est conveniens matrimonii contractus, si fiat ab aliquo qui debitum carnale solvere non possit; et hoc impedimentum vocatur *impotentia coeundi*.”

Et S. Paulus³ matrimonio junctos monet: “Uxori vir debitum reddat: similiter autem et uxor viro. Mulier sui corporis potestatem non habet, sed vir. Similiter autem et vir sui corporis potestatem non habet, sed mulier.”

Debitum conjugale ad validum matrimonium requisitum nihil aliud est quam “copula carnalis apta ad generationem”;⁴ definire vero quid praecise sibi velint verba “apta ad generationem” est praecipua difficultas in materia quam enucleandam suscepimus.

In matrimonio vir et mulier una fiunt caro per actum conjugalem; ad hoc autem matrimonium institutum est ab Auc-

¹ *Theol. Mor.*, lib. vi., n. 882.

² *Supplem. Sum. Theol.*, q. 58, a. 1.

³ *I. Cor.* vii., 3, 4.

⁴ Vid. Sanchez, *De Matr.*, vii., disp. 92, n. 17; S. Alphonsus, *Theol. Mor.*, lib. vi., n. 1096; Konings, *Theol. Mor.*, ed. 7, vol. 2, p. 276; Lehmkühl, *Theol. Mor.*, De Matr.

tore naturae ut habeatur ordinata propagatio generis humani, et hoc quidem primarie; deinde ut suppedietur homini licitum concupiscentiae remedium. Uterque finis obtinetur per copulam conjugalem aptam ad generationem, quae sec. Amort aliosque moralistas est commixtio perfecta, i. e., "per effusionem seminis in vaginam mulieris completam". Non tamen requiritur ut actualis conceptio vel generatio sit effectus copulae carnalis, sed tantum ut sit apta ad generationem. Ejusdem naturae sit oportet ac inseminatio quae actualem generationem efficit, in quantum constare potest ex naturali observatione (i. e., quae sine mediis scientificis et artificialibus habetur); nec sufficit generatio seu foecundatio artificialis, "ex qua non potest sequi generatio secundum communem speciem actus." Nequaquam autem opus est recursum habere ad observationes microscopicas vel chemicas ut norma stabiliatur. Ratio hujus asserti est quia talis norma necessario existebat ante omnem scientiam tum physicam tum chemicam. Ad inveniendam tamen rationem cur ex certa quadam copula actualis conceptio sequatur necne, fieri potest ut microscopio uti debeamus; at de hoc nulla nobis est quaestio.

Moralistae etiam loquuntur de "vero semine", et Sixtus Papa V⁵ "verum semen" opponit "humori cuidam simili semini" a nonnullis eunuchis ad tempus distillato. Jam quaerendum est, 1^o, quid sit verum semen; et, 2^o, utrum ad potentiam in viro habendam (quae potentia absolute requiritur ut ipse validum matrimonium inire possit) spermatozoïda in semine necessario adesse debeant. In praesenti dissertatione probare volumus elementa essentialis hujus potentiae ex parte viri esse, 1^o, erectionem penis aptam ad penetrandam vaginam mulieris; et, 2^o, effusionem in vaginam liquoris seminis, sive hic liquor spermatozoïda contineat sive non contineat.

Semen humanum liquor est qui constat ex aqua, ex spermatozoidis (quae sunt elementum essenziale ut semen sit prolificum), ex variis secretionibus, scil. testiculorum, vesicularum seminalium, glandulae prostaticae, glandularumque Cowperii et Littrei; quae secretiones et quidem omnes suppeditant medium necessarium ut spermatozoïda transvehi possint. Ita si secretio prostatica abest, spermatozoïda inertia evadunt.

⁵ Motu Proprio *Cum Frequenter*.

Elementa quae constituunt semen earumque inter se relationes sunt: aqua—90 per centum; materia organica et spermatozoida—6 per centum; phosphorus—3 per centum; sodium chloridum—1 per centum. Quantitas seminis in unaquaque ejaculatione variat inter semidrachmam et sesquidrachmam—2-3 c. c., circiter.

In secretionem testiculorum invenitur substantia organica quae Anglice *spermin* nuncupatur. Plerique physiologi docent sperminium adesse etiam in glandula prostatica, quod tamen negatur a Sajous. Nescimus quamnam vim, si ullam, sperminium exercent quoad generationem; constat tamen hanc secretionem internam esse magni momenti pro toto corpore. Vox *secretio interna* hic habet significationem technicam. Spermatozoida non sunt secretio interna testiculorum; externa potius dicenda sunt. In muliere ovaria praeter ova producant substantiam similem sperminio, quae Anglice *ovarin* dicitur.

Sperminium, ovarinium, epinephrinium (i. e., secretio corporum suprarenalium), secretionem glandulae thyroididis, corporis pituitarii, et aliarum glandularum sunt secretiones internae. Omnes hae secretiones (1) juvant venas arteriasque corporis ad vigorem suum sanitatemque conservandam, et (2) immunitatem conferunt a venenis (Anglice *toxins*) quae e substantiis effetis emanant in sanguinis circulationem antequam renibus secernuntur. Nimia sperminii vel ovarinii secretio, partim ex eo quod sanguis in cerebro et cerebello conglobatur, partim ex irritatione nervorum, erethismus efficit sexualem qui masturbationem aliaque vitia inducit.

Castratio vel oöphorectomia impedit quominus sperminium vel ovarinium amplius producat; vasectomia videtur minuere nimiam sperminii productionem. Quando autem propter castrationem vel oöphorectomiam secretio sperminii vel ovarinii cessat, desinit quoque secundaria testiculorum vel ovariorum functio, quae, ut supra dictum est, in eo consistit quod venena e substantiis effetis provenientia innocua redduntur; neque raro evenit ut venena illa secretionibus non jam impedita quominus effectus suos morbosos exercent, male afficiant eos qui talem operationem passi sunt. Venena haec agunt haud secus ac nimia secretio pathologica sperminii vel ovarinii; efficiunt scil. ut sanguis in cerebro et cerebello con-

globetur, et causa exstant irritationis nervosae, febris, et erethismi sexualis. Excitatio tamen hujusmodi gradatim concidit, et quidem ea mensura qua aequilibrium redintegratur venenaeque refrenantur: haec compensatio videtur haberi ex eo quod secretiones internae glandularum in corpore adhuc manentium (uti sunt corpus pituitarium, corpora adrenalina, et glandula thyroididis) majores fiunt quam ordinarie evenire solet.

Aliquando accidit ut mulieres quae habent ovaria intacta tempore climacterii (i. e., circiter quadragesimo-tertio vitae anno) neurasthenia laborent: ratio est quod, cum ovaria senescentia munere suo jam non fungantur, nihil obstat ne venena illa effectus suos morbosos producant. Nonnunquam etiam mulieres utroque ovario orbatae in dementia incidant ob carentiam secretionis internae ovariorum. Haec est ratio cur nostris diebus oöphorectomia perfecta raro a chirurgis attentetur, et si in extrema necessitate ad hanc operationem recurrendum sit, particula ovarii viribus integra, si fieri potest, in abdomen mulieris ectopice inseritur, quae secretionem internam necessariam supplet. Obesitas notabilis oritur ex imperfecta adipis oxydatione, et quandoque debilem secretionem glandularum consequitur. Mulieres oöphorectomiam passae pinguescunt; eunuchi quoque plurimi pingues sunt. Nonnullae mulieres, oöphorectomia completa peracta, a masturbatione partim ex irritatione physica inducta per aliquod tempus non desistunt; neque raro mulieres quae ante oöphorectomiam frigidae in copula conjugali erant, post talem operationem pro aliquo temporis spatio voluptatem percipere valent. Utriusque facti causa est excitatio quae e venenis effrenatis substantiarum effetarum provenit. Eunuchi omnes brevi perfecte evadunt impotentes. In universa litteratura medica (ope *Indicis Medici* bibliographia completa uniuscujusque tituli obtineri potest) quinque tantum casus invenio ubi eunuchi post castrationem coeundi facultatem ex eadem irritatione venenosa ortam per aliquod tempus retinebant. Opinio communis inter veteres moralistas eunuchos non raro facultate coeundi gaudere modernae medicorum experientiae adversatur. Moralistae nonnulli cryptorchidos perperam pro eunuchis natis habere solent.

Spermatozoidon humanum est cellula completa microscopica 51 ad 58 micromillemetra longa. Constat ex "capite" ovato

et plano, "cervice" cum parte media, et flagello seu cauda relative producta. Duae capitis partes obducuntur tenuissimo involucrio protoplasmico; in capite quoque una cum substantia Anglice *chromatin* nuncupata habetur totius cellulae nucleus, quod est elementum essenziale ex parte viri ad foecundationem producendam. In cervice inveniuntur *centrosomes* anteriores et posteriores. In cellulis typicis (spermatozoidon et ovum humanum ut cellulae typicae habendae sunt) nucleus et centrosomata, intra cytoplasma seu protoplasma, partes principales constituunt. Centrosomata ad divisionem et reproductionem cellularum inserviunt. Paucae tantum cellulae, uti ovum humanum, externa membrana obducuntur. Nucleus est fons omnis activitatis cellularis. In statu quietis nucleus circumdatur membrana subter quam est reticulum ex *chromatin* et *linin* compositum, maculaeque reticuli liquorem continere videntur.

Divisionem mitoticam seu indirectam cellularem in duas cellulas (qui modus reproductionis obtinet in corpore humano) praecedat chromatinii seunctio in duas partes aequales quae soleae equinae formam prae se ferunt; utraque pars constat ex chromosomatibus. Chromosomata haec maximi sunt momenti, variaeque species multorum animalium et plantarum numerum chromosomatum in cellulis somaticis constantem exhibent, neque sine probabili fundamento asseritur unamquamque speciem tum animalium tum plantarum numerum sibi proprium chromosomatum habere. Wilson⁶ catalogum exhibet 72 specierum pro quibus numerus chromosomatum determinatus fuit. Probabile est in unaquaque cellula somatica hominis inveniri 16 chromosomata, et spermatozoidon aequae ac ovum octona chromosomata nucleo ovi foecundati conferre. Chromosomata videntur vehicula esse physica haereditatis quae in variis generationibus observatur: haec haereditas ex ambobus genitoribus legem Mendelianam sequitur.

Tertia et multo longior pars spermatozoidi humani est flagellum, 41 ad 53 micromillemetra longum. Flagellum praebet conformationem sat implicatam ejusque munus est inservire motioni et penetrationi. Quando caput, quod nucleum continet, ovum penetrat, flagellum rejicitur. Immersio et immixtio spermatozoidi nuclei in nucleo ovi complet actum phy-

⁶ *The Cell in Development and Inheritance.* New York, 1890.

sicum conceptionis, eoque puncto temporis nova anima humana foetum informat.

Necesse est in nostra dissertatione conspectum praebere historiae progressus illius scientiae quae physiologiam spermatozoidi spectat. Ratio est quod decretum Sixti Papae V., de quo supra dictum est, a quibusdam scriptoribus tamquam definitio papalis veri seminis ad potentiam viri requisiti allegatur. Cum autem hoc decretum promulgatum sit 90 annis ante quam spermatozoida primo detecta sunt, et 288 annis ante quam ab Oscaro Hertwig (anno 1875) demonstratum est quomodo spermatozoida ovum foecundent. Sixtus V., qui obiit anno 1590, de existentia spermatozoidorum nullam habebat notitiam.

Ludovicus Hamm, discipulus Antonii van Leuwenhoeck (1632-1723), Batavi, anatomiae et artis microscopicae periti, primus descripsit spermatozoida in literis ad societatem "The Royal Society of London", mense novembri anni 1677 datis. Nomen spermatozoidi impositum est a von Baer (1792-1876). Sixtus V. edidit bullam *Cum Frequenter* anno 1587: sec. Wernz et De Smet promulgata fuit die 22 Junii, sec. alios die 27 ejusdem mensis.

Anno 1677 van Loewenhoeck, Harvey, aliique opinabantur "corpuscula viventia" (spermatozoida scil.) in semine esse germina virilia quae ovum penetrant et quorum actioni debetur ut foetus evolvatur; Malpighius vero et "Schola Preformationis" tenebant corpuscula illa nihil aliud esse quam animalcula parasitica interna. Sec. hanc Scholam Preformationis foetus praeformatus esse in ovo, et "aura seminalis" e semine emissa causa est cur foetus crescere incipiat.

Lazarus Spallanzani (1729-1799) Sacerdos Mutinensis in Papiensi Universitate professor, anno 1786 ranae ova vitro horologii affixit, hoc deinde vitrum supra aliud vitrum in quo erant ranae spermata invertit, et utrumque vitrum leniter calefecit. Quamvis ova condensatione vaporis e semine surgentis humida fiebant, tamen non sunt foecundata. Quamprimum vero sperma e vitro inferiore ovis est admixtum, haec foecundata sunt. Hoc modo primus theoriam "aurae seminalis" a De Graaf inventam falsam esse probavit. Deinde sperma per cartam percolavit, et liquori seminis nullam inesse vim foecundandi invenit; materia vero residua e carta abluta facultatem foecundandi retinebat.

Anno 1824 Prévost et Dumas⁷ demonstraverunt (1) spermatozoida a solis testiculis produci; (2) testiculos esse in viro organa ad foecundationem essentialia; (3) spermatozoida inveniri in omnibus maribus fertilibus, non vero in pueris im-
puberibus, senibus, hybridis; (4) unamquamque animalium speciem conformationem spermatozoidorum sibi propriam habere; (5) spermatozoida membranam ovi externam penetrare posse.

Kölliker, qui ex anno 1841 hanc rem scientifice investigabat, spermatozoida demonstravit ortum sumere ex metamorphosi cellularum in tubulis testicularibus peracta. Tandem Oscarus Hertwig anno 1875 probavit foecundationem effici eo quod unicum spermatozoidon ovum penetrat, et quod nucleus spermatozoidi penitus miscetur cum nucleo ovi.

Spermatozoida inertia nullam vim habent ova foecundandi, mobilia talem potentiam habent; et quo motus est diuturnior eo vis foecundandi fit certior. In testiculis ipsis spermatozoida immobilia sunt; in epididymide vero, in vase deferenti, aliisque tubulis externis sunt mobilia; in tubis Fallo-
pianis mulieris aliquando per duas vel tres hebdomades mobilitatem suam retinent.

Circiter 15 per centum matrimoniorum sterilium viro debentur. Causae vero sterilitatis virilis ad tres classes reduci possunt: (1) causae quae spermatozoidorum productionem impediunt; (2) quae spermatozoidorum sanitatem male afficiunt; (3) quae spermatozoidorum ejectione obsunt.

Ad primam classem causarum, earum nempe quae impediunt quominus spermatozoida producantur, pertinent; (a) aetas impubes et senium extremum. Plerumque, nequaquam vero semper, spermatozoida post septuagesimum vitae annum non jam producantur. (b) Atrophia et morbi locales testiculorum: phthisis; tumores, uti sarcomata, enchondromata, fibromata, osteomata, myomata; cystides testium. Morbi hujusmodi insanabiles esse possunt. (c) Morbi quidam totum corpus afficientes, v. g., diabetes mellitus. In eadem categoria comprehendi debent intemperantia in rebus venereis et alcoholicis.

In secundo complexu causarum quae, quamvis spermatozoidorum productionem non impediant, tamen eorum sani-

⁷ *Annales des sciences naturelles.*

tatem ita afficiant ut ad foecundationem inepta evadant, enumeranda sunt: (a) intemperantia cum sexualis tum alcoholica; (b) inflammationes testiculorum, epididymidis, vasis deferentis, vesicularum seminalium, glandulae prostaticae, et urethrae. Hujusmodi inflammationes debentur vel bacillo phthisico vel aliis bacteriis, vel veneno orto ex parotitide; gonorrhoea vero est causa frequentissima.

Tandem in tertia classe causarum, nempe quae spermatozoidorum ejectionem impediunt, recenseri debent: (a) stenoses secundum tractum seminalem ex diversarum inflammationum, praesertim gonorrhoeae, cicatricibus. Stenoses hujusmodi plerumque in urethra inveniuntur, rarius in epididymide: tubulos coarctant et nonnunquam lumina ipsorum plane occludunt. Talis stenosis urethrae quae urinam tantum stillatim ejici sinat, in coitu sexuali facile obturatio completa propter turgidam penis conditionem evadet. Stenoses in urethra chirurgice dispertiri possunt, quod si in epididymide inveniuntur remotio fit difficillima. Eduardus Martin, professor in Universitate Pennsylvaniae, in uno casu sterilitatis maris anastomosem inter vas deferens et latus epididymidis patefecit (occlusio, ut solitum est, infra erat in globo minore seu cauda epididymidis) et postea spermatozoidea viventia turmatim in semine apparebant. Ter in canibus Martin eandem operationem ad felicem exitum perduxit.

(b) Perraro accidit ut os vasorum deferentium inveniatur non in urethra, sed in uteribus, i. e., in canalibus qui ex renibus ad vesicam urinariam protenduntur; quod si contingit semen in vesicam urinariam effunditur, ibique asservatur donec una cum urina ejaculetur. Vir qui tali defectu laborat, canonicè impotens est propterea quod inseminare non valet.

(c) Operationibus nonnullis chirurgicis, e. g., in glandula prostatica vel in vesica urinaria ad calculum extrahendum, peractis, chirurgus quandoque vesiculas seminales ita mutilat ut spermatozoidea exire nequeant, vel ut secretio prostatica, quae in semine invenitur et ad viabilitatem spermatozoidorum requiritur, arceatur.

(d) Rarius concrectiones in vesiculis seminalibus eas occludunt.

(e) Cystae vesicularum seminalium quae ipsas obturant sat frequenter in senio obtinent.

(f) Inflammatio simultanea utriusque epididymidis spermatozoidorum ejectionem prohibet; viri qui hoc morbo laborant saltem ad tempus steriles sunt; ordinarie tubuli obstructi manent tantum per nonnullos menses natura ipsa providente; aliquando tamen obturatio est perpetua.

(g) Cryptorchidismus bilateralis alia est causa sterilitatis virilis. Haec est conditio embryonalis superstes post partum in qua testiculi intra abdomen manent, vice positionis normalis in scroto, quod si remotum non fuerit a chirurgo vir non raro impotens evadet.

(h) Tandem praeputium arctum rarissima causa sterilitatis est: in hoc casu circumcisione opus est.

Ad meliorem eorum quae sequuntur intelligentiam termini aliqui technici brevi explicatione indigent. Carentia seminis dicitur Aspermia; diminutio seminis ratione quantitatis, Oligospermia; diminutio spermatozoidorum ratione quantitatis, Oligozoöpermia; carentia spermatozoidorum, Azoöpermia; semen pathologice coloratum, Chromospermia.

Aspermia, seu carentia seminis, debetur alterationi vel obturationi tubulorum seminalium aut ex eo oritur quod nervi in centro ejaculationis potestate reflexe agendi destituti sunt. Aspermia ultimo loco descripta plerumque est conditio congenita, sanari nequit, et, cum sit absoluta, secum fert non solum sterilitatem sed etiam impotentiam canonicam. Aspermia relativa, quae saepe est insanabilis, habetur cum semen nullo modo ejaculatur in ipso coitu, sed tantum postea in pollutione nocturna. Viri rebus venereis dediti temporaria vel periodica aspermia laborant.

Oligospermia, seu diminutio quantitatis seminis, ex eo oritur quod sive una sive plures secretiones quae, ut supra dictum est, semen normale constituunt, vel omnino excidunt vel minuuntur. Oligospermia habetur quando testiculi minorem spermatozoidorum quantitatem producunt. Aetas provecta diminutionem omnium seminis elementorum efficit. Oligospermia vel est congenita vel debetur sive debilitati haereditariae sive mancae formationi organorum quae generationi inserviunt, vel tandem, et quidem plerumque, acquiritur. Hoc ultimum accidit in morbis qui vires corporis maxime debilitant, et in quibusdam speciebus neurastheniae; oritur quoque ex eo quod corpori parum alimenti suppeditatur, vel quod nervi

magno vitio laborant. In viro qui secretionem prostatica caret ex suppuratione, inflammatione, vel qui habet vesiculas seminales obturatas, oligospermia magna est. In oligozoöpermia tum numerus spermatozoidorum minuitur tum spermatozoidea quae adsunt debilia sunt vel inertia. Ut semen, ratione quantitatis, normale dici queat requiritur sec. Ultzmann ut circiter 100 spermatozoidea unica visione in vitro objectivo microscopii mediae efficaciae deprehendantur. Oligospermia debetur masturbationi, morbis testiculorum, epididymidum vel vasis deferentis, compressioni ortae ex tumoribus, excrescentiis syphiliticis.

Azoöpermia est completa carentia spermatozoidorum, sive quod spermatozoidea non producuntur sive quod occluduntur. Tum quantitas seminis tum eae qualitates ipsius quae meris oculis discerni possunt fere eadem manent; est tamen aliquantulum magis fluidum quam semen normale esse solet, et sedimentum subalbidum paulum minutum est. Vitium luxuriae affert azoöpermiam saltem temporaneam; diabetes mellitus, supremus gradus phthisis, alique morbi multum debilitantes, tandem tumores, azoöpermiam perfectam adducere possunt. Azoöpermia congenita debetur mancae testiculorum vel vasorum deferentium evolutioni. Vir qui azoöpermia laborat, propterea quod epididymides perpetuo occlusae sunt, potentia coeundi et seminandi gaudet: sterilis tantum dicendus est.

Quae hucusque dicta sunt viam parabant ad nostrae thesims probationem. Si moralistae ad validitatem matrimonii ex parte viri requirunt "effusionem completam veri seminis apti ad generandum", et si haec verba strictissimo sensu accipiuntur, secundum praesentem nostram scientiam de semine necessario postulare debent effusionem in vagina a semidrachma ad sesquidrachmam seminis quod continet: (a) spermatozoidea activa et secretionem testiculorum; (b) secretionem vesicularum seminalium; (c) secretionem glandulae prostaticae; (d) secretiones glandularum Cowperii et Littrei.

Semen quod spermatozoidis caret sensu stricto non est "aptum ad generandum", cum spermatozoidea essentialiter ad conceptionem et generationem requirantur. Deinde si voces "verum semen" in tota sua comprehensione accipiuntur verum semen sine spermatozoidis haberi nequit, nam haec consti-

tuunt elementum principale seminis — omnia alia elementa, quamvis necessaria, sunt tantum liquor qui spermatozoidis inservit.

Jam vero, quamvis sterilitas virilis frequentissime ex eo praecise oriatur quod semen spermatozoidis caret, tamen viri hoc vitio laborantes ita potentes sunt sexualiter ut eorum sterilitas per multos annos ne quidem in suspicionem cuiquam veniat; praeterea cum Ecclesia non solum numquam viro ita sterili matrimonium interdixerit, neve unquam validitatem talis matrimonii in dubium vocaverit, semperque divortium a vinculo recusaverit, dicendum est Ecclesiam si ipsi ante matrimonium sterilitas de qua hic agimus innotescerit, nequaquam prohibitorum esse ejusmodi matrimonium. Inde concludendum est spermatozoïda non essentialiter in semine requiri ut validum ineatur matrimonium praecise in quantum est remedium concupiscentiae.

“ Verum semen ” de quo Sixtus V. loquitur in *Motu Proprio Cum Frequenter* a vero semine antea a nobis descripto omnino differt. Sixtus V. utens illis verbis evidenter significare voluit eunuchos verum semen nulla ratione habere, eo quod propter testiculorum carentiam impotentes sint. Semen verum, genuinum, “ humori cuidam semini simili ” opponit, qui, ut jam diximus, quandoque ab eunuchis ad tempus distillatur. Verum semen in hoc *Motu Proprio* memoratum semen est genuinum quod sufficit ad validitatem matrimonii, opponiturque semini spurio eunuchorum; nulla prorsus est quaestio de liquore qui omnia elementa perfecti seminis contineat.

Verba Sixti V. quae ad nostram rem spectant haec sunt:

“ Cum frequenter in istis regionibus eunuchi et spadones,⁸ qui utroque teste carent, et ideo certum ac manifestum est eos verum semen emittere non posse; quia impura carnis tentigine atque immundis complexibus cum mulieribus se commiscent, et humorem forsitan quemdam similem semini, licet ad generationem et ad matrimonii causam minime aptum, effundunt, matrimonia cum mulieribus, praesertim hunc ipsum defectum scientibus, contrahere praesumant . . . Nos igitur, attendentes quod secundum canonicas sanctiones et naturae rationem, qui

⁸ Eunuchus (εὐνοῦχος, εὐνή-εχων, cubiculum-tenens, cubicularius) est homo cum testiculis vitiosis, congenitis; Spado (σπάδων, a σπάω, dilacerare, Anglice *spay*) est homo cultro castratus.

frigidae naturae sunt et impotentes, iidem minime apti ad contrahenda matrimonia reputantur . . . mandamus ut conjugia per dictos et alios quoscumque eunuchos et spadones utroque teste carentes cum quibusvis mulieribus . . . contrahi prohibeas . . . ”

Sixtus V. his verbis docet: (1) eunuchos qui utroque testiculo carent sine ullo dubio verum semen emittere non posse; (2) etsi eunuchi humorem quemdam semini similem effundere forsitan valeant, tamen humorem illum ad generationem et ad matrimonium minime aptum esse; (3) inde eunuchos quia impotentes matrimonium nec licite nec valide inire posse.

Ex eo quo eunuchus utroque teste caret varii sequuntur effectus: (a) spermatozoida omnia et sperminium, quod in testiculis elaboratur, desunt; (b) ratione carentiae testiculorum nullus omnino stimulus efficere potest erectionem penis, i. e., potentia erectionis et penetrationis abest; (c) propter eandem rationem liquor seminis, qui in vesiculis seminalibus, glandula prostatica, aliisque glandulis elaboratur, amplius non producit. Canonice eunuchus absolute impotens est, nequit debitum carnale reddere; et licet forsitan pauci eunuchi humorem similem semini distillaverint, eunuchus plenissimo sensu verborum inhabilis est ad matrimonium. Intima ratio quare abscissio testiculorum omnes illos effectus inducat non adhuc plane cognoscitur, sed eventus a sejunctione systematis nervorum tractus generativi incipit. In hoc tractu sunt centrum nervosum in chorda spinali ad lumbos, centra cerebralia, nervi erigentes vasodilatorii, nervi tactiles, sensibiles, et motorii, atque illi omnes abscissione testiculorum deturbantur. Ex dictis concludere debemus Sixtum V. nihil aliud dixisse quam testiculos in viro necessario requiri ad hoc ut sit potens, i. e., ut habeat potentiam erectionis et inseminationis; nam vir qui utroque testiculo privatur, *eo ipso* his potentiis caret. Hoc autem toto coelo differt a sententia eorum qui requirunt ut fructus testiculorum, spermatozoida nempe, necessario adesse debeant in semine ad matrimonii validitatem.

Supponamus Sixtum V. dixisse spermatozoida esse conditionem sine qua non ad validitatem matrimonii. Inde logice sequeretur invaliditas matrimonii viri *sterilis* tantummodo propter obturationem epididymidum perpetuam, quamquam talis vir aliunde tam potens est ut actus ejus conjugalium remedium

perfectum sit concupiscentiae. Habere hujusmodi matrimonium uti invalidum absonum est atque inauditum. Eadem absurda conclusio sequeretur quoad matrimonia senis sterilis, viri sterilis effecti ex morbo debilitante, viri cujus vasa deferentia operatione chirurgica per perineum secta sunt, eorum qui concrectiones vel cystides in vesiculis seminalibus habent, multorumque aliorum. Quare Sixtus V. nunquam dixit fructum testiculorum, spermatozoïda scil., essentialia esse ad validitatem matrimonii, quamvis testiculi ipsi propter eorum connectionem nervosam essentialia sine dubio dicendi sint.

Quid Pater De Smet⁹ una cum nonnullis aliis moralistis quoad hanc rem sentiat his exscribere liceat: "Juxta benigniorem sententiam," inquit, "viri senes nisi adeo decrepiti recipiantur ut erectionis ac penetrationis sint incapaces, non sunt impotentes, licet eorum semen spermatozoidis forte careat penitus, sed steriles sunt dicendi".

Et alibi¹⁰ hanc doctrinam confirmans dicit: "Confirmatur ex gravi incommodo ex altera sententia consecuturo. Urgendo nempe tamquam impedimentum aptitudinis simpliciter ad generandum, ad matrimonium ejusque legitimum usum inhabiles essent non tantum mulieres ovariis orbatae aut oöphorectomiam passae, sed etiam mulieres numero admodum multae ovaria habentes irremediabiliter inertia . . . necnon viri quorum semen per accidens est vitiatum aut spermatozoidis carens."

Secundum hunc tamen auctorem vir "Vasectomiam passus in perpetuo impotens. Possunt quidem hi sicut et illi [castrati scil.] servare erectibilitatem virgae et vaginam penetrare, ac imo liquidum quoddam ejaculare, sed hoc liquidum non est verum semen, sed humor aliquis aquosus a glandula prostata secretus."

Ultimum hoc assertum de vasectomia prorsus erroneum est. Vera doctrina medicina docet virum qui vasectomiam passus est, *totum* completum liquorem seminis, praeter guttas perpaucas testiculis elaboratas, efficere posse, et quidem multo melius quam senem cui De Smet sine dubio matrimonium permittit. Actus sexualis viri vasectomiam passi perfectam habet

⁹ *De Spon. et Matr.*, ed. 1909, p. 337, n. 278.

¹⁰ *Collationes Brugenses*, v. 15, 1910, p. 697.

similitudinem cum actibus sexualibus virorum sterilium ex obturatione epididymidum, ex senio, morbo debilitanti, aliisque de causis, quibus matrimonium inire licet, et quorum matrimonium est validum; imo vir vasectomiam passus multo potentior est sexualiter quam omnes alii, praeter virum cum duplici epididymitide. Vir igitur vasectomiam passus sterilis dicendus est, nequaquam vero impotens.¹¹

Objicitur a quodam moralista virum qui azoöspermia ex inflammatione laboret, *per se* potentiam habere inseminandi, *per accidens* autem actu inseminare non posse; rationem autem permittendi ipsi matrimonium praecise eam esse quod ejus potentia per accidens ligetur. Et hoc modo argumentatur: Rectitudo naturalis in humanis actibus non est secundum ea quae per accidens contingunt in uno individuo, sed secundum ea quae totam speciem consequuntur. E contra, vir vasectomiam passus per violentiam potentia orbatus est ejaculandi fructum testiculorum; per se ergo fructum illum ejicere nequit, et quidem tam perfecte hac facultate caret ut natura propriis viribus eam nullo modo restaurare valeat. Hujusmodi vir *per se* et *de se* fructum testiculorum emittere nequit, ne *per accidens* quidem id praestare potest. Physica igitur certitudine constat secretionem ex anteriore parte tractus genitalis viri vasectomiam passi semen esse spurium, quod non sufficit ad valide inseminandum, ideoque adnumerandus est iis de quibus Sixtus V. dicit: "Certum ac manifestum esse eos verum semen emittere non posse . . . et humorem forsam similem semini, licet ad generationem et ad matrimonii causam minime aptum effundere".

Hactenus objiciens hac in re eadem opinione erronea laborat ac De Smet tum quoad cognitionem rerum physicarum de quibus agitur, tum quoad conclusionem moralem; eademque est difficultatis solutio.

Ratio fundamentalis cur matrimonium viri azoöspermatosi propter morbum, et matrimonium viri vasectomiam passi validum dicendum sit quaerenda est neque in iis quae per se, neque in iis quae per accidens contingunt, sed in hoc quod uterque potentia sexuali gaudet perfecte apta ad remedium concupiscentiae habendum.

¹¹ Cf. art. in hac Ephemeride, v. 44, n. 6, p. 684, cui tit. "Vasectomy in Defectives".

Quoad dictum "Rectitudo naturalis" etc., animadvertendum est illud hic nimium probare. E. g., causa frequentissima impedimenti impotentiae coeundi in muliere est atresia completa vaginae post morbos septicos. Haec atresia absolute insanabilis est tum naturae tum arti medicorum, semperque insanabilis erit. Per se, de se, ex natura rei, mulier organa genitalia habet sicut et vir azoöspermatosus sive morbo sive vasectomia illis organis gaudet; per accidens autem mulier absolute impotens est ita ut de ejus matrimonio nulla fieri possit quaestio. Hic casus est ubi rectitudo naturalis in humanibus actibus *est* secundum ea quae per accidens contingunt in uno individuo.

Haec igitur sit nostra conclusio: potentia sexualis in viro requisita ad validitatem matrimonii complectitur: (1) erectionem penis aptam ad penetrationem vaginae, una cum (2) effusione in vagina liquoris seminalis sive spermatozoida continentis sive ea *non* continentis. Haec definitio satisfacit fini matrimonii in quantum est remedium concupiscentiae; sola haec definitio efficit ut vir sterilis matrimonium inire possit.

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Studies and Conferences.

THE NEW RUBRICS OF THE BREVIARY.

The Director of the *Ephemerides Liturgicae*, who is at the same time the official Protonotary engaged in the reform work of the S. Congregation of Rites, has sent out a notice that the S. Congregation is about to publish an important decree pending which he has delayed his quasi-official commentary upon the Constitution and Rubrics of the new Breviary. Accordingly we must await the issuing of said document before venturing the publication of a tentative Ordo for those who may be inclined to make use of the new Office before the end of the current year.¹

Meanwhile we publish an English version of the new rubrics thus far authorized, with the following cautions suggested by the Rev. F. G. Holweck.²

1. The changes in the recitation of the Breviary extend thus far only to the order of the Psalms. Lessons, Antiphons, and Hymns remain unaltered.

A new Commission is to be appointed for the reform of the *Proprium de Tempore, de Sanctis*, and the *Commune Sanctorum*, as well as the Missal. It may take several years before all this work can be definitely accomplished.

2. As regards the Psalter, a new revision of the Vulgate text is, as is well known, in course of preparation. It is hard to say when it will be definitely completed.

3. It is probable therefore that the old version of the Breviary will remain in use for a long time to come. The arrangement of the Psalms according to the new rubrics will make the recitation of the Office hereafter considerably shorter and more intelligible.

4. As soon as the new Psalter can be obtained, clerics are at liberty to adopt the recitation according to the reformed rubrics.

5. The votive offices will be abolished with the introduction of the new Psalter. The ferial offices are as a rule

¹ The new Decree of the S. Congr. of Rites embodying the changes to be made in the Roman Breviary appears just as we are about to go to press.

² *Pastoral Blatt* for February.

quite short, and the Sunday offices have only nine psalms, divided into three nocturns. The *de ea* of Sundays, and hence the *green color* for Mass, occurs about sixteen times during the year.

In order to facilitate the intelligent and devout reading of the Psalter, the REVIEW will begin in the next issue a brief exposition of the Psalms, together with an English translation of the same in regular order.

As it is very necessary that any one who wishes to recite the new offices should know and understand the rubrics according to which they are to be arranged, we here give the complete version in the vernacular.

TITLE I.

The method of reciting the Divine Office according to the new order of the Psaltery.

1. In reciting the Divine Office, according to the Roman Rite the Psalms for each of the canonical Hours are to be taken from the day of the week, as distributed in the newly arranged Psaltery. This will take the place of the old order, in all new editions of the Roman Breviary.

2. Exception is made for all the Feasts of our Lord and their Octaves, of the Sundays within the Octaves of the Nativity, Epiphany, the Ascension and Corpus Christi, of the Vigil of the Epiphany and the Friday after the Octave of the Ascension, when the Office of these days is prescribed. Also for the Vigil of the Nativity at Lauds and at the other little Hours up to None, and for the Vigil of Pentecost; also for all Feasts of the Blessed Virgin Mary, the Holy Angels, St. John Baptist, St. Joseph, the Apostles; likewise for Doubles of the I and II class, and for their Octaves. The Office is to be said in the manner assigned, either in the Breviary or in the Proper of the Diocese or Institute, with this rule however, that *the Psalms at Lauds, Hours, and Complin are taken from the Sunday*, as in the new Psaltery; but at Matins and Vespers they are to be said as in the Common, unless special Psalms be assigned. For the last three days of

Holy Week no change is to be made, but the Office is said as it now is arranged in the Breviary; the Psalms at Lauds, however, being taken from the current Feria as in the new Psalter, with the exception of the Canticle of Holy Saturday which remains still: *Ego dixi: In dimidio* . . . At Complin the Psalms are taken from the Sunday as in the new Psalter.

3. In every other Double or Major Double Feast, or in a semi-Double, or Simple, and in the Feriats, during Eastertide, the Psalms with their Antiphons at all the Hours, and the Verses at Matins are said as in the Psalter for the occurring day of the week; all the rest, and the Antiphons at the *Magnificat* and *Benedictus*, as in the Proper or Common. If any such Feasts have proper or specially assigned antiphons, it shall retain them, together with its Psalms, as given in the Breviary; in the other Hours the Psalms and Antiphons are said from the occurring Ferial.

4. The Lessons at Matins in the I Nocturn are always to be read from the occurring Scripture, even when the Breviary assigns Lessons from the Common, except on Feasts of our Lord, the Blessed Virgin, the Angels, St. John Baptist, St. Joseph, the Apostles, or a Double of the I or II Class; or in the case of a Feast which has its Lessons proper and not from the Common, or which occurs in Feriats which have no lessons from the Scripture and therefore necessarily take their Lessons from the Common. In Feasts which have Lessons from the Common but proper Responsories, the same Lessons with the proper Responsories are to be retained.

5. On Double and Semi-Double Feasts not excepted above, the Office is to be said as follows:

At Matins, Invitatory, Hymn, Lessons of the II and III Nocturns, and Responsories of the three Nocturns proper, or from the Common; the Antiphons, Psalms and Verses of the three Nocturns, and the Lessons of the I Nocturn from the occurring Ferial.

At Lauds and Vespers the Antiphons with Psalms from the Ferial; the Chapter, Hymn, Verses and Antiphons at the *Benedictus* or *Magnificat*, with the Prayer either from the Proper or from the Common.

At Little Hours and Complin, the Antiphons with the Psalms are always taken from the occurring Ferial. At

Prime the Short Lesson is the Chapter of None, from the Proper or Common. At Tierce, Sext and None, we take the Chapter, Short Responsory and Prayer from the Proper or the Common.

6. In the Saturday Office of Our Lady and on Simple Feasts the Office is to be said thus: at Matins the Invitatory and Hymn are taken from the same Office or the same Feasts; the Psalms with their Antiphons and Verses from the occurring Ferial; the I and II Lessons from the Ferial, with Responsories proper, or from the Common; the III Lesson from the Office or Feast, two Lessons being joined into one whenever there are two for the Feast; at the other Hours all is said as set forth above in No. 5 for Double Feasts.

7. In Ferials and Simple Feasts the Psalms at Matins which are found in the new Psalter distributed under three Nocturns, are said without interruption, with their nine Antiphons, to the third Verse inclusively, omitting the first and second Verses.

TITLE II.

The Order of Feasts.

1. To determine which of several offices is higher and consequently which is to be chosen in cases of transfer the following notes in reference to preferment are to be considered. Note the:

(a) *Higher Rite*, unless there occurs a privileged Sunday, or the Octave-Day, or any Octave Day according to the Rubrics;

(b) *The Quality of Primary or Secondary*;

(c) *Personal Dignity*, according to the following order: Feasts of our Lord, Blessed Virgin Mary, Angels, St. John Baptist, St. Joseph, Apostles and Evangelists;

(d) *External Solemnity*, that is, according as the Feast is *feriatum* or celebrated with an Octave.

2. In cases of *occurrence*, and in order of deferment or translation, it is to be noted what is

(e) The quality of *Proper* in Feasts. A Feast is said to be *proper* of a place in the case of the Title of a Church or the Patron (even secondary) of the place, a Saint (marked in the Martyrology or in its approved appendix) whose body or

any notable and authentic relic of whom is possessed, or a Saint who has some special connexion with the Church, or the place, or the community. Therefore any proper Feast of this kind, *ceteris paribus*, takes precedence of a Feast of the Universal Church. Excepted are the privileged Sundays, Ferials, Octave-Days and Vigils; also primary Double Feasts of the I Class of the Universal Church, which are proper of all places. A Feast of the Universal Church, of any rite whatsoever, inasmuch as it is preceptive, *ceteris paribus*, takes precedence of Feasts granted to special places by mere Indult of the Holy See, since these cannot be said to be *proper* in the sense above described.

TITLE III.

Accidental Occurrence and Translation of Feasts.

1. Major Sundays of the I Class, whatever Feast may occur on them, always retain their office; Sundays of the II Class give way only to Double Feasts of the I Class, in which case Commemoration of the Sunday is made in both Vespers, Lauds, and Mass, together with the IX Lesson at Matins.

2. On Minor Sundays, or Sundays through the year, the Office of the day is always to be said, unless there occurs a Feast of our Lord, or a Double of the I or II Class, or an Octave Day of the Feast of our Lord, in which case Commemoration is made in the Office of the Feast or Octave-Day of the Sunday in Vespers, Lauds and Mass, with the IX Lesson at Matins. If the Sunday within the Octave of the Nativity occurs on the Feast of St. Thomas B. and M., or on the Feast of St. Sylvester B. and C., the Office of the Sunday is said with the Commemoration of the occurring Feast; in which case on December 30, in the Office of the day within the Octave, the Lessons of the I and II Nocturn are taken from the Feast of the Nativity, with the Responsories of the Sunday. With regard to the Sunday which falls between the Feast of the Circumcision and the Epiphany no change is to be made.

3. Doubles of the I and II Class which are hindered either by some Major Sunday or by some higher Office, are to be transferred to the nearest following day which is not itself a Double Feast of the I or II Class, or an Office excluding such

Feast, saving however the privilege conceded by the Rubrics to the Feasts of the Purification and Annunciation of the B. V. M., and of the Solemn Commemoration of St. Joseph.

4. Double Major Feasts of whatever dignity, and Double Minor Feasts of Doctors of the Church can no longer be transferred. When they are hindered, Commemoration is made of them, as the Rubrics prescribe for other hindered Double Minor Feasts (saving what is laid down in the following paragraph concerning the omission on Sundays of the IX historical Lesson), unless they happen to occur on Doubles of the I Class, in which Commemoration is to be made of no Office, except of the occurring Sunday, or Ferial, or of a privileged Octave.

5. If on a Major Sunday there occurs a Double Major or Minor Office, or a Semi-Double or Simple, the Office of the Sunday is to be said, with Commemoration of the occurring Office in both Vespers (but only in First Vespers for a Simple Feast), Lauds and Mass, without the IX historical Lesson. So also the Sunday Office is to be said on Minor Sundays, unless there occurs on them any Feast of our Lord, or any Double of the I and II Class, or the Octave Day of a Feast of our Lord, in which case, as has been said above in No. 1, the Office is to be of the Feast or of the Octave-Day with the Commemoration and IX Lesson of the Sunday.

6. The day on which is celebrated the Commemoration of all the Faithful Departed, excludes the translation of any Feast whatsoever.

TITLE IV.

Perpetual Occurrence of Feasts and their Translation.

1. All Double Feasts, Major or Minor, or Semi-Doubles, which are perpetually hindered are transferred to the first free day, according to the Rubrics.

2. Double Feasts of the I and II Class perpetually hindered are transferred, as to their proper place, to the first day free from another Double Feast of the I or II Class or from any Octave Day, or from Offices excluding Feasts of this kind, saving the privilege conceded to the Feast of the Purification of the B. V. M.

3. Major Sundays exclude the perpetual assignation of any Double Feast even of the I Class: Minor Sundays exclude the assignation of any Major or Minor Double, except it be a Feast of our Lord. The Feast of the Most Holy Name of Mary is perpetually assigned to September 12.

4. November 2nd excludes both occurring Feasts which are not Doubles of the I Class, and perpetually transferred Feasts of whatever rank.

TITLE V.

Concurrence of Feasts.

1. Major Sundays have integral Vespers in concurrence with any Feast whatsoever unless it be a Double of the I or II Class: therefore in the First Vespers the Antiphons with the Psalms are taken from the Saturday; but in Advent the Antiphons are said from the Sunday Lauds with the Saturday Psalms.

2. Minor Sundays cede Vespers to Doubles of the I and II Class, to all Feasts of our Lord and to the Octave Days of the Feasts of our Lord; they have however integral Vespers when in concurrence with other Feasts, the Antiphons and Psalms in First Vespers being taken from the Saturday.

3. The rules regulating Vespers within the Octave of the Nativity of our Lord remain unchanged.

TITLE VI.

Commemorations.

1. On Doubles of the I Class Commemoration of the preceding office is not made, unless the latter be Sunday, even *per annum*, or a Double of the I or II Class, or the Octave Day of some Primary Feast of our Lord, or a day within a privileged Octave, or a Major Ferial. In occurring Offices Commemoration is made only of the Sunday of whatever rite it be, of a privileged Octave and a Major Ferial. Of the following Office (even when celebrated as a Simple) Commemoration is always to be made—but not of a day within a non-privileged Octave or of a Simple.

2. In Doubles of the II Class, Commemoration is always to be made of the preceding Office, unless this be of a Semi-

Double Feast or of a day within a non-privileged Octave. In cases of occurrence Commemoration is made of every Sunday, of every Double or Semi-Double reduced to a Simple, of a privileged Octave, or a Major Ferial and of a Vigil; but of a Simple, Commemoration is made only at Lauds and in private Masses. But of any following Office, even a Simple or reduced to a Simple, Commemoration is invariably made; as likewise of the day within an Octave when its office occurs on the following day; with Antiphon and Versicle and I Vespers of the feast.

3. Whilst feasts of our Lord with their octaves prevail over occurring Minor Sundays, the following order of commemorations is to be observed whenever there are several of them, in Vespers, Lauds, and Mass (the first commemoration at Vespers being always that of the concurring office whatever its rite or dignity) :

- (1) Commemoration of the Sunday;
- (2) of the day within the Octave of Epiphany or of Corpus Christi;
- (3) of an Octave day;
- (4) of a major double;
- (5) of a minor double;
- (6) of a semidouble;
- (7) of a day within a common Octave;
- (8) of the Friday after the Octave of the Ascension;
- (9) of a major ferial;
- (10) of a vigil;
- (11) of a simple.

TITLE VII.

Regarding the conclusion of hymns and the proper Verse at Prime, the Suffrages of Saints, the Preces, the Athanasian Creed, and the third Oration in Mass.

1. When on the same day there occur several Offices which have a proper conclusion of the hymns or a proper Verse at Prime, the conclusion and Verse to be said are those which are proper of the Office which is recited on that day.

2. Henceforth, when the Suffrages of the Saints should be said, only one Suffrage is to be recited according to the formula proposed in the Ordinary of the new Psaltery.

3. The Athanasian Creed is added at Prime in the Feast of the Holy Trinity and in the Sundays only after Epiphany and after Pentecost, when the Office of these is to be followed, saving the exception made in the following paragraph.

4. When on a Sunday commemoration is made of any Double Office, or of an Octave Day, or of a day within an Octave, the Suffrage, Prayers, Symbol *Quicumque* and the third Oration in the Mass are omitted.

TITLE VIII.

Votive Offices and additional Offices.

1. Since by this new disposition of the Psalter the causes of the General Indult of 5 July, 1883, for Votive Offices, these Offices and other similar ones granted by special indults are entirely removed and are pronounced to be removed.

2. The obligation of reciting in Choir, on days hitherto prescribed, the Little Office of the Blessed Virgin, the Office of the Dead, and the Gradual and Penitential Psalms ceases henceforth. But Chapters which are under obligation to recite these additional Offices by reason of some special constitution or legal prescription must ask for the commutation of them by the Holy See.

3. On the Feast of St. Mark, and on Rogation days, the obligation of reciting the Litany of the Saints, even out of Choir, remains.

TITLE IX.

On the Feasts of Dedication and of the Title of the Church and on the Patrons.

1. The Feast of the Dedication of every Church is always primary and a Feast of our Lord.

2. The Anniversary of the Dedication of a Cathedral Church and the Titular Feast of the same are to be celebrated with the rite of Double of the I Class with Octave throughout the whole diocese by all the Clergy, regular as well as secular, who use the Diocesan Calendar; and by Regulars of both sexes living in the Diocese who use their own Calendar, as a Double of the I Class but without an Octave.

3. As the Sacred Lateran Archbasilica is mother and head of all Churches of the City and the World, both the Anniversary of its Dedication and the Feast of the Transfiguration of our Lord which, in addition to the great solemnity of the Resurrection of our Lord, is wont to be commemorated by it as Titular, shall henceforth be celebrated as a Double of the II Class by all the Clergy secular and regular, including even those who follow some special rite.

4. The Feast of the principal Patron of a Town, City, Diocese, Province or Nation shall be celebrated as a Double of the I Class with Octave by all Clergy secular and regular who live therein and use the Diocesan Calendar; but by the Regulars who live therein and use their own Calendar the said Feast, although never *feriatum*, shall be celebrated under the same rite but without an Octave.

TITLE X.

Masses on Sundays and Ferials, and Masses for the Dead.

1. Whatever Feast occur on Sundays, provided it be not a Feast of our Lord or its Octave Day, or a Double of the I or II Class, the Mass is always of the Sunday, with commemoration of the Feast. If the Feast commemorated is a Double, the III *Oration* is to be omitted.

2. On the Ferials of Lent, Quartertense, II Rogations, and Vigils, if the Office to be said is that of a Double Feast (unless it be of the I or II Class) or a Semi-Double, private Masses may be said *ad libitum*, either of the Feast with commemoration and last Gospel of the Ferial or Vigil, or of the Ferial or Vigil with commemoration of the Feast; but private votive Masses or private Masses of the Dead are forbidden on a Ferial. They are also forbidden on a Ferial on which the Mass of the Sunday is to be anticipated or deferred. In Lent private Masses of the Dead can be said only on the first week-day free in the Calendar of the Church in which the Mass is celebrated.

3. When in any place a Feast hindered by a minor Sunday is celebrated *ex voto* or with large concourse of people (of which the Ordinary shall be the judge) Masses of the said Feast can be celebrated provided there be also one Mass of

the Sunday. Whenever a Mass is sung or read out of the order of the Office, if a commemoration is to be made of a Sunday, or Ferial or Vigil, the Gospel of these is also to be read at the end of the Mass.

4. At the Mass of a Sunday with commemoration of a Double Feast, major or minor, or a day within the Octave, the proper color of the Sunday is to be retained, with the Preface of the Most Holy Trinity, unless there is a proper Preface of the Season or that of the Octave of a Feast of our Lord.

5. The laws for chanted Masses of the Dead remain unchanged. Low Masses are permitted on Doubles only *in die obitus*, or *pro die obitus*, provided it be not a Feast of obligation, or a Double of the I or II Class, or a Ferial excluding Doubles of the I Class. As regards low Masses of the Dead to be said on days of Semi-Double or Simple rite, for the future they may not be celebrated on the Feriats, enumerated under No. 2, saving the exception allowed therein.

It is lawful however in such Masses of the Ferial to add the *Oratio pro Defunctis* for whom the mass is applied, in the last place but one, according as the Rubric of the Missal permits. Although the application of the Indulgences of the Privileged Altar required hitherto that Masses of the Dead be celebrated *in nigris*, the Supreme Pontiff has granted said indulgences for the future for the Mass of the Ferial, if the *Oratio pro Defunctis* be said. On other Feriats throughout the year not excepted in No. 2, as well as on Semi-Doubles, on days within non-privileged Octaves and on Simples, Masses of the Dead as well as the other votive Masses may be said according to the Rubrics.

TITLE XI.

The Collects in Mass.

With reference to Collects commanded by Ordinaries, they are henceforth forbidden (unless they be prescribed for some grave reason) not only on the Vigils of the Nativity and of Pentecost and on Doubles of the I Class, but even on Doubles of the II Class, of the Major Sundays, within privileged Octaves, and whenever in the Mass are to be said more than three *Orationes* prescribed on that day by the Rubric.

TITLE XII.

Conventual Masses.

In Churches in which there is the obligation of the Choir, only one Mass shall always be recited with the presence of the Choir members, and that of the Office of the day unless the Rubrics ordain otherwise; other Masses hitherto celebrated with the presence of the Choir shall for the future be read *extra Chorum*, after the proper Canonical Hour, but exception from this rule is made for the Masses *in Litaniis majoribus et minoribus*, and the Masses on the Feast of the Nativity of our Lord. So also exception is made for the Masses on the anniversaries of the Creation and Coronation of the Supreme Pontiff, of the Election and Consecration or Translation of the Bishop, as well as on the anniversary of the latest deceased Bishop, and of all the Bishops or Canons; and for all Masses *ex fundatione*.

TITLE XIII.

Commemoration of All Souls.

1. On the Commemoration of all the Faithful Departed, the Office and Mass of the current day are to be omitted and only the Office and Mass of the Dead are to be said as is prescribed in the Appendix of the new Psaltery.

2. If on November 2 there occur a Sunday or a Double of the I Class the Commemoration of the Dead shall be celebrated on the first following day not similarly hindered; on which, should a Double of the II Class chance to occur, this is transferred according to the rule laid down in *Titulus III, n. 3*.

ADDITIONAL RULES.

I. The Calendars of every Diocese or Order or Congregation using the Roman Breviary, for the year 1913, must be drawn up in strict conformity with the Rules above set forth.

II. On Sundays on which in the Calendars for the coming year 1912 are inscribed, under Double rite major and minor, Feasts of the Saints, or of the Angels, or even of the B. Virgin Mary, or an Octave Day of Feasts other than those of our Lord, both the Office in private recitation and the low Masses shall be *ad libitum*, either as is given in the Calendar of the

year 1912, or of the Sunday with Commemoration of the Double, Major or Minor. Also in the Ferials, concerning which in *Titulus X*, n. 2, private Masses can be celebrated as is there noted.

III. What has been laid down in *Titulus XIII* of these Rubrics with regard to the Commemoration of All the Faithful Departed is to be put into application absolutely from the year 1912.

IV. Until the new correction of the Roman Breviary and Missal decreed by Our Most Holy Lord be published:

(a) Perpetual Calendars are not to be sent to the Sacred Congregation of Rites for correction and approval;

(b) No petition is to be made to raise the degree of a rite or to introduce new Feasts;

(c) As regards special Feasts either of the B. Virgin Mary or of Saints or Blessed, or Double rite major or minor, assigned for Sundays, the local Ordinaries or the Superiors of Regulars are to prescribe that they be either commemorated in both Vespers, in Lauds and in the Mass, or provide, by presenting valid arguments to the S. Roman Congregation, for their transference to another day; or better they are to be omitted;

(d) No correction of the Rubrics having been made in the meanwhile, the Rules above laid down are to be inserted in the new Breviaries and Missals after the General Rubrics, omitting the Decrees of the S. R. C. hitherto inserted at the beginning of the Breviary;

(e) In future editions of the Breviary the following Antiphons at Lauds are to be changed in conformity with the new Breviary:

On Sexagesima Sunday: Ant. 5. In Excelsis * laudate Deum.

On the III Sunday of Lent: Ant. 3. Adhaesit anima mea * post te, Deus meus.

On the IV Sunday of Lent: Ant. 4. Me suscepit * dextera tua, Domine.

On Thursday of Holy Week: Ant. 3. Tu autem, Domine * scis omne consilium eorum adversum me in mortem. *Ant. 5.* Fac, Domine, * iudicium injuriis patientibus: et vias peccatorum disperde.

THE LAY APOSTOLATE AND THE CATHOLIC BOYS' BRIGADE.

The most casual observer must admit that a great leakage takes place each year amongst our Catholic youth, and one is compelled to admit that this leakage increases alarmingly every year. What is the reason for this great calamity which apparently threatens the very backbone of our Faith? Briefly stated, the reasons in my opinion are:

1. The recent multiplication of attractions and amusements outside the home.

2. The gradual loss of parental control, which is becoming more and more manifest.

Under the first heading I include Hippodromes, Empires, Picture Palaces, and all cheap variety entertainments which, with few exceptions, offer two nightly performances. The cheapened price of admission, together with the fact that it is possible to attend a first performance and still be home at a reasonable hour, has caused these attractions to become part and parcel of a youth's weekly routine. Twenty years ago a visit to the theatre was a rare luxury for a boy; now the vaudeville halls and picture palaces are mostly frequented by young people, the moral bearing of whom must be tainted somewhat by this frequent association with pictures, sketches, and songs which in many cases are suggestive of anything but good morals. Boys who frequent these places are not possessed of the boyish innocence which should mark their lives at this period. Then again, independent of the class of amusement offered, the intercourse of our boys with the class of men and women who usually haunt these cheap places cannot be productive of good results; in fact, language is heard and conversation listened to which would shock any good-living Catholic. Still I am compelled to admit, and with regret, that many parents are quite cognizant of their son's visits to these establishments, and either take no steps to moderate the above, or are unable to do so because of their lack of control over their children. My principal objection to these places of amusement is that they draw our Catholic youth away from the influence of the home almost every evening of the week as soon as work is over, with the consequent result that parents gradually but surely lose that control over

their boys which is of such necessity during those tender years from boyhood to manhood.

Then, again, how many of our Catholic boys are annually lost to the Faith by frequenting non-Catholic dancing establishments where *mésalliances* are contracted in boyish exuberance with those not of our Religion, with the result that they gradually lose their faith. In imagination take a tour with me around any parish in the densely-populated parts of any of our great cities to-day. Possibly the first thing that will strike you is the number of boys one sees hanging about the street corners, evidently having nothing to do but to pass along the time as best they can. Let us question them for a moment. "Well, my lad, are you a Catholic?" "Yes sir." "Do you go to Mass?" "Yes, sir, sometimes". "When were you last at Mass?" "When were you last at Holy Communion?" I'll leave the last two questions unanswered, as experience of many years has shown me that the answers to these questions would amaze any inquirer. Pass along, and casually watch the pastimes of these youths as they endeavor to amuse themselves. In different groups and in different attitudes you will find them engaged in gambling in some form or other. This can be seen in broad daylight, as each gang has its scouts to give warning of the advent of the police, thus enabling the main body to gamble in almost perfect security. If by strategy you can surprise one of these groups, you will find their language, generally speaking, of an unwholesome nature. Again I would ask the reader to notice how boys of this nature go about in gangs with no definite aim in their actions whenever they are not engaged in gambling. This collective gathering of boys of this class usually ends in disaster, as many fall into the hands of the police sooner or later. Perhaps some of my readers may consider that the details here given are grossly exaggerated; but I would invite anyone interested in social work amongst boys to take the trouble to investigate the matter for himself, and he will find that in many respects my remarks are not strong enough to express the state of affairs that exists.

In support of my second heading I would ask each of my readers to visit a few homes of boys of the type I have just pictured, and he will find almost invariably that the youths

referred to are beyond the control of both father and mother, both of whom mournfully lament the fact that they can do no good with their boys, as they in most cases prefer the society of the street corner to the home. Certainly the homes, in many cases, are not up to the standard one would like, and often the example of the home is not such as to impart any Catholic spirit to the youths I speak of. You will ask where these boys get the money they spend in gambling, etc. if the home shows such signs of poverty. They themselves in many instances do not and will not work and still they always seem to have some money. Inquiries personally carried on over a number of years have shown me that the money these youths spend is obtained from mothers and sisters by persuasion or coercion. Where the boys are actually working they have a much greater supply of pocket-money to squander upon the pastimes I have referred to. Observe the clothing of these same youths and their foot-gear also, and notice how untidy and unkempt they are. I have questioned scores of these same youths in different parishes of our great cities as to their reason for not attending Holy Mass, and the excuse of "no clothes" preponderates, though some of these boys spend far more in a few weeks than would be necessary to provide themselves with new clothing and boots. The great evil in these slum areas is that boys get far too much pocket-money. Many will probably say that the boys of their parish are not as I have pictured, but are really poor boys. Experience and investigation of my own, carried on over a number of years in various parts of this country, go to prove the contrary to be the case, as I find that the boys of a so-called poor locality spend far more in pocket-money than the boys of a better class area. In my opinion it is simply mismangement on the part of many of our poor people that is the cause of many of these youths being so indifferently clad; if they were to spend some of the money they give as pocket-money upon clothes, they would ensure that their boys were better clothed and at the same time remove, to a certain extent, one of the evils that too much pocket-money encourages.

Now, perhaps, you will ask why I have given such a lurid picture of the state of affairs amongst the youth of to-day. My answer is, simply to show that the field of labor is great and the hands required to till it are many.

Why do I ask for the assistance of the laity? Because this is essentially a layman's work, being largely of a social character. Parents are too apt to smoothe over the imperfections of their sons before a priest; and even should a priest travel across his parish, his advent would be the signal for a temporary cessation of the evils I have quoted, whereas the sight of a layman would not effect the same result.

The members of the Society of St. Vincent de Paul, whose labors are amongst the poorest of the poor will, I know, corroborate the statements I have made, and it is to them I urgently appeal to supplement their work amongst the poor with the cause of the Brigade. Let the local Conference appeal to the Rector for permission to form a Company of the Boys' Brigade, where discipline and the varied attractions of the movement will soon work wonders amongst the same careless and indifferent lads. We must remember that we are dealing with the derelicts, or would-be derelicts of our Faith, and not with the boys whose parents by their lives and example show their offspring the value of a strict adherence to our Religion. The class of boy I allude to, having in many cases run loose and lost all regard for parental authority, needs the discipline of the Brigade to manage them successfully, whether in large or small numbers. Judicious handling by the Officers will enable them to draw from the lads some of their pocket-money by weekly instalments for uniform and equipment, as money they will have whether they have a coat on their backs or not.

If a small committee of enthusiastic laymen in each parish takes up the Brigade movement, they will find that it appeals to this very derelict class of lads, who will march behind the Company band, proud to wear the Papal uniform with its badges and exquisite facings. Boys of this type love a uniform more than others I think, for the uniform is so much smarter than their own clothes.

Gradually an enthusiastic Officer can instil a desire in the minds of these same lads to wish for better clothes when in civilian attire, and to feel ashamed of their former slovenly and untidy habits.

Once members of a company of the Brigade, the Officers are in constant touch with the lads of this class, and are en-

abled to see that the religious aspect of the movement is not neglected. Should a boy miss Mass, a friendly visit to the home of the boy will usually have the desired effect, as the parents appreciate the visits of the Officers and welcome anyone who is interested in the welfare of the boy. In most cases, also, they will heartily coöperate with the Officers in seeing that Mass and the Sacraments are attended to, as is required by the regulations of the C. B. B.

To form a Company is not the goal of these lay workers. They must organize themselves to visit the homes of all the boys to acquaint themselves with the home life and the environment of the boys, as such knowledge is of paramount importance in dealing with delinquents. In fact periodic visitation of the homes is absolutely necessary for the successful working of a Company and should be practised by all Brigade Officers. In addition these lay workers should perambulate the parish, seeking recruits and persuading them to come across to the drill hall with a view to becoming members of the Company. In this respect I would remind those who undertake this work that they should enroll all who come under the heading of should-be Catholics. It is of no use sitting in the hall content with the boys who come to offer themselves for enrolment, as many of the lads that the Brigade exists for, will perhaps be too ashamed to come over in the first instance because of their long absence from the practice of their Faith.

If these recruiting perambulations are undertaken frequently, the boys will be reached whom Church notices never reach because of the non-attendance of these boys at the Holy Sacrifice of the Mass. These street-corner boys are, from my experience, usually amenable to persuasion, provided the worker is persistent in buttonholing them whenever and wherever they are met. The boys gradually become ashamed of themselves and resolve to amend. True, some of them return for a time to their evil companions and ways, but the vigilance of the Officers soon wins them back again. I speak from practical experience over a number of years amongst the type of boys I have described. A word of warning I would offer to the Officers who determine to try this work, and that is be kind and persuasive, yet firm and authoritative.

A good method to adopt is to obtain periodically a list of all boys who have just left school, and hunt them up as soon as possible, as every week's delay is so much precious time lost. Finally, but not until the Officer's efforts have proved futile, ask the Chaplain to accompany you to the obstinate ones, so that he may use his more powerful influence to bring the erring ones into the Company.

Let the boys feel that your every endeavor is for their temporal and spiritual welfare, and you will soon find that these same lads will become better and better Catholics, until finally when they leave the Company they will show by their lives that they have received upon their character the Brigade hall-mark of sincere and true Catholicism.

LIEUT.-COLONEL J. S. GAUKROGER, F.G.S.E.

Rochdale, England.

A GERMAN TEXT-BOOK OF DOGMATIC THEOLOGY.¹

The Germans have a way of making their language difficult to an outsider; on the other hand, they have managed to reduce every difficult form of thought which an outsider can conceive, to some definite verbal expression. Hence they write their books of theology and of scholastic philosophy in the German idiom, whilst other nationalities hold fast to the Latin text as apparently the only available medium that can convey exact thought in exact terms.

Professor Bartmann's contribution to Herder's "Theologische Bibliothek" is, despite its being in German, a model of scholastic form. He places his thesis at the head of the chapter in the terms of approved *de fide* declarations. In his selection of proofs he lays particular stress upon the Scriptural arguments, and he does this with due attention to the critical distinctions which sound exegesis imposes upon the apologist of Catholic dogma. In like manner he brings the authentic historical testimony of tradition to bear out the proofs established upon Christ's positive teaching as embodied in the New Testament. The so-called cumulative arguments,

¹ *Lehrbuch der Dogmatik.* Von Dr. Bernard Bartmann, Prof. theol. Paderborn. Zweite vermehrte und verbesserte Auflage. Approbation Erzb. von Freiburg. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1912. Pp. 861.

which by themselves have no demonstrative weight in proving the legitimacy of Catholic teaching, though they strengthen the logic of deduction by illustration, the author relegates to a secondary place. He likewise subordinates what are simply the diverging opinions of theologians by printing them in smaller type.

The really strong part of the work—and, in so far as it is a feature that stands forth clearly and emphatically, it is also a new point—is its use of a true exegesis. Dr. Bartmann brings such proofs from Scripture for the support of dogma, as do really prove. In our present manuals there is passed off for categorical proof too much argument which rests either on a doubtful interpretation of the Biblical texts, or on selected quotations, which have been converted into an often fictitious *Consensus Patrum*. Our author sifts this sort of argument and carefully distinguishes between demonstrations and the probability of deduction, between authentic proof and the cumulative evidence of circumstance. Whilst he does not ignore the speculations of the Scholastics, his appeal is invariably to the sound conclusions of such authorities as St. Thomas; and whilst he well understands the value of the scholastic forms in giving precision to the definitions of Catholic dogma, he does not trade in the formulas of the Schoolmen as though the mere invention of terms for unknown relations could make those relations in themselves clear.

In scope the work is, despite its being in only one volume, methodically complete. It begins with the definition of principles, outlines the methods and aim of dogmatic teaching, and gives a brief history of dogmatic development in the Patristic, Scholastic, and modern schools. After this introductory follow the customary tracts of God, the Trinity, Creation, Redemption, Grace, the Church, the Sacraments, and Eschatology. The work is a notable addition to our Scholastic theological literature, notwithstanding the fact that it deals with an old theme in the manner approved by the Schoolmen. The title-page speaks of this issue as a second edition, because the work had been previously printed for the use of students, but its circulation in that form must be considered as both private and limited. As a part of the Herder Theological Library it now obtains worldwide recognition.

STAINED GLASS FOR CHURCH WINDOWS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read the advance sheets of the Rev. Leo Sehringer's article to appear in this issue of THE ECCLESIASTICAL REVIEW. The main lines of the article are splendidly taken, and it is encouraging to know that the need of better art in church construction, in church decoration, and church accessories, is being felt amongst us. If nevertheless I take exception to some of the author's statements, it is done in the spirit of one who is in thorough sympathy with the endeavor to bring the art of leaded glass to its highest standard. After all my suggestions touch only minor points—details that are understood from a worker's standpoint, engaged every day in developing the window from the raw material to the finished product.

Father Sehringer writes: "The modern worker is content with a price upon his labor." May I add that the modern buyer is content with the commercial product and encourages it by his support. The modern buyer who has been educated to a standard should not accept an important article because it is the best he seems able to get. He should search until he finds what he wants, or finds an artisan capable of producing the article needed.

Next, I should say that architects set the pace for everything contained in a church building. When we find that the allied arts are inharmonious with their surroundings, the blame lies either with the person who controls the expenses, that is the priest, or with the architect. It may be indeed that both are at fault. Harmonious results depend upon a high standard and a determination to accept only that which is worthy.

When Father Sehringer says: "The obstacles he encountered in making glass, in coloring, burning, and cutting did not leave him time to think of rivaling the painter of pictures, and he remained essentially the glazier", I feel that the glass maker was inspired by exactly the same motives that inspired the architect, the sculptor, and the painter of this early and good period. He was in the family of art workers, and there was no influence of realism abroad. There were no realistic painters and no realism such as we know. The glazier worked in the spirit of the times and produced work suitable and in harmony with his surroundings.

The arts had reached a high pinnacle; they had built, modeled, painted, and glazed; perhaps better than they knew, for their work has stood the test of time.

It may have been lack of appreciation for this old work which caused the decline. People, then as now, were striving for something new, something different. The glazier tried to follow the

realistic lead of the painter. Painters' pictures were never intended to be reproduced in glass, but he tried to do it and failed from our point of view. Architecture was changing; painting was changing. Glass changed, too; the glazier changed the old methods to meet the new demands.

Then the large standing single figures in canopied niches mark a later and different period, quite in keeping with the architecture.

Perhaps in answering the objection of those window makers who to avoid certain garish effects abstain from using strong colors the author's statement needs to be modified. The statement that "no color in the world is crude when properly complemented", is true only of the best of glass, and when the size of the figures or the scale within the window is small; but when the figures are large and the expanse of each color great, if one attempts true color, he will have as the result nothing but garishness and vulgarity.

A ray of real hope for better work lies in the fact that we have among us men who are capable and able and who want to do good work along the right lines. What we want are opportunities to develop our convictions and enough money allowed to ensure freedom of expression and execution.

NICOLA D'ASCENZO.

FEAST OF BLESSED JOAN OF ARC.

Qu. On what day does the French Church observe the Feast of Blessed Joan of Arc?

Resp. By Decree of the S. Congregation of Rites, 25 August, 1909, the feast of Blessed Joan of Arc is assigned in the liturgical Office for all France to the Sunday within the Octave of the Ascension of our Lord. On that day it is to be celebrated as a Festum *Duplex majus*, excepting in the dioceses of Orleans, Dijon, Nancy, Verdun, Rheims, and Rouen, where it is a *Duplex II classis*.

In the Martyrology the feast is entered under date of 30 May (*Dies Natalis*, as it is called); and in the French Breviaries and Missals it is also generally found under that date, as a convenient reference, because the feast was formerly honored by the local Churches on that date, which marks her final martyrdom. The Bollandists give the feast under 29 June, following the French hagiologist Saussay, who for some reason not very clear, assigns that date for her martyrdom.

THE PROPER TIME FOR THE SERMON.

Qu. Will you please state whether the Rubrics prescribe at what time in the Mass the sermon should be preached?

Resp. The liturgical prescriptions given in the *Ceremoniale Episcoporum* and other official ritual sources indicate that the proper time for the sermon at solemn Mass is immediately after the chanting of the Gospel. The S. Congregation of Rites, in answering a question on the subject (18 July, 1884), replied: "Servetur consuetudo."

 WHO WAS CEPHAS?

To the Editor, THE ECCLESIASTICAL REVIEW.

Clement of Alexandria tells us that Cephas, whom St. Paul opposed, was one of the seventy disciples. Tertullian, Clement's contemporary, thought that he was St. Peter. Ever since, scholars have defended both opinions.

Livius, in *St. Peter, Bishop of Rome*, p. 334, footnote, mentions some modern authors who follow Clement. Amongst others, Professor Aloysius Vincenzi, who wrote a dissertation entitled: "Lucubratio altera de Persona Cephae ab Apostolo Paulo reprehensi distincta a Simone Petro, seu Jacobus, Cephas, et Joannes quorum mentio in Epistola ad Galatas ii 9, extra catalogum Duodecim Apostolorum et Fratrum Domini collocandi"—Romae typis Bernardi Morini, 1872.

I have inquired for this book or pamphlet from booksellers, but they cannot find it. Can any reader of the REVIEW tell me where I can get it?

J. F. S.

Criticisms and Notes.

THE LIFE OF JOHN HENRY CARDINAL NEWMAN. Based on His Private Journals and Correspondence. By Wilfrid Ward. With fifteen Portraits and other Illustrations. New York and London: Longmans, Green & Co. 1912. Two volumes: pp. 654 and 627.

A few years ago there appeared in the *Dublin Review* an article entitled "Two Views of Cardinal Newman" in which Mr. Wilfrid Ward, author of the present biography, commenting on some, then recently published, appreciations of Newman,¹ pointed out how two authors greatly exercising their minds over Newman's writings pictured him in such wise that a reader who derived his first impressions of John Henry Newman from the one, would think, when reading the other work, "that its hero was not only a different person but some one very unlike the Newman" of the first.

A similar difference of impression appears to have been made on many readers who compare Mr. Ward's present Life of Newman with what has hitherto been known of the great English Cardinal, not only from biographies of him by his contemporaries, who in some cases, as in that of William Lockhart, were his own disciples, but from those more intimate revelations which he gives of himself in the *Apologia pro Vita Sua*, and in the two volumes of collected letters which Miss Ann Mozley edited at the Cardinal's own request in 1890, the year of his death, and which deal with his career in the Church of England.

There had been, it is true, a few discordant notes amidst the harmony of high appreciation of the Cardinal's life and character. Notable among these was the protest that came from his younger brother, Professor Francis William Newman, who died in London at the age of 92, some seven years after the Cardinal, and who in 1891 published *Contributions Chiefly to the Early History of the Late Cardinal Newman*. In the introduction to his volume Professor Newman writes: "No one living knows my brother's life from boyhood to the age of forty, as I do. The splendor of his funeral makes certain that his early life will be written; it must be expected that the more *mythical* the narrative the better it will sell. . . . I feel bound to write, however painful to myself, as simply as if my topic were an old Greek or Latin. . . . I could not possibly have written freely of the late Cardinal to grieve him while he

¹ *The Mystery of Newman*, by Henri Bremond; and *Newman, Pascal, Loisy and the Catholic Church*, by W. J. Williams. Cf. *Dublin Review*, July, 1907.

lived, but I see a new side of duty opened to me, now that my words cannot pain him. . . . Unless *something* be explained by me, no one will guess at his very eccentric character, and false ideas are likely to gain currency." Professor Newman then goes on to state that the characteristic trait of his brother, John Henry, from youth up, was his lack of balance; with this lack of balance there went, he says, a self-reliance which made him frequently intolerant. His habit of fastidiousness caused him to be unpopular even in the home circle, and apart from a love of music he had nothing in common with his father, a man remarkable for "breadth, serenity, and truthfulness". Francis Newman was convinced that from the year 1833, or ten years before John Henry gave up the Anglican chaplaincy of Littlemore, he was consciously withdrawing from the Protestantism of the Church of England and going to Rome, and that his writings from that time on were simply specious pleadings. But Francis Newman was known to be bitterly hostile to Catholicity and hence his judgments of the great convert, his brother, were seen to be inspired by bias.

In these two volumes we get reliable lights, drawn from correspondence that had been withheld from the Mozley collection published twenty years ago, and the diary notes in which the Cardinal spoke out his mind almost to the last. Among these we find complaints, criticisms of what Cardinal Newman thought mistaken policy on the part of the Sovereign Pontiff and certain bishops. Sometimes this criticism is couched in terms of seeming bitterness and resentment, as when he speaks of Manning, Vaughan, and Ward, as the "three Tailors of Tooley Street", whom no one might oppose without incurring misrepresentation. Again, touching the subject of the definition of Papal Infallibility at the Vatican Council he writes: "As little as possible was passed at the Council. . . . Nothing about the Pope which I have not myself always held. But it is impossible to deny that it was done with an imperiousness and overbearing wilfulness which has been a great scandal" (Vol. II, p. 380). In a similar strain he speaks of the failure of the Irish University scheme: "I had been accustomed to believe that, over and above that attribute of infallibility which attached to the doctrinal decisions of the Holy See, a gift of sagacity had in every age characterized its occupants; so that we might be sure, as experience taught us, without its being a dogma of faith, that what the Pope determined was the very measure, or the very policy, expedient for the Church at the time when he determined. This view I have brought out at some length in my 'Rise of Universities', first published in the *University Gazette*, and in the very first lecture, as delivered, on the 'Nature and Scope of Universities'. I am

obliged to say that a sentiment which history has impressed upon me, and impresses still, has been very considerably weakened as far as the present Pope, Pius IX, is concerned, by the experience of the result of the policy which his chosen councillors had led him to pursue. I cannot help thinking in particular that, if he had known more of the state of things in Ireland, he would not have taken up the quarrel about the higher education which his predecessor left him, and if he could not religiously recognize Queen's College, at least would have abstained from decreeing a Catholic University. I was a poor innocent as regards the actual state of things in Ireland when I went there, and did not care to think about it, for I relied on the word of the Pope; but from the event I am led to think it not rash to say that I knew as much about Ireland as he did" (Vol. I, p. 388).

Writing after the Vatican definition to Lord Blachford, Newman says: "The Catholic Church has its constitution and its theological laws in spite of the excesses of individuals"; and to Miss Bowles: "Exert a little faith, God will provide—there is a power in the Church stronger than Popes, Councils, and theologians, and that is the Divine Promise which controls against their will and intention every human authority" (Vol. II, pp. 374 and 375).

Similar expressions, found here and there in Cardinal Newman's more intimate communings with himself or with very close friends, have suggested to some Catholic critics of Mr. Ward's book that his hero was lacking in true loyalty to the Holy See. Elsewhere they suspect a want of orthodoxy or at least a strong tendency to Modernism expressed in views which Mr. Ward sums up as follows: "He held that dogmatic theology, fully realized in its history and genesis, as the outcome of Christian faith and Christian thought in contact with successive phases of intellectual civilization, might be a power both for Christianity and for Catholicism which it had not been yet. He even conceived the possibility of Maryvale being the training ground of the divinity students, or 'divines,' as they were called, for the whole of England."

We draw attention to these portions of Mr. Ward's work chiefly because they are regarded as flaws in the biography of a man who has been admired and revered, not only as a hero in the intellectual and literary world, but as a saintly priest whose spiritual influence through his writings has been far-reaching and of an unquestionably wholesome character in the practical sphere of ascetical life. As indicated above, the frank sincerity with which Cardinal Newman's biographer lays bare the intimate thoughts and judgments of his hero about persons whom conventional reverence forbids the ordinary observer to criticize, especially in writing, has caused certain

timid doubts as to the Cardinal's right of place in the hall of fame which general consent had accorded him before this. Mr. Ward himself does not share this apprehension. He writes as one who understands and therefore sympathizes with his subject. For the rest, the art which gives expression to his modeled subject leaves no doubt that the work will take rank among modern biographical masterpieces. And we fully agree with him in his judgment both as to the policy of perfect candor in writing the life of such a man as Cardinal Newman, and in the wisdom of giving it to the public through the medium of what purports to be a true life history.

In reading what might be called the revelations of personal weakness, whether they were those of temperament or of unguarded impulses, committed to writing, we must not forget that they are but the shadow lines of a picture which stands out beautifully grand as an embodiment of sacrifice, elevated thought, noble aims, and admirably useful achievements. It has been the fault of writers who have handed down to us the traditions of the past in hagiography as in history, that they have eliminated whatever seemed to interfere with their preconceived notions of heroic presentation. Often there is a false emphasis, so that, even where we have the facts, the true biographical history still remains to be written, stripped of imaginings, and supplemented by facts which partisan admiration or fear of scandalizing the indiscriminating public frequently has suppressed, partially or entirely. As we have said elsewhere, the truest models of historical biography are to be found in Sacred Writ. The inspired writers had no scruple in depicting the weak and dark side of the lives of heroes who maintained the admiration of centuries of the best minds in all lands. In God's creation perfection is everywhere on earth relieved by the imperfection that causes the sweet balm of mercy to flow down from heaven and calls for forbearance in the highest of God's stations—"Lex enim homines constituit sacerdotes infirmitatem habentes" (Heb. 7:28), and "Omnis namque pontifex ex hominibus assumptus . . . qui condolere possit iis qui ignorant et errant, quoniam et ipse circumdatus est infirmitate" (ibid. 5:2). Such was Moses, David, St. Paul—nay all the greatest heroes whom the Holy Ghost sets before us as objects of our reverence. To assume that Cardinal Newman could not say sharp or even bitter things about men who, however lofty in rank, were by their very position and public duties subject to mistakes that call for open criticism, is to assume that Newman was beyond the reach of material influences, such as go with mistaken impressions, bodily infirmity, and the mental depression that so commonly accompanies it.

What must determine our judgment of the true worth of Newman as a leader of thought, as an influence for general good, and as a model of aim and action in the sphere in which he spent his energies, is not the sum of success or of failure marked alternately by his gifts or his failings, but rather the motives that characterized his actions normally, together with the use he made of his great talents in acting out these motives. Both motives and use can be safely judged from the fruits which his life produced not in the sense of successes but in that of healthy influence. "By their fruits you shall know them." If Christ's words, "Each tree is known by its own fruit," are rightly interpreted, they cannot mean that there is not to be found on a good tree an occasional defective fruit. Newman's life from the very outset betokens such admirable fruits of life that it is easy to forget in the gathering an acrid oddity which is found among the wealth of sound and nourishing specimens.

It may be true indeed that some of the things which show the man in his weaker seasons may be omitted from the picture without lessening the truth of the protrait, especially if they are likely to be misunderstood by those whose sensitive constitution of mind makes them apprehensive of shadows of any kind. But it is also true that these defects are a legitimate and natural accessory to all human activity for good. Few men that are strong in action are without a compensating weakness which leads them through humiliations to a proper appreciation of their dependence on Him who as Man-God alone could claim all perfection in His own right. In these matters something must always be left to the discretion of the biographer. The important point is whether or not Newman, especially after his conversion and his elevation to the Cardinalate, in his function as teacher and apologist of Catholic truth offended in principle against the submission due to truth or the obedience called for by legitimate authority. We have looked in vain in these utterances, bold or ill-natured as they might seem, for any manifestation of heterodoxy in the remotest degree or by implication. As for the expressions of personal criticism of ecclesiastics in high office, they are so far from being incompatible with deepest reverence for the Supreme Pontiff and the Bishops of the Church, that to our mind they rather emphasize that reverence, since it is so jealous in its exaction.

But we shall enter more fully into this remarkable biography in our next issue, for its positive features offer abundance of food for healthy reflection, and we wanted to dispose here only of the criticism which seems to us based on wrong principles as to what such a biography should be.

SPIRITISTIC PHENOMENA AND THEIR INTERPRETATION. By J. Godfrey Raupert. London: St. Anselm's Society. 1912. Pp. 67.

THE SUPREME PROBLEM. By J. Godfrey Raupert. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 351.

The unsavory memory of Eusapia Palladino is still vivid in the public consciousness. The extremely clever trickery which the famous Italian "medium" resorted to, in order to palm off her pretended communications with trans-human intelligences, served only to convince people that she was a consummate knave. The exposure of her deceit, however, was not an unmixed advantage. It occasioned the conclusion in the minds of many that all "spiritistic" phenomena are simply the result of trickery on the part of the "medium" together with delusion on the part of the inquirer. Now not only is such a conclusion too sweeping in regard to the said phenomena generally, but it is likewise quite too wide in relation to Madame Palladino's performances in particular. Though the questionable lady was caught *in flagrante delicto*—literally caught by the ankle—the inference to her being a trickstress always and everywhere is not warranted by the rest of her history. The exposure simply proves that the sly Eusapia is not above the employment of legerdemain and will use it whenever "the spirits" fail her or her "mediumistic" forces are unequal to the occasion. In other words, Eusapia's quiver always contains at least two arrows. At the same time the presumption is so strong against the value of the woman's "mediumship"—*falsa in uno falsa in omnibus*—that Mr. Raupert has not been quite prudent in using her testimony in confirmation of his interpretation, otherwise well justified, of spiritistic phenomena. Better it were to have omitted her name entirely from the list of witnesses or to have offered some justification for citing it at all. The whole subject of interpreting "spiritistic" phenomena is so exceedingly complex and so extremely delicate that only the most unimpeachable testimony should be allowed. Now whatever may be said in extenuation of Madame Palladino's deceptions her testimony on the subject must always remain suspected. Leaving aside this weakness, Mr. Raupert's interpretation of the phenomena in question retains that inherent validity which those who have read his able work on *Modern Spiritism* have already admitted.

The interpretation set forth in the pamphlet in title above is identical with that elaborated more fully in *Modern Spiritism*. The latter work is, as has been repeatedly emphasized in these pages, about the best—the most comprehensive, clearest and most critical work of the kind in English. The present brochure, being an epi-

tome of the book just mentioned, cannot fail to spread more widely a knowledge of the dangers to body and soul besetting spiritistic practices. It will sound more widely the note of caution, a warning never more needed and perhaps never less heeded than to-day, the warning that those who attempt to penetrate the secrets of the other world through the pretended "mediums" expose themselves not simply to deception but to the gravest disorders of the mind and the nervous organism, and to enslavement by malign intelligences whose endeavor, recognized by the results, it evidently is to lead human souls to mental blindness and to base immorality.

Mr. Raupert might have further enhanced the value of his essay by more precise references to his authorities. For instance, he cites the late Professor Lombroso as testifying to the following incident regarding the phenomena of "materialization". "Experiments with the medium Miss Wood revealed the fact that the weight of the phantasm ["the materialized spirit"] amounted to half of that of the medium. This same medium was weighed by the balance of Blackbourne before and during the séance. Before, she weighed 176 pounds. With the appearance of a phantasm this weight diminished to 83, and afterward to 54 pounds. The phantasm weighed the difference" (p. 18). Now any one who has made sufficiently detailed study of spiritistic phenomena will not be staggered by such a statement as the foregoing. But those who have not thoroughly studied the subject and those who have been taught caution by many exposures of the faking "mediums" are apt to catch their breath when confronted with such exact gravitational evidence for materializations. But should they wish, when respiring more freely, to verify the testimony of Blackbourne's scales, they will not find the process facilitated by being referred to an article in *Hampton's Magazine*, with no mention of volume or date. Of course, they can write to the managers of that periodical and ask for the number in which Professor Lombroso's article, "What I think of Psychical Research," appeared; but the *precise* source of information for so startling a phenomenon should have been mentioned, we think, by the writer himself who cites it as evidence for his thesis. We call attention simply to this one defect, though it is typical of many other similar omissions, which one regrets all the more seeing that the incredulous are apt to make them a subterfuge to escape the general force of the author's argument.

We have placed Mr. Raupert's *Supreme Problem* in title above, not because it deals specifically with spiritistic phenomena, though it embodies considerable discussion thereof, but to call renewed attention to an excellent work on a most important subject. The book

is a revised reprint made in England of the American edition, a review of which has previously appeared in these pages. Nothing need here be added to what was then said in its praise and commendation. For the rest, its scope is aptly set forth in the subtitle: "An examination of Historical Christianity from the standpoint of human life and experience and in the light of psychical phenomena."

LES ETAPES DU RATIONALISME DANS SES ATTAQUES CONTRE LES EVANGILES ET LA VIE DE NOTRE-SEIGNEUR JESUS CHRIST. Par L.-Ol. Fillion, Prêtre de S. Sulpice, Consulteur de la Commission Biblique, Professeur hon. à l'Institut de Paris. Paris : Lethielleux. 1911. Pp. 370.

There is no purely intellectual pursuit more pleasant and at once so profitable as to follow the history of physical science, the gropings of the human mind after an adequate and consistent interpretation as well as utilization of natural phenomena. On the other hand, there is no task more painful and from an unprofessional viewpoint more unprofitable than to follow the efforts of men, for the most part mentally gifted, in their endeavor to destroy the supernatural communications of the Creator to his creatures, in other words to undermine the supernatural character of revelation embodied in the Bible. Nevertheless it falls under the duties of those whose vocation it is to defend and explain that revelation, to undertake this painful journey, and as far as may be turn their toil into profit.

Fortunately there are not wanting self-sacrificing scholars who are willing to act as guides to their less favored brethren and to facilitate and shorten the tedious journey. Such a guide has been the eminent scholar, the Abbé Vigouroux, who in his well-known *Les Livres Saints et la Critique Rationaliste* has described the ways and methods of rationalists in their efforts to destroy the supernatural character of the Sacred Scriptures. Such also is now his hardly less illustrious pupil, the Abbé Fillion, in his present exposition of rationalism in its attacks upon the Gospels and the life of our Lord. The scope of the latter work, it will be noticed, is more restricted than that of the former. Not the entire Bible but the Gospels alone are here considered as the object of rationalistic onslaught. Moreover, the latter work is within its sphere relatively more comprehensive, since it takes account of the very latest phases of so-called criticism up to May of the past year. As the title indicates, Professor Fillion has set to himself the task of describing the steps, "the stages" rather, in the journey. Now the first four of these stages are attached to as many names that have become

famous in the history of criticism—Reimarus, Paulus, Strauss, and Baur. Two other recent stages represent theories more general, and are groupable under the headings eclecticism, and syncretism, and evolutionism. These six stages are discussed under as many chapters which comprise the substance of the volume. The immense labor involved in the undertaking may be estimated from the fact that it has necessitated the passing judgment at first hand on not less than 375 different works. But the results of that labor are manifest in the luminous analyses and discriminating criticism which constitute the text. Professors and students of Scripture as well as Theology will find the book a saver of time and energy, a convenient summary and a sound critique of rationalistic theories.

EARLY CHRISTIAN HYMNS. Translations of the Verses of the Most Notable Latin Writers of the Early and Middle Ages. By Daniel Joseph Donahoe, author of "Idylls of Israel", "A Tent by the Lake", "In Sheltered Ways", "The Rescue of the Princess", etc. New York: The Grafton Press. 271 pp.

EARLY CHRISTIAN HYMNS. Translations, etc. (Same Author.) Series II. Middletown, Conn.: The Donahoe Publishing Company. 248 pp.

Judge Donahoe has rendered notable service to the cause of Catholic Hymnology by his beautiful translations of so many noble Latin hymns. He does not swell out his volumes by printing the Latin texts, but remits the reader to various collections where these may be found, and especially to the Roman Breviary, at once the most accessible and the choicest of all collections. Volume I contains almost exclusively hymns from the Breviary, while Volume II contains but three or four. A number of Breviary hymns are not translated—Caswall's volume being richer in this respect, while Archbishop Bagshawe's is the most complete of all. Nevertheless, the cleric will appreciate thoroughly the elegant manner in which so many of the glorious hymns which are so frequent a music in his mind as well as a prayer on his lips, have received, at the hands of the present translator, their dress of English poetry. It will prove a delightful task for the priest, in moments of leisure and quiet, to compare original text with the English rendering. Mone, Daniel, Wackernagel, and March will supply the texts of the other hymns. Outside of the clergy, however, there are probably but few readers who, in this busy age, will find inclination and adequate training to compare text with rendering; so that the omission of the originals simply makes desirable space for more English transla-

tions. The present translator has evidently loved his work, the urgent incentive to which has been the deep pleasure he confesses that he experienced in it. He has brought to that work painstaking care, an admirable feeling for poetic rhythm, and a sense of fidelity to the originals which has led him to preserve, so far as might be, the rhythmic and stanzaic forms of the Latin texts. Sometimes, it is true, he departs widely therefrom, as in the rendering of the Sapphic stanzas of the hymns for the Nativity of the Baptist:

"As we thy servants will to bring
Thy deeds before the world and sing
Thy name, St. John, as should be sung,
Cleanse thou the lips and loose the tongue,
That so thy praise may fitly ring."

Attempts to imitate—and even to reproduce—the Sapphic rhythm in English verse have been made; but how futile must be any attempt at exact reproduction need not be illustrated to any lover of the classics, who knows that even classicists vary in their reading of the Sapphic lines. The Preface to the first volume contains the interesting information that "The translator has always been an ardent lover of the Latin hymns, but the idea of making English versions of them came about as if by accident. While reading the 'Veni Sancte Spiritus,' the 'golden sequence,' as it has been called, on Sunday afternoon in April, 1904, the words and melody of the hymn shaped themselves, as it were, into an English form, without any apparent effort, a form which seemed to give an adequate representation of the original both in thought and feeling." It was an auspicious occasion, and the long labor was very appropriately begun with the age-sanctified prayer:

"Holy Spirit, come and shine
On our souls with light divine,
Warm us with thy rays of love;
Come, O Father of the poor,
Make thy gifts to man secure,
Fire our bosoms from above."

Additional value is given to the volumes by the brief notices of the Latin poets whose hymns have received an English version. In some cases, however, the attributions of authorship are questionable (e. g. those to St. Hilary, I, 5-11; many of those to St. Ambrose, in both volumes; those to St. Bernard, in both volumes; of the sequence, "Veni Sancte Spiritus," to King Robert, etc.). The translator does not indulge in discussions of authorship, however, doubtless for the reason that these would require much more space than he cares to give to such themes. It would be interesting, nevertheless, to have provided the reader with further information concern-

ing the texts and uses of certain of the more notable hymns in use in the liturgy.

The renderings into English verse are beautiful and, from a hymnal standpoint, very satisfactory. Sometimes the reader familiar with the texts of certain hymns will desiderate a more faithful translation, especially in hymns like those of St. Thomas, which have such a strongly dogmatic tone. The lines, "And to-day, as Christ ordaineth, To his memory still remaineth Joy, descending from above" (I, 192), would not suggest themselves as a translation of those of the "Lauda Sion": "Quod in coena Christus gessit Faciendum hoc expressit In sui memoriam"; or the lines: "To the Saviour sweet and tender, Fount of grace, of love the store" (I, 187), as a rendering of those of the "Pange Lingua": "Praestet fides supplementum Sensuum defectui"; or the lines: "'Tis theirs (sc. the priests') alone to take and give That love that ever shall with man remain" (I, 188) as a translation of those in the "Sacris Solemniis": "Solis presbyteris, quibus sic congruit Ut sumant et dent caeteris" (if for the word "love", which is not sufficiently descriptive and identifying, the word "Bread" had been used, we think the meaning would have been more clearly expressed). While, also, the symbolic meaning of the stanza in the hymn of the Baptist: "Serta ter denis alios coronant Aucta clementis, duplicata quosdam, Trina centeno cumulata fructu Te sacer ornant", is open to varied interpretation, its literal meaning is not conveyed by the words: "Of crowns thrice ten the angels weave For other martyrs; some receive A double glory; but to thee Three hundred shining wreaths shall be Of fruit and flower, in sacred sheaf." It remains to say a word of appreciation of the work of both printer and binder. The print is clear, the page attractive, the binding both strong and ornamental.

H. T. HENRY.

PRIVATE OWNERSHIP, ITS BASIS AND EQUITABLE CONDITIONS.

By the Rev. J. Kelleher. Dublin: Gill & Sons; New York, Cincinnati, Chicago: Benziger Bros. Pp. 226.

SOCIALISM AND THE WORKINGMAN. By R. Fullerton, B.D., B.C.L.

Dublin: Gill & Sons; New York, Cincinnati, Chicago: Benziger Bros. Pp. 234.

Now that the new magazine, *The Common Cause*, has sent a fresh battalion, well drilled and effectively ammunitioned, into the field, the standing army marshalled by such leaders as Cathrein, Ming, Goldstein, and comprising the numerous corps equipped with smaller

arms, would seem to need no further reinforcement for the anti-Socialistic campaign. And indeed it may be admitted that the new attacks on the revolutionary front can do little more than repeat the tactics that have been adopted all along by the older champions in the field. The false principles and the impracticable proposals of Socialism, these must always be the chief objects of attack and the methods of so doing will not substantially differ. At the same time there will usually be more or less new points of view, fresh and fuller development of this or that idea adopted by different opponents; so that new works on the subject are not without their *raison d'être*—a *ratio essendi* which is further emphasized by the multiplying books and papers continually issuing from the Socialistic press.

If all this is true in general, it is particularly so as regards the two books introduced above. The first, as its title suggests, is a defence of the rights of private property in permanent goods, over against the denial of that right from the side of Collectivists. The second book treats of the same right, but less fully, the author's main insistence being in the first place on fair wages and in the second place against the false principles and impracticable proposals of Socialism. Both writers, it need hardly be said, demonstrate the pressing need for social reformation, since the present social and industrial evils are crying to heaven for redress.

But both writers no less strongly maintain that the way out of the evils does not lie through Socialism. Reformation, not revolution, must be the watchword. And reformation must be effected by sound methods of coöperation, by efficient legislation, above all by moral and religious betterment of the individual. Both books are clearly and interestingly written. The criticism is penetrating, but the temper is reasonable and sanely moderate. Each will exert an influence for good amongst our people—*Socialism and the Workingman* suggesting to the alert pastor of souls by its title into whose hands it may best be placed; while the defence of *Private Ownership* will be appreciated most by the more thoughtful reader.

PROTESTANTISMUS UND TOLERANZ IM 16. JAHRHUNDERT. Von Nikolaus Paulus. St. Louis, Mo.; London, England; und Freiburg, Brsg.: B. Herder. Pp. 380.

Probably no historical error has had wider circulation and relatively longer duration than that which attributes to the early Reformers and their immediate disciples the origin and development of religious toleration, freedom of thought and conscience in matters of religion. Very few books there are written by non-Catholic authors treating of the Reformation period that do not assume this

judgment as unimpeachable. In the new light thrown recently upon the times, notably by Jansens, Pastor, Denifle, and other original investigators, the express teaching of the Reformers on religious liberty has become more widely known and the long-lingering lie seems to be nearing its end. Nevertheless it clings persistently to life, or rather it has many lives in many minds, and probably the present generation will not see its final interment. At any rate Dr. Paulus has done good service in the cause of truth by gathering together in the present compact volume the official teaching of the Reformers on the subject in question. Luther, Melancthon, Justus Jonas, Justus Menius, Urbanus Rhegius, Brenz, Butzer, as well as Zwingle, and his chief disciples; Calvin, too, and his followers; each is summoned to declare in his own language his teaching on freedom of conscience; and when all have been heard, conscience is seen to be given but one choice, that namely between death and belief at and with the dictates of the various religious sectaries. But the Reformers were not simply theorists; they insisted in reducing their teaching to practice, and the story of that practice, as every one knows, is told in blood and fire. It is worth while to have the facts chronicled from the original records which Dr. Paulus has brought together in his book.

Even though it be shown, however, that the teaching and practice of the Reformers was the reverse of "tolerant", the popular belief that at least the *principles* of the Reformation favor tolerance, that with Protestantism religious liberty was born into the world, that "the idea of toleration sprang up on the soil of the Reformation with its principle of free individual faith", etc.—this widespread opinion that Protestantism in theory and generally if not always in practice stands for "liberty of conscience" has often been discussed by Catholic scholars, notably by Balmes in his immortal work on European civilization. Dr. Paulus devotes a special chapter to the subject, a chapter in which historical erudition and philosophical analysis combine in reestablishing the thesis, which Döllinger long ago maintained, that "historically no statement is more untrue than that the Reformation was a movement for freedom of conscience. Just the opposite is the truth."¹ It should be noted that Dr. Paulus does not claim that Protestantism was alone in the business of religious persecuting. His aim is single and negative, viz. to prove that the Reformers and the principles of the Reformation do not stand for religious liberty.

¹ *Kirche und Kirchen*, p. 68.

FATHER LACOMBE, THE BLACK ROBE VOYAGEUR. By Katharine Hughes. With a Preface by Sir William O. Van Horne. New York: Moffat, Yard & Co. Pp. 488.

If it is characteristic of an Apostle to be all things to all men that he may win all to Christ, then has Albert Lacombe surely this mark of one who is sent by the Master. The lowly and the high-born, the rich and the poorest, the learned and the ignorant, the refined and the savage, all felt and yielded to the force of a personality which was fitted by nature with endowments of soul and body to be the apt instrument of Apostleship. The character of the man and the lifework of the apostle are worthily portrayed in the volume before us. The story is commensurate with the rise and development of civilization in the North West Territory. Rather it antedates by two decades the dawn of that civilization with which it has been ever since largely identified. First came the *courrier de bois*, then the missionary, then the straggling settler, lastly the railway with its trail of hamlets, towns, and cities. In it all Father Lacombe was a pathfinder, a herald of the Gospel, a leader, a pioneer, a preparant and preserver of the best that followed. But he loved most the Indian, the Cree and the Blackfoot. To the one he was always *Kamiygo-atchakwe*, the Man-of-the-Beautiful-Soul; to the other *Arosus-kitsi-rarpi*, the Man-of-the-Good-Heart. How well these picturesque titles (which reflect so finely the affection of the forest children for their black-robed father), how aptly they reveal the character of the man, and the apostle is vividly brought out by the story of his heroic self-sacrifice in the terrible famine during which he labored amongst the Crees (pp. 146-156), and the awful epidemic of small-pox during which single-handed he nursed the stricken and buried the dead in the camps of the Blackfeet (pp. 178-186). To read these descriptions of want and suffering and heroism is to see most quickly and most deeply into the heart of a true priest and to discern at once the reason why the voice of Lacombe sufficed to assuage the savagery of the Indian when it threatened to wreak its vengeance by the massacre of the white settlers. Father Lacombe was loved "because of his goodness". The following words from the graceful tribute paid by Sir William Van Horne to the venerable missionary are most just, while they are all the more noteworthy as coming from one who does not share, we presume, the same faith: "The noble and elevating example of devotion and self-sacrifice that has been given us by Father Lacombe in his more than sixty years of work among the Indians of Western Canada should not be lost, for he would be stony-hearted indeed who would not be softened and humanized by such an example,

which must bring even to the irreligious a feeling of profound respect for the faith which inspired and sustained this good man."

The force of that example is saved from loss by the present biography, which is written by one who is thoroughly acquainted with the man, with the country, and with the documents concerned. The subject has found a worthy narrator, the narrator a worthy subject, and both a fitting publishment.

EXPOSITION DE LA MORALE CATHOLIQUE. MORALE SPECIALE.

I. LA FOI. Carême 1911. Par le R.P.M.-A. Janvier. Paris: P. Lethielleux. 1912. Pp. 440.

VADE-MECUM DES PREDICATEURS. Par Deux Missionnaires. Paris: Pierre Téqui. 1912. Pp. 793.

The conferences delivered by the eminent pulpit orator during the Lenten courses in the Paris Cathedral of Notre Dame from 1903 to 1910 inclusive cover the fundamental truths of Catholic morality. They have been published in eight volumes entitled respectively Happiness, Liberty, the Passions, Virtue, Vice and Sin (two volumes), Law, Grace—each volume containing besides the series of discourses answering to the successive Paschal retreats. The Lenten course and the conferences for 1911 are comprised by the present volume, which likewise includes the subsequent Paschal retreat. The object of faith, its reasonableness, the credentials for revelation, the relations of the dogmatic formulas to faith, the stability and development of dogma, the infallible magisterium—under these headings a large amount of solid, thoroughly analyzed doctrine, vividly illustrated, and expressed in eloquent yet well-restrained diction, is presented within a wonderfully lucid plan. The discourses composed for and adapted to the pulpit of Notre Dame with its long traditions of doctrinal learning and eloquence are hardly suited for ordinary use in humbler conditions. A Notre Dame Conference would be sadly out of place in a back-country chapel. Nevertheless the stately oration and the doctrinal lecture have a wide demand, and priests who may be called upon to deliver such will find abundant suggestions and rich material in the present volume. Moreover, so wide is their scope and so well arranged their matter that each of these discourses will lend itself to several ordinary sermons, while their mere reading enriches the mind with those ideas and points of view that help to make the ever ready preacher.

The *Vade-Mecum* for preachers is a collection of plans, outlines of sermons for almost every occasion. There are at least two schemata for each Sunday of the year, also plans for the principal

festivals, for May and October, retreats, missions, Advent, Lent; in a word, hardly any occasion in which a priest may be called upon to instruct or exhort has been omitted. The outlines while brief are suggestive. They are orderly, lucid, and fairly comprehensive. Besides being an eminently practical volume, helpful especially in sudden calls, the work makes an excellent manual for meditation, stimulating by its pithy suggestions that culture of the mind and heart upon which all fruitful preaching must depend.

THE EDUCATION OF CATHOLIC GIRLS. By Janet Erskine Stuart.
With a Preface by the Cardinal Archbishop of Westminster. New
York and London: Longmans, Green & Co. 1911. Pp. 250.

It would be easier to understate than to overstate the merits of this work. A firm grasp of the principles underlying a sound education, a clear insight into the proper application of those principles in view of present needs, a thoroughly Catholic instinct perfected by accurate knowledge, refined culture, wide experience—these qualities manifest themselves everywhere throughout the book. The present Cardinal Archbishop of Westminster has aptly, though moderately, indicated in the preface the pervading spirit of the book. "Loyal in every word to the soundest traditions of Catholic education, the writer recognizes to the full that the world into which Catholic girls pass nowadays on leaving school is not the world of a hundred, or of fifty, or of even thirty years ago. But this recognition brings out, more clearly than anything else could do, the great and unchanging fact that the formation of heart and will and character is, and must be always, the very root of the education of a child; and it also shows forth the new fact that at no time has that formation been more needed than at the present day" (p. vii). The writer comprehends indeed the deepest and therefore the unchangeable root of all true education, that is the relation of the child to God; but she recognizes that that relation must be seen and presented by the educator in harmony with the present concrete conditions of actual life and thought. This does not mean any toning down of Christian truth or practice to satisfy newfangled modernistic vapidity. It simply means having "right thoughts" about God, about ourselves and our destiny, about sin and evil, about "the four last things", about our Lord and His Mother, about the faith and the practice of Christian life. Upon all these subjects the writer says many sound and wise things, and she says them beautifully—wisdom wherein the immutable truths are seen in a new light and a more striking perspective. It is hard to convey a true idea of this sane blending of the old and the new, this rational con-

servatism supporting the demands of progressive experience. One is tempted to quote some illustrations from the inviting pages; though in the embarrassment of riches one is at a loss what to omit rather than what to select. Perhaps on the whole it will be best to urge the reader to read the work himself. It is a book that every priest responsible for the education of girls—and it may be added boys as well; for, *mutatis mutandis*, most of the matter is applicable to the education of youth generally—should read and reread. Nor should he fail to see to it that his coöperators in the field, religious and lay, and also parents, at least the more intelligent, do likewise. Religious communities engaged in the education of children will find the book an inspiration to do their best work as well as a practical guide that prudently and encouragingly suggests how best to do it.

EPITOME E GRADUALI S. R. E. DE TEMPORE ET DE SANCTIS. . .

Cui Addita Sunt Festa Novissima. Editio Ratisbonensis Juxta Vaticanam. Ratisbonae (etc.): Pustet. MCMXII.

This selection from the complete Gradual will meet the needs of ordinary parish churches in the matter of the Masses which are usually chanted, while by the omission of the others (e. g. the Lenten ferias) it is possible to have a moderately sized volume with strong paper and large print. The complete paging is xx + 540 + (204) + 164* + 28 (devoted to Missae Propriae Pro Clero Romano) + 12 (devoted to Missae Pro Aliquibus Locis Statuum Foederatorum Americae). Although the volume is thus seen to contain nearly 1000 pages, and is strongly bound in $\frac{3}{4}$ leather, the price (\$1.50) is placed very low—indeed, the striking feature of the various issues of the Vatican edition of the chant is their typographical beauty, obviously great cost of production, and exceedingly moderate price. The cream tint of the paper, the deep black of the impression, the exquisite engraving of the Gregorian notation, all combine, in the present volume, to maintain the high standard long since set by the firm of Pustet. It is an interesting fact that neither *in loco* nor in the alphabetical index of feasts is any mention made of the feast of SS. Perpetua and Felicitas. In the Vatican Gradual this feast is assigned to 7 March; and of course all the issues of the Gradual by various publishers are required to conform with that typical edition. However, the feast of SS. Perpetua and Felicitas has since been made a duplex and has been transferred to 6 March (S. R. C., 24 August, 1909). The Mass is from the Common (*Me expectaverunt*); and, had the publishers adverted to the change of rite recently made by the S. R. C. for this feast, they would doubtless have included it in the Index (together with the direction *Me expectaverunt*).

H. T. HENRY.

KYRIALE. Auszug aus der Editio Vaticana mit Ohoralnoten, Violinschlüssel, geeigneter Transposition, Uebersetzung der Texte und Rubriken. Dr. Karl Weinmann. . . . Regensburg (etc.): Pustet. 1911.

This beautifully printed volume of 120 pages comprises the "Asperges" and "Vidi Aquam," the eighteen Masses and the four Credos of the Kyriale, together with the "Te Deum," the "Veni Sancte Spiritus" (hymn) and the "Pange Lingua . . . Corporis." A curious but helpful feature of the editing has been the retention of the medieval notation side by side with the change of staff and clef. The staff is the modern five-lined one, and the clef is the G-clef. These changes are felicitous; for some part, at least, of the strangeness of our medieval music is thus done away with, so that the modern singer will meet in this edition his familiar friends—the modern staff, the treble clef. The transpositions are made with a view to meet the ordinary middle range of voices; and thus the modern signatures will also greet the modern singer. Almost the only strangeness which will confront him is thus seen to be the ancient notation. But this was wisely retained; for it is easily learned, and it is suggestive of the "atmosphere" of the medieval music, while it has also meanings and advantages which cannot readily, if at all, find an exact counterpart in our modern notation.

H. T. HENRY.

Literary Chat.

Many probably who read these lines will know of Dr. Mozans' two delightful and instructive books of travel, *Up the Orinoco and down the Magdalena* and *Along the Andes and down the Amazon* (Appleton, New York, 1910-1911). Some, too, many, it is to be hoped, have read the books. Those who have are likely to have been impelled to share their delight with their neighbors and perhaps have been urging everybody whose pleasure makes their own, to do the same.

However, as Mr. Roosevelt observes in his graceful introduction to the second of the volumes above mentioned, "taste in books is largely individual", and most people have had "the long experience" that one sometimes "greatly likes books for which most of one's friends care not at all". Nevertheless there will probably be few who will not endorse Mr. Roosevelt's further opinion that "it would be difficult for any man to rise from reading Doctor Mozans' books without feeling not only that he has passed a delightful time, but also that he has profited greatly by the vivid picture presented to him of our neighbors to the south and their marvellous country". A delightful time and profitable knowledge may safely indeed be promised to the average reader of these volumes. The delight is chiefly twofold—that which arises from the author's descriptions of the magnificent tropical scenery and that which results from the literary charm of the narrative. The author is a keen observer and an ardent lover of nature. He sympathizes with all her moods and above all he has a facile style that conveys just what he sees and feels.

More than this, he possesses a wealth of many-sided knowledge, with the mastery of numerous languages, from which he draws endless illustrations and literary allusions that combine to make his work not simply a story of travel but a continuous feast of refined culture.

Still more, not simply is there the profit to which Mr. Roosevelt refers—a better knowledge of our neighboring Latin Republics, of their industrial, social, and political conditions—to be derived from the reading of these volumes, but a more accurate and detailed knowledge likewise of their early history. Everywhere one follows in the footsteps of the conquistadores and the early missionaries, and gets to know better what those intrepid discoverers and explorers accomplished, their triumphs and their failures. To the missionaries especially does Dr. Mozans accord unstinted praise, and he passes by no opportunity of indicating both what South America owes to those heroic apostles and what the country has lost by the suppression of the missions. "Much as we tried," he says, "we could not discover even a vestige of any of the former missions on the Meta. And not only have the former villages and towns disappeared but even the Indian tribes who, at one time, were so numerous on both sides of the river, seem to have vanished also. We sailed an entire week on the Meta without seeing or hearing a single human being... The names of the mission villages and towns... still figure on the maps, but the traveler is unable to find the slightest trace even of the sites on which they were located" (p. 148).

One learns not only to learn but to unlearn—to know many things that are not so—by following these journeys. The school boy's geography a generation ago was wont to be adorned with a picture of a bridge of caudally connected monkeys spanning a stream in a tropical forest, and perhaps the scene still figures in the books of to-day. "It is quite safe to say that no one ever saw such bridges in any part of South America or elsewhere." Whether or not monkeys construct such pontine wonders is not of importance except perhaps for their Darwinian descendants; but a certain quasi-antiquarian interest attaches to the story. Dr. Mozans quotes from Grimston's English translation (1604) of Acosta's *Historia Natural y Moral de las Indias* (Seville, 1590), Acosta's purported experience as early as 1570. "Going from Nombre de Dios to Panama," he writes, "I did see in Capira one of these monkeys leape from one tree to another which was on the other side of a river, making me much to wonder. They leape where they list, winding their tales about a branch to shake it; and when they will leape further than they can at once, they use a pretty devise, tying themselves by the tales one of another, and by this means make as it were a chain of many; then doe they launch themselves forth, and the first holpen by the force of the rest takes holde where hee list and so hangs to a bough and helps all the rest till they be gotten up." Upon which Dr. Mozans remarks that "the fable about the monkey bridge belongs to the same class as those that obtain in certain parts of South America regarding the 'great devil' or 'man of the woods', a near relative of Waterton's 'Non-descript'" (p. 151). And thus another bit of "natural history" drops away and confiding school boys come to lose faith in the veracity of their very geographies!

From fictitious natural-history tales to ghost stories, haunted houses, and such like things uncanny, the transition is natural and easy. Are there real spooks, and do they walk o' nights and disturb the peace of human beings, normal men and women? Nothing is easier than denial in this case. And yet the mass of evidence for the affirmative is so large and so well established and sifted that offhand rejection thereof argues neither a critical nor a comprehensive judgment. Monsignor Benson's paper on "Phantasms of the Dead" in the current *Dublin Review* is a most cautious and yet open-minded study of the subject.

Monsignor Benson confesses to a complete agnosticism in the matter. Not that he doubts the objective facts. On the contrary, he is fully "convinced that honest and sincere persons have witnessed phenomena which cannot be accounted for by lobster-suppers, rats, incipient insanity, extravagant fancy" and so on. And indeed his paper contains the evidence for a "haunted" house with which he is himself acquainted; and the evidence seems to be unimpeachable. He is an "agnostic" simply as to the explanation of the really established phenomena. He has his own theory however, which is not that usually put forward by even Catholics who admit the strange manifestations, and offer as tentative explanation the intermediance of disembodied or unembodied spirits.

He suggests that since material objects seem capable of receiving spiritual impressions and of retaining them, as the phenomena of clairvoyance and still more the use of "sacramentals" in the Church appear to warrant, it may well be that in the act of committing a crime, say murder, when both personalities, the agent and the victim, are at the highest nerve tension, the very walls, furniture, etc., receive a certain impression of the horror.

Now supposing a person whose nervous organism is sufficiently susceptible to such influences, "vibrations", find himself, especially in sleep, a more passive condition, amidst those surroundings, may he not experience within himself their influence, their suggestion, and hence perceive "not the souls of the two actors, but the stored-up emotions which the crime generated, presented to him in the very shape in which they were generated?" This in brief seems to be Monsignor Benson's idea. Even when presented in his own luminous phraseology it does not of course solve the problem, as he repeatedly indeed insists it does not. Still it is eminently thought-provoking and perhaps points the way to a more complete explanation. At any rate those who are interested in things psychical will do well to read his article.

The character of a man is best understood from his intimate correspondence. Therein he reveals his mind, his heart, his ideals, his strivings, successes, failures. This is specially true of a great soul like that of Lamennais, whose sad fall could not draw into ruin the elements of its native grandeur.

Whosoever would understand that strange nature, its strength and its weakness, its one-time nobility and the successive stages of its lamentable degradation, should read the series of correspondence recently collected from various scattered sources by P. Roussel and now published by Téqui, Paris (*Lamennais et ses Correspondants inconnus*). Although they reveal dark places in the history of Lamennais, they throw light on his times and on the character of his correspondents, the best known of whom is probably the learned Benedictine, Dom Guéranger.

Nor do these letters fail to leave a ray of hope that the final ending of the man may not have been utterly dark. For, as P. Roussel observes, not only did Lamennais not seek to weaken the faith of those to whom he speaks or writes, but he remains usually deeply Christian and, perhaps unconsciously, strengthens their faith in the truths which he himself had unfortunately cast aside. "He continues thus unto the end in a sense an apostle. And this it is that gives the hope that Heaven may have heard the prayers of those who, like La Villéon and La Morvonnais, owed to Lamennais their escape from despair and doubt. . . ."

Seeing that there is no dearth of Scholastic manuals in Latin, there ought to be a welcome for books on philosophy in English, in which language the number is small. We have previously called attention to the little volume on *Certitude* by Father Rother, S.J. We owe now to the same expert hand a

short study on *Being* (St. Louis, Mo.: Herder), a subject as important as it is obscure. Seminarians just entering into the mazes of Ontology in Latin may be encouraged by having this Aradne clue given them in their more familiar tongue; whilst old-time metaphysicians who keep their Latin text-books well preserved nearest the ceiling may care to revive in English imagery the memory of how really the concept of being is one, though not univocal; not a genus, much less a species; but simply analogous, by intrinsic, however, attribution! We trust Father Rother may find time to write a similar booklet on the Attributes of Being, on the Categories, and indeed on the other essential parts of the philosophical system.

Books of religious instruction multiply apace; but there is always room for another good one. A really good one has recently been published by Pustet & Co. (New York) under the title of *Chapters on Christian Doctrine: Reason the Witness of Faith*. The author has (too) modestly withheld his name. As the subtitle suggests, his intention has been to bring out "the absolute harmony of Religion with Reason, for the especial instruction of the American and the English Catholics who are constantly confronted by both press and pulpit, and by daily intercourse, with the ever-ready ridicule of apparent discrepancies between their distinctive views of life and the current views of the world" (p. 5). To accomplish such a task by means of the catechetical form may seem a difficult undertaking, seeing that a more discursive method would serve better. Nevertheless the author has made good his promise. His "well-pointed questions" are indeed "worth nine-tenths of the answer". The book will prove especially serviceable in instructing educated converts; particularly if they be required to "remember much of it by heart".

The *Little Flowers of St. Francis*, that beautiful collection of medieval legends about St. Francis and his early followers, is constantly growing in popularity. There have been of course translations in all the European languages. Recently there has been added a Japanese version, by Professor Anesaki of the University of Tokio. Just now an Irish translation is being published in the *Franciscan Tertiary* (Dublin), with an Introduction by our own scholarly Father Paschal Robinson, O.F.M., whose labors in behalf of Franciscan literature rank among the very first, whether judged from the literary point of view or from that of critical history.

Speaking of Father Robinson, it will be of interest to students of Reformation history to learn that in his recent researches in the archives of English and Irish monasteries, he found among the valuable documents an autograph letter of Henry VIII in which the King makes profession of his great attachment to and reverence for the sons of St. Francis, and presents them with an annuity as a mark of his esteem. No doubt we shall soon hear more of this interesting find.

Ginn & Company publish *Easy German Poetry for Beginners*. We do not recommend this collection. The editor, Chester William Collmann, principal of a Wisconsin Public School, either lacks judgment or does not know the force of German colloquialisms. If it were simply bigotry, it would be bad policy for the publishers to print in a text-book such poems as "Der Kaiser und der Abt", in which the figure of a priest is held up to ridicule. Bürger meant it as a joke, and no doubt there were and are abbots such as he pictures. But an educator, who must be supposed to aim at inspiring respect for religion, does not go out of his way to find a poem in which a feasting, knavish abbot is pictured, to serve as a model in verse for young students. We trusted Ginn & Company as reputable publishers of school books. This throws a doubt on their sincerity in appealing to Catholics.

The Macmillan Company are issuing their "Tudor Shakespeare" at the rate of two volumes a month. The copy sent us is *Troilus and Cressida*,

edited by Professor Tatlock, of the University of Michigan. The text is that of Neilson. The notes, glossary, good type, and handy form make the edition an ideal one for school and pocket use.

We have already directed attention to Professor Singenberger's manual for school and congregational singing. Similar in aim, and somewhat larger in form, is Father Ludwig Bonvin's *Sursum Corda*. It is meant chiefly for mixed congregations, in which English as well as German is used in the public service. The selection of hymns in both languages is quite large, but does not include Masses among the liturgical chants. There is also an appendix of prayers and devotions for popular and periodical use by children, sodalities, and the faithful in general.

Among recent important biographies published in English is that of *John Lingard* (B. Herder) by Martin Haile and the Rev. Edwin Bonney. Another is a Life of St. Teresa, with a history of her journeys and foundations by Father John J. Burke, C. S. P., besides an interesting introduction by Father Walter Elliott, C.S.P. (Columbus Press). To these two biographies we hope to recur in an early number of the REVIEW.

Dr. Joseph McGlinchey has made a readable translation of Paolo Manna's work on vocation to the foreign missions, under the title *The Workers are Few* (Society of the Propagation of the Faith, Boston). The volume sets forth the needs of the foreign missions, the conditions for entering upon the work of these missions and the difficulties as well as the consolations which await the young priest in that field. Those who object to a generous devotion on any ground to the work of the foreign missions find a ready and convincing answer in this volume, written with spirit and with knowledge of the subject.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

VADE-MECUM DES PRÉDICATEURS pour Dominicales, Fêtes, Sermons, Panégyriques, Avent, Carême, Adoration, Missions, Retraites diverses, Mois de Marie et du Rosaire, Allocutions, etc. Par Deux Missionnaires, Auteurs de nombreux Ouvrages de Prédication et de Sciences sacrées. Paris: Pierre Téqui. 1912. Pp. x-783. Prix, 5 fr.

GEIST UND REGEL DES DRITTEN ORDENS VOM HL. FRANZISKUS FÜR DIE WELTLEUTE, in 28 Predigten erklärt von Domprediger Dr. Joseph Kumpfmüller, z. Z. Direktor des III. Ordens in Regensburg. Mit oberhirtlicher Druckgenehmigung. Innsbruck: Druck und Verlag von Fel. Rauch (Ludwig Pustet). 1912. Seiten 267. Preis, \$1.00.

PRESENT-DAY PREACHING. By Charles Lewis Slattery, D. D., Rector of Grace Church in New York. New edition. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1912. Pp. viii-198. Price, \$1.00 net; \$1.10 postpaid.

JESUS ALL HOLY. By Father Alexander Gallerani, S.J. Translated from the Italian by F. Loughnan. New York: P. J. Kenedy & Sons. 1912. Pp. 273.

LATTER-DAY CONVERTS. Translated from the French of the Rev. Alois Crosnier, Professor in the University of Angiers, by Katherine A. Hennessy. Philadelphia: John Joseph McVey. 1911. Pp. 112. Price, \$0.50.

LEHRBUCH DER DOGMATIK. Von Dr. Bernard Bartmann, Prof. theol. Paderborn. Zweite vermehrte und verbesserte Auflage. Approb. Erzb. Freiburg. St. Louis, Mo.: B. Herder. 1911. Pp. 861. Price, \$4.40.

OUR SAVIOUR'S MESSENGER. A Quarterly Review of the Bridgettine Order. Westminster: Art & Book Co. January, 1912. Pp. 44. Price, Sixpence.

EN LUI. Portrait de l'âme dévouée au Sacré-Cœur. Par Felix Anizan, Pretre. Paris: P. Lethielleux. 1911. Pp. 522. Prix, 3 fr. 50.

THE CRUX OF PASTORAL MEDICINE. The Perils of Embryonic Man. By the Rev. Andrew Klarmann, A.M. Fourth enlarged edition. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1912. Pp. ix-283. Price, \$1.25 net.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE contenant les Preuves de la Verité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue sous la Direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule VII: Fin justifie les moyens?—Gouvernement ecclésiastique. Paris: Gabriel Beauchesne & Cie. 1911. Pp. 160. Prix, 5 fr.

THE WORKERS ARE FEW. Reflections upon Vocation to the Foreign Missions. Translated from the Italian of the Rev. Paolo Manna, M. Ap. by the Rev. Joseph F. McGlinchey, D.D. Boston: Society for the Propagation of the Faith. 1911. Pp. 221.

REQUIEM MASS IN F MINOR. By Fr. X. Schmid. Edited by Eduardo Marzo. Boston: Oliver Ditson Co.; New York: Chas. H. Ditson & Co.; Chicago: Lyon & Healy. 1911. Pp. 35. Price, \$0.50.

A SHORT REQUIEM MASS. By J. T. Whelan. Boston: Oliver Ditson Co.; New York: Chas. H. Ditson & Co.; Chicago: Lyon & Healy. 1911. Pp. 19. Price, \$0.50.

PHILOSOPHICAL.

MANUEL DE SOCIOLOGIE CATHOLIQUE. Par. R. P. A. Belliot, O.F.M. Histoire, Théorie, Pratique. Paris: P. Lethielleux. 1911. Pp. 690. Prix, 10 francs.

BEING. A Study in Metaphysics. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. St. Louis, Mo.; London, England; and Freiburg, Brissg.: B. Herder. 1911. Pp. 127.

HISTORY OF ECONOMIC THOUGHT. A Critical Account of the Origin and Development of the Economic Theories of the Leading Thinkers in the Leading Nations. By Lewis H. Haney, Ph.D., Associate Professor and Chairman of the School of Economics of the University of Texas, author of *A Congressional History of Railways*. New York: The Macmillan Co. 1911. Pp. xvii-507. Price, \$2.00, net.

SOCIAL REFORM AND THE CONSTITUTION. By Frank J. Goodnow, LL.D., Eaton Professor of Administrative Law at Columbia University. New York: The Macmillan Co. 1911. Pp. xxi-365. Price, \$1.50, net.

MAKING BOTH ENDS MEET. The Income and Outlay of New York Working Girls. By Susie Ainslie Clark and Edith Wyatt. New York: The Macmillan Co. 1911. Pp. xiii-270. Price, \$1.50, net.

WAGES IN THE UNITED STATES 1908-1910. A Study of State and Federal Wage Statistics. By Scott Nearing, Ph.D., Wharton School of Pennsylvania, author of *Social Adjustment*, *Solution of the Child Labor Problem*, etc. New York: The Macmillan Co. 1911. Pp. viii-220. Price, \$1.25, net.

THE SUPERSTITION CALLED SOCIALISM. By G. W. de Tunzelmann, B.Sc., Member of the Institution of Electrical Workers, author of *Electricity in Modern Life*, *Contemporary Science Series*, *Wireless Telegraphy*, and *A Treatise on Electrical Theory and the Problem of the Universe*. Philadelphia: J. B. Lippincott Co.; London: George Allen & Co., Ltd. 1911. Pp. xxvi-395.

PRIVATE OWNERSHIP. Its Basis and Equitable Conditions. By the Rev. J. Kelleher. New York, Cincinnati, and Chicago: Benziger Bros.; Dublin: M. H. Gill & Son. 1911. Pp. xv-212. Price, \$1.25, net.

L'OUVRIÈRE. Par. Mlle. Jules Simon. Préface de M. Étienne Lamy de l'Académie Française. (*Questions de Sociologie. Science et Religion. 621.*) Paris: Bloud & Cie. 1911. Pp. 64. Prix, 0 fr. 60.

MALEBRANCHE. Par J. Martin. (*Philosophes et Penseurs. Science et Religion. 626.*) Paris: Bloud & Cie. 1912. Pp. 64. Prix, 0 fr. 60.

PSYCHOLOGY WITHOUT A SOUL. A Criticism. By Hubert Gruender, S.J., Professor of Psychology at St. Louis University. St. Louis, Mo.: B. Herder. 1912. Pp. 245. Price, \$1.00.

THE SUPREME PROBLEM. An Examination of Historical Christianity from the Standpoint of Human Life and Experience and in the Light of Psychical Phenomena. By J. Godfrey Raupert. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. xx-331.

THE LIVING WITNESS. A Lawyer's Brief for Christianity. St. Louis, Mo.: B. Herder. 1912. Pp. 106. Price, \$0.50.

RVISTA FILOSOFIA NEO-SCOLASTICA pubblicata per Cura di un Gruppo di Studiosi diretta dal dott. Agostino Gemelli. (Pubblicazione Bimestrale.) Anno III, N. 6—21 Dicembre 1911. Firenze: Libreria Editrice Fiorentina. Pp. 613-750.

THE RICARDIAN SOCIALISTS. By Esther Lowenthal, Ph.D., Assistant in Economics, Smith College. (Vol. 46, n. 1 of Studies in History, Economics and Public Law). New York: Columbia University (Longmans, Green & Co.) 1912. Pp. 107. Price, 75 cts.

ATTITUDE OF AMERICAN COURTS IN LABOR CASES. A Study in Social Legislation. By George Gorham Groat, Ph.D., Professor of Economics and Sociology, Ohio Wesleyan University. (*Studies in History, Economics, and Public Law.*) Edited by the Faculty of Political Science of Columbia University. No. 108.) New York: Columbia University—Longmans, Green & Co., agents. London: P. S. King & Son. 1911. Pp. 400. Price, \$2.50.

HISTORICAL.

DIE GESELLSCHAFT JESU. Ihre Satzungen und ihre Erfolge. Von Moritz Meschler, S.J. St. Louis, Mo. und Freiburg, Brsg.: B. Herder. 1911. Seiten 306. Preis, \$0.55.

WILHELM EMMANUEL VON KETTELERS SCHRIFTEN. Ausgewählt und herausgegeben von Johannes Mumbauer. Drei Bände. Mit einem Bildnis Kettelers. Band I: Religiöse, kirchliche und kirchenpolitische Schriften. viii und 422 Seiten. Band II: Staatspolitische und vaterländische Schriften. 320 Seiten. Band III: Soziale Schriften und Persönliches. 334. Seiten. Kempten und München: Verlag Kösel. 1911. Preis für Band I/III gebundem M. 7.50.

ST. TERESA OF JESUS OF THE ORDER OF OUR LADY OF MT. CARMEL. An Autobiography embracing the Life, Relations, Maxims, and Foundations; also a History of St. Teresa's Journeys and Foundations, with Map and Illustrations. Introduction by Walter Elliott, C.S.P. Edited by John J. Burke, C.S.P. New York: The Columbus Press. 1911. Pp. lxxix-727.

LA PAIX DANS LA VÉRITÉ. Etude sur la Personnalité de Saint Thomas d'Aquin. Par E. Bernard, O.P., Professeur à l'Université de Fribourg (Suisse). (*Questions Philosophiques. Science et Religion. 614.*) Paris: Bloud & Cie. 1911. Pp. 63. Prix, 0 fr. 60.

IBRAHAM PASHA, Grand Vizier of Suleiman the Magnificent. By Hester Donaldson Jenkins, Ph.D., Former Professor of History in the American College for Girls, Constantinople. (Vol. 46, n. 2, of Studies in History, Economics and Public Law). New York: Columbia University (Longmans, Green & Co.), 1912. Pp. 123. Price, 75 cts.

COMBATS D'HIER ET D'AUJOURD'HUI. Par Comte Albert de Mun, de l'Académie Française, Député du Finistère. III. Troisième Série. 1908. Paris: P. Lethielleux. Pp. 348.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—APRIL, 1912.—No. 4.

THE REVISION OF THE VULGATE.

IN the revision of the Vulgate we may distinguish three stages: first, there was a revision conducted under the presidency of Cardinal Carafa, lasting from the pontificate of Gregory XIII to that of Sixtus V, and taking for its basis the Plantinian text of the Antwerp Bible of 1583, certain copies of which show the corrections admitted by the members of the Commission; secondly, Sixtus V, dissatisfied with the results of the Carafa revision, undertook to do the work himself (1589-1590), thus producing the so-called Bible of Sixtus V, in which part of the textual corrections appear in print, part have been added to the printed text; thirdly, after the death of Sixtus V, Gregory XIV ordered another revision, which was finished under Clement VIII.

RECENT LITERATURE.

In recent times new light has been shed on the second and third of the foregoing stages: Mgr. P. M. Baumgarten has written on the publication of the Bull "Eternus ille celestium",¹ on the original text of the same Bull,² and on the Sixtine Vulgate and its introductory Pontifical Constitution;³ Fr. X. M. Le Bachelet has published a monograph entitled *Bellarmin et la Bible Sixto-Clémentine*,⁴ another called *Bell-*

¹ Biblische Zeitschrift, vol. V, pp. 189-191.

² Ibid., 337-351.

³ Alttestamentl. Abhandlungen herausg. v. Prof. Dr. J. Nikel. III. Band, 2 Heft; Münster, 1911.

⁴ Étude et Documents inédits; Paris, 1911.

armin avant son Cardinalat,⁵ and he has also contributed a first article on a kindred subject to *Études*,⁶ a second to Vacant-Mangenot's Dictionary of Catholic Theology;⁷ Joseph Turmel has repeatedly studied the question in the *Revue du Clergé français*;⁸ Fr. Nisius has given us a first instalment of a monograph on the same subject in the January number of the *Zeitschrift für katholische Theologie* (pp. 1-47). We may add here Fr. Höpfl's defence of the Vulgate against Valla and Erasmus;⁹ Fr. Lagrange's article on the revision of the Vulgate;¹⁰ Fr. Prat's contributions to the study of the Sixtine Bible;¹¹ not to mention publications of a more remote date on the same question. We shall mainly follow the lead of Fr. Nisius.

HISTORICAL RESULTS.

These various investigations bring to light concerning the Sixtine Bible revision certain new historical particulars which considerably modify the description of the event given by Ungarelli-Vercellone,¹² Kaulen,¹³ and Cornely.¹⁴

SIXTINE BIBLE NOT AN ALDINE EDITION.

These writers together with Prat and Nestle state that Aldus Manutius, Jr., printed the Sixtine Bible; but the Bullarium Romanum¹⁵ states that Sixtus V made Dominic Basa of Venice Director of the Vatican Press erected in 1587. Renouard¹⁶ shows that the direction of this Press came into the hands of Aldus, Jr., only during the pontificate of Clement VIII. Dominic Basa is called "stampatore di Palazzo"

⁵ Lettres et Documents inédits; Paris, 1911.

⁶ 20 April, 1907: Bellarmin à l'Index.

⁷ Vol. II, coll. 560 ff.

⁸ 1 Dec., 1904, vol. XLI, pp. 86-87; 15 Jan., 1905, vol. XLI, pp. 431-435; 15 Jan., 1907, vol. XLIX, pp. 387 ff.

⁹ Biblische Studien, XIII, 2, Freiburg, 1908.

¹⁰ Revue biblique, 1908, vol. XVII, pp. 102-113.

¹¹ Études, Aug., Sept., Oct., 1890, vol. I, p. 565; vol. LI, pp. 35, 205.

¹² Variæ lectiones; Rome, 1860, vol. I, pp. 25-78.

¹³ Geschichte der Vulgata, 1868, pp. 444-487.

¹⁴ Introd. general., second edit., Paris, 1894, pp. 481-501.

¹⁵ Ed. Nap. VIII, pp. 841 ff.

¹⁶ Annales de l'imprimerie des Alde, Paris, 1825, pp. 199 ff.

as late as 2 May, 1590, so that the Sixtine Bible is not an Aldine edition.

SIXTINE REVISION.

We have already seen that Sixtus was not pleased with the correction of the Vulgate presented to him by Cardinal Carafa toward the end of 1588. It is now known from the autobiography of Cardinal Santori that the Holy Father deputed the latter to console Cardinal Carafa, and to ask him for the return of the whole Bible. Sixtus intended to do the work himself, so as to produce something worthy of the Pope. According to the report sent 7 May, 1590, by the Spanish Ambassador Olivares to his Sovereign Philip II, Sixtus repulsed Cardinal Carafa and threatened him with the Inquisition, when the latter told the Pope that he could not add, omit, or change anything in the Bible.

TRUE DATE OF "AETERNUS ILLE".

Sixtus V prepared the Bull "Aeternus ille" whilst he was working at the revision of the Bible. Within twenty years of the Bull's publication, Father Gretser finds it incredible that not all formalities of promulgation should have been observed, seeing that the Bull is dated 1 March, 1589, while Sixtus died 29 (27) August, 1590. This long interval between the date of the Bull and the death of Sixtus has puzzled Scripture students and historians down to the time of Father Cornely. But now the Gordian knot is cut; according to the text itself, the Bull is dated 1 March, of the 1589th year of the Incarnation of our Lord, and of the fifth year of the pontificate of Sixtus. Now the fifth year of Sixtus extends from 1 May, 1589, to 1 May, 1590, while the 1589th year of the Incarnation runs from 25 March, 1589, to 25 March, 1590; the first day of March falling within these two limits is 1 March, 1590, not 1 March, 1589. Hence between the date of the Bull's publication and that of the Pope's death we have an interval of only six, instead of eighteen, months.

ORIGINAL TEXT OF THE BULL.

Father Cornely had instigated a search for the original text of the Bull "Aeternus ille", but without success. Mgr.

Baumgarten discovered this treasure in 1907, and announced his find in the same year.¹⁷ This original text does not differ much from its printed form as it appears in the copies of the Sixtine Bible, and in the works of James, Amama, Hody, Kaulen, and Cornely. But the variations of the text show that Sixtus continued to polish and improve the work; for instance, the original reading, "pro quo (Petro) Dominus . . . non semel tantum sed ter rogavit", has been changed to, ". . . sed *semper* rogavit". In writing "ter" the Pope may have substituted II Cor. 12: 8, "propter quod ter Dominum rogavi" for Luke 22: 32; or he may have had before him a faulty text of this latter passage, reading "per ter", instead of "pro te"; or, again, he may have had in mind John 21: 15 ff. What is of more importance than these slight corrections is the official attestation written on the last page of the manuscript, that the Bull had been promulgated 10 April, 1590. We shall have to return to this testimony.

VARIOUS DATES OF THE SIXTINE BIBLE.

Mgr. Baumgarten has been able to give us detailed information about the progress and the completion of the printing and the first circulation of the Sixtine Bible. The Vatican collection of the *Avvisi*, a kind of written weekly journal, furnishes the following dates: 1589, 1 November, the Old Testament has been printed; 1589, 25 November, the Old Testament is passing the Congregation of the Index; 1590, 2 May, the whole Vulgate is finished, and is transmitted to the Cardinals and the Court dignitaries; 1590, 7 May, the Spanish ambassador, Olivares, announces the completion of the work to his Sovereign, promising to send him a copy even before the complimentary copy of the Pope can be forwarded; 14 May, he announces the transmission of two copies; 28 May, Angelus Rocca, Hermit of St. Augustine, delivers to the ambassador the copy intended for the King of Spain, and announces the Brief which the Pope will write to the King; 31 May, twenty-five such papal Briefs, directed to various sovereigns, and dated 29 May, were actually sent out, together with complimentary copies of the Sixtine Bible. Besides, copies of the Bible had been in the market since 2 May.

¹⁷ *Biblische Zeitschrift*, V [1907], pp. 189-191, 337-351.

CORRECTION OF THE SIXTINE BIBLE.

Meanwhile, the correction of typographical errors continued uninterruptedly. Common ink and printer's ink, white and brown coloring matter, erasing and etching, pen and defacing-stamp, slips of paper and the paste brush, all these means were resorted to in order to blot out the fatal mistakes in the Sixtine Bible. The Spanish ambassador writes on 30 June, that Angelus Rocca had asked him to return the complimentary copy intended for the King of Spain, so that some more of its errors might be corrected. The ambassador complied with this request; moreover, he gives a list of all the corrections that were to be made in the Bible, and he mentions a rumor that they were to be printed and added by way of appendix. But this plan did not materialize; nor did another scheme announced in the *Avisi* of 22 August, 1590, according to which all the Sixtine omissions and additions were to be printed separately, so that all the older editions of the Bible might be corrected and brought into conformity with the papal changes.

SAD FATE OF THE SIXTINE BIBLE.

It has been seen that the Sixtine Bible was ready for circulation on 2 May, 1590, and that Sixtus V died on 29 (27) August of the same year. During the vacancy of the Holy See, probably before 5 September, the Congregation of Cardinals forbade the further sale of both the Sixtine Bible and its introductory Bull "*Aeternus ille*". Toward the beginning of 1592, Pope Clement VIII sent an order to his Nuncios and to the General of the Society of Jesus, to buy up, at the expense of the Holy See, all the copies of the Sixtine Bible which could be found. The copies thus recovered were to be given to the respective Nuncios, but it is not certain that they were actually destroyed. The repurchase took place most generally in the countries menaced by heresy, in Germany, Belgium, and Holland; on 22 December, 1592, Philip II of Spain, also was asked through the Duke of Sessa to return his complimentary copy of the Sixtine Bible to the papal Nuncio. We may suppose that the same request was addressed to the other possessors of complimentary copies. Owing to the political conditions of France, the order of

Clement VIII could not be carried out in that country; it is on this account that Mgr. Baumgarten supposes that most of the forty copies of the Sixtine Bible known to be extant belonged originally to France. At any rate, if we add to the above forty the number of copies that were either bought back or returned, we find that the actual circulation of the Sixtine Bible was larger than has been commonly supposed. The copy in the Bibliotheca Angelica, Rome, which was used in the printing of the Clementine Bible, and the copy in the Vatican Library, which contains the last corrections of the Clementine Bible, finished 23 August, 1592, by Toletus, are probably the two most celebrated specimens of the Sixtine Bible that have come down to us.

NEW REVISION.

A new revision of the Vulgate was begun under the pontificate of Gregory XIV. The slow progress of its earlier stages was compensated for by the hurried work of the Commission in the Villa of Cardinal Colonna. In recent times, certain writers have considered the report that the work of revision was completed in nineteen days in the Cardinal's Villa at Zagarolo, as a legendary growth. But the historical truth of the fact is attested by a letter of Peter Morinus, by a note found among the writings of Bellarmin (both Morinus and Bellarmin were among the revisers), by a letter of the Spanish Ambassador, dated 5 July, 1591, by the statement in the *Avisi di Roma* of 23 June, 1591, and by the fact that Bellarmin assisted St. Aloysius during the last days of his earthly life; for this implies that he must have returned to Rome, at latest, about the middle of June, and cannot have remained at Zagarolo till October, as Ghislieri wishes us to believe. The revision in the Villa at Zagarolo falls, therefore, somewhere between the end of March and the beginning of June, 1591. But since Gregory XIV died 15 October, 1591, he had not time to publish the newly revised Vulgate. After his election, Clement VIII commissioned Toletus to revise the work of the previous revisions, and this last revision was finished 28 August, 1592. Finally, the Clementine Bible was published on 9 November, 1592, under the name of Sixtus V.

A THEOLOGICAL DIFFICULTY.

Thus far we have dealt with mainly historical questions; now, we have to consider a theological difficulty. How can the infallibility of Sixtus V be safeguarded in the light of the foregoing facts? This question began to be agitated among theologians within ten years after the death of the great Pope. On 23 June, 1608, the question was proposed to Cardinal Bellarmin by Father Gretser, Professor of Theology at Ingolstadt. (1) The Bull "Aeternus ille" was issued by Sixtus not as a private person, but in his capacity of Sovereign Pontiff: ". . . deque Apostolicae potestatis plenitudine statuimus et declaramus". (2) The whole tenor of the Constitution shows that it intends to bind the whole Church. (3) The Bull deals with a matter pertaining to faith; for it defines that the Sixtine Edition is the Vulgate approved by a "decretum fidei" of the Council of Trent. The exceptions that the Pope had not acted with sufficient care, or that he had changed his mind, or that the Church had not accepted the Bull, either destroy papal infallibility, or render it nugatory.

FIRST SOLUTION.

Thus far, no answer given by Bellarmin to Father Gretser's difficulty has been found. But Le Bachelet¹⁸ quotes a document of an anonymous writer the contents of which imply that the Cardinal had given a solution of the problem. The unknown writer is not satisfied with the Cardinal's answer and tries to give another. He considers it an error in faith to deny that a part or a verse of the Bible, as it is in the Vulgate, does not belong to the word of God, or to change the meaning of a text, substituting the word of man for the word of God. He feels convinced that Sixtus has failed in both ways, and has fallen into an error in faith in his definition. But this does not clash with the prerogative of papal infallibility. For the anonymous writer believes that this prerogative has been granted to the Roman Pontiff or the General Council "juxta ordinarium Dei providentiam, seclusis miraculis". If then a Pontiff should attempt to define something that is an error in faith without using the neces-

¹⁸ L. c. pp. 159-165.

sary human care, he could not be impeded from doing this without a miracle; consequently, he would not define as Pope, but only as a private person. The unknown writer maintains that this happened in the case of Sixtus V; hence his definition of an error does not clash with papal infallibility, but proceeds from Sixtus in his private capacity.

SECOND SOLUTION.

No need to state that such a view of papal infallibility did not meet with the approval of theologians. If the Pope did define that the Sixtine Bible was the Vulgate as approved by the Council of Trent, his definition was infallibly true. How can theologians maintain this position? As early a writer as Bellarmin answers this question. In his treatise "*De Editione Latina Vulgata, quo sensu a Concilio Tridentino definitum sit, ut pro authentica habeatur*", he maintains that the Tridentine Council had declared the Vulgate authentic in the sense that it contains no error against faith or morals, and must be used in the public reading in churches and schools.¹⁹ As the Sixtine Edition of the Vulgate did not contain any error against faith or morals, Sixtus did not fail in his infallibility when he defined that the Sixtine Edition was the Vulgate approved by the Council of Trent. The same solution of the problem is given by Tanner, a contemporary of Cardinal Bellarmin.²⁰ This shows that the doctrine of papal infallibility was not impaired by the admission that Sixtus had really defined the contents of the Bull "*Aeternus ille*".

THIRD SOLUTION.

a. *Bull "Aeternus ille" was Promulgated.*

But in the interest of truth we may ask the question, did Sixtus V really promulgate the Bull here in question? The original copy of the document found by Mgr. Baumgarten appears to settle the question for ever. For on the back of the last page we have the written attestation of Pompeus Guerra, the "*magister cursorum*", that the Bull was publicly

¹⁹ Bellarmin enumerates eleven celebrated theologians who hold the same opinion: Driedo, Vega, Lindanus, Canus, Sixtus Senensis, Tiletanus, Zangers, Payva, Forerius, Oleaster, Genebrardus.

²⁰ Theol. schol., tom. III, Disp. I de fide, qu. IV, dub. VI, n. 267.

affixed in the usual places in Rome on 10 April, 1590. Baumgarten develops this argument at length, and feels convinced that it is conclusive. Besides, in his dedication to the Emperor, Sixtus uses the expression: "constitutione perpetua super hoc jam edita"; since this was written on 29 May, 1590, the Pope must have known that the Constitution was published before that date. Again, if the Bull had not been properly published, the "magister cursorum" would have known it, and he would have testified to this fact when the theologians after the Pope's death began to discuss the question; but he is not known to have expressed any doubt as to the fact of publication.

b. *Bull was not Promulgated.*

These considerations appear to speak strongly in favor of the opinion that the Sixtine Bull and Bible were duly promulgated. But there is reliable testimony and documentary evidence for the opposite opinion too.

Testimony. Bellarmin had been in Paris during the year 1590, but according to his autobiography he returned to Rome on 11 November of that year. Hence he was on the scene of events shortly after the death of Sixtus and after the occurrences preceding his death. He testifies, on the authority of the Cardinals who had been in Rome during the summer, that the Bull was not promulgated; "id quidem illi se certissime scire affirmabant". Those who deny the validity of Bellarmin's testimony on the ground that it is not contemporary evidence, rely on the opinion that Bellarmin returned to Rome only in 1591, 11 November; but this opinion is contradicted by the autobiography, and also by the fact that Bellarmin was certainly in Rome before the death of Gregory XIV which occurred on 15 October, 1591. The second witness is Pope Paul V. His testimony is of the highest value both on account of the elevated position of the witness, and on account of the office of Apostolic Auditor which he held under Gregory XIV, since it brought him into intimate contact with the papal court. The third witness is Father Azor, Professor of Theology at the Roman College, who maintained in a public disputation the opinion that the Bull "Aeternus ille" had not been promulgated. It must be added that this

disputation occurred during the year 1590, and that Father Azor was not unaware of the attestation of its publication, written on the last page of the Bull. This testimony cannot be set aside as mere gossip; being contemporary evidence, it carries its own weight without need of further proof. Besides, if it had been false, it would have been contradicted in Rome, since the persons who had been engaged in the publication of the Bull were still alive. Fr. Azor's contention that the date of publication, 10 April, had been placed on the back of the Bull "anticipando", does not imply any falsehood or any falsification on the part of the Pontiff, as Mgr. Baumgarten endeavors to prove. The date merely shows the original intention of Sixtus; if the Bull was not published on 10 April, the retention of the official attestation bearing that date may be owing to forgetfulness on the part of the Pontiff, or to carelessness on the part of his officials. A fourth witness is Angelus Rocca, who writes that Sixtus had privately printed the corrected Bible, and put it into the hands of the learned, but that he was prevented by his death from publishing it.²¹ A fifth witness is the Theatine Father Michael Ghislieri, who states that Sixtus published the corrected Bible, but was prevented by his death from promulgating it.²² This contemporary evidence may be strengthened by an appeal to the Preface of our Clementine Bible, where we read: "Quod [opus] cum esset excusum, et ut in lucem emitteretur, idem Pontifex [Sixtus] operam daret"; hence the Sixtine Bible was printed, and circulated by sale and the presentation of complimentary copies, but there was no "emissio in lucem", no promulgation. Finally, neither the reports sent by the Spanish Ambassador to Philip II, nor the *Avisi di Roma* contain any reference to the promulgation of the Bull "Æternus ille", though both these sources usually relate events of much minor importance.

Documentary Evidence. Nestle infers the perplexity of theologians from the fact that they consider the question whether the Bull "Æternus ille" was publicly affixed to cer-

²¹ Note written in a copy of the Clementine Bible of the year 1592, kept in the Bibliotheca Angelica, Rome.

²² Vezzosi, *I Scrittori de' chierici regolari detti Teatini*: vol. I, p. 17.

tain places in Rome for the space of four months, or whether it was affixed at all. But this shows only the ignorance of the writer. Those acquainted with the process of promulgation know that these formalities were necessary for the very validity of the document. Again, if documents indicate the time at which they are to begin to be obligatory, it must be considered whether they have been retracted in the interval between their first publication and their time of obligation. This question is important in case of the Sixtine Bull, since it is expressly stated that the Constitution will be obligatory in Italy four months after its publication; in the rest of the Christian world, eight months after that event. The final act in the process of promulgation was the inscription of the document in the Apostolic Chancery. What is to be said about these various points in the case of the Bull "*Æternus ille*"?

Was the Constitution published at all? The attestation of the "*magister cursorum*" seems to settle this question. But Vasquez, a theologian of the sixteenth century, is not convinced by such testimony: "*accidit etiam interdum*", he says, "*ut in legibus et bullis impressis dicatur 'publicatae tali die' et tamen nunquam solemniter fuerint promulgatae, quare nec tunc vim legis habebunt.*"²³ We have already appealed to the testimony of Fr. Azor, who declared in a public disputation held in Rome that the Bull had not been published. The alleged testimony of Bellarmin and Paul V does not necessarily imply that the Bull was never publicly posted in the usual places in Rome; for these two witnesses deny the *promulgation*, not the *publication* of the Constitution. Writing about twenty years after the death of Sixtus V, Fr. Tanner states: "*Nam ut ex viris gravibus et fide dignis, qui in hanc rem sedulo inquisierunt, compertum est, dictum seu decretum illud, quod Sixtus suis Bibliis praefixerat, numquam fuit plane promulgatum sed tempestive revocatum.*" These words admit of a double explanation: either the Bull was published by the press, but not fully promulgated by posting it in the places determined by law and custom; or the Bull was posted in the usual places, but was recalled before the time necessary

²³ In *Iam II* S. Thom., tom. II, disp. 155, c. II, n. 15.

for its validity had expired, and thus it was not fully promulgated. If we suppose that the Constitution was publicly posted in Rome, the words of Fr. Azor may still be true. The disputation in question may have been held toward the end of April or the beginning of May, 1590; as the Sixtine Bible was not ready for circulation till 2 May, of that year, the public posting of the Bull too may have been delayed till some time in May, so that it may not have been published at the time of Azor's public proclamation.

What is to be said about the interval between the posting of the Constitution and the time of its acquiring legal force? We have seen that for Italy this time comprised four months, and eight months in the rest of the Christian world. If the Bull was posted at the earliest possible date, 10 April, 1590, it did not acquire legal force in the world at large till 10 December, of the same year. Sixtus died 29 (27) August of this year, and early in September the sale and circulation were prohibited. This may suffice from a purely theological point of view to destroy the validity of the Constitution; but in the Preface of the Clementine Edition we read: "*Sixtus V . . . opus tandem confectum typis mendari jussit. Quod quum jam esset excusum, et ut in lucem emitteretur idem Pontifex operam daret, animadvertens non pauca in sacra Biblia praeli vitio irrepsisse, quae iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit.*" These words imply that Sixtus V himself changed his mind with regard to his Edition of the Vulgate; if this be true, it is natural to suppose that the Pontiff himself was the cause of the imperfect promulgation of the Bull. It would require a separate article to defend the passage of the Preface against all the difficulties raised against it; but supposing that it can be legitimately defended, we naturally inquire how and when did Sixtus change his mind? As the complimentary copies of the Sixtine Bible were sent to the various princes of Europe toward the end of May or at the beginning of June, and corrections were made even at the end of June, we must infer that the Pontiff changed his mind during the last two months of his life. No doubt he had heard much criticism of his work, and in spite of his strength of character he was not insensible to the opinion of other great men. During

these two months there is an almost absolute silence about both Bull and Bible of Sixtus V.

Was the promulgation of the Bull completed by its entry into the register of the Papal Chancery? Mgr. Baumgarten, who regards the full promulgation of the Sixtine Constitution as absolutely certain, and who discovered the original text of the document, partially grants that there is no trace of it in the official register. But this fact had been known long before our time. When during the first and second decennium after the events the theological discussion of the question was at its height, Fr. Tanner, Professor of Theology at Ingolstadt, wrote to Rome, to the then Assistant for Germany, Fr. Ferdinand Albert, in order to find out the real situations as to this question. Father Albert answered on 28 August, 1610, saying that after diligent search he had found a generally accepted answer: "Certum est Bullam de iis Bibliis non fuisse promulgatam, cujus rei certissimum indicium est, in Registro hujusmodi promulgationem non reperiri." Then the writer adds the testimony of Bellarmin, Paul V, and Father Azor,²⁴ which has already been cited. We may add that the Sixtine Bull is also lacking in the Roman Bullarium, an omission which shows at least the attitude toward the Bull on the part of the specialists who are responsible for the collection of those documents. Again, it is strange that the extant copies of the Bull are by far fewer than the extant copies of the Sixtine Bible, though the Bible was bought up by order of the Roman Pontiff. What has been said ought to convince even the most ardent admirer of Sixtus V and his Biblical work, that the Bull "Æternus ille" probably was not promulgated; and as a probable obligation does not bind, it is certain that the Sixtine Constitution does not oblige the Church.

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²⁴ Tanner, Theol. schol., tom. III, disp. I, de fide, qu. IV, dub. VI, n. 265.

THE RULE OF ST. CLARE AND ITS OBSERVANCE IN THE LIGHT OF EARLY DOCUMENTS.

A Contribution to the Seventh Centenary of the Saint's Call.

THE celebration of the seventh centenary of the Poor Clares which occurs this spring will doubtless tend to direct attention toward the story of their foundation. That story opens up a chapter in medieval history by no means devoid of interest even for those who are not especially students of Franciscan origins, and it may not be out of place, therefore, to summarize, however briefly, what is already known and established about the Order of St. Clare during the most interesting period of its history—its infancy. Inasmuch as I have been taken rather to task for failing to throw "more light" upon this subject,¹ I ought perhaps to remind my readers, at least such of them as are not well acquainted with the trend of the early Seraphic legislation, that the whole question is very complex and controversial. A just concept of it can come only as a result of a careful study of the Papal Bulls at our disposal. To these documents accordingly we must now turn as to our main source of information concerning the Rule of St. Clare. It is no easy task, however, to tread one's way through the thirteenth century rescripts of the Roman Curia. Indeed, the kind of research necessary to disentangle a connected story of the Rule from them is one in which only the most patient of students is likely to persevere.

Any one who has already taken this task seriously in hand will know better than I can tell him, that the chief difficulty in dealing with the documents in question arises from the fact that we are continually encountering assertions which cannot seemingly be made to square with other assertions of apparently equal authority. In casting about for a clue wherewith to make our way out of the labyrinth of these

¹ "Only one thing is disappointing in this book," says the *London Tablet* (15 October, 1910) in a review of my *Life of St. Clare*, "the critical foreword to the Rule. We should like to know more about its history than the translator has chosen to give us. With his vast knowledge of Franciscan documents, Father Paschal Robinson, we feel sure, might have thrown much clear light upon a difficult subject in Franciscan literature. But perhaps he is reserving himself for some future essay."

seeming contradictions, we may find one, I think, or something very like one, in the lack of uniformity as to the observance of their Rule, which has been peculiar to the Poor Clares from the very outset. No two monasteries in the Order, even within the narrow confines of the Seraphic Umbria, appear to have ever followed the Rule exactly alike. So far as concerns the Monastery of S. Damiano near Assisi, the effect of personal association with St. Clare must be reckoned the dominating factor in the observance. Up to the last St. Clare used her very remarkable strength of character there in such a way that everything seemed to depend upon her individuality. Perhaps in no phase of Franciscan history is the personal note stronger than in that of S. Damiano during the four decades the Saint was set to rule over it as Abbess. It was far different, however, in other monasteries of the Order where the influence of St. Clare was less felt and where the powers of the Abbess were limited. In point of fact it may be said that the way the Rule was observed outside S. Damiano depended in no small degree on the tendency prevailing in the community. Thus we find the Clares of Monteluca near Perugia obtaining from Gregory IX in 1229 a Bull² "ad instar Privilegium Paupertatis ut ad recipiendas possessiones a nemini compelli possint pro altissimae paupertatis proposito servando"; whereas the same Pope soon afterward granted an Indulgence to those who gave alms to the Clares of Vallegloria at Spello,³ and later he gave to the latter nuns the greater part of the goods (*bona*) belonging to the Abbey of San Silvestro in Mount Subasio.⁴ In these two examples, which might easily be multiplied, the point illustrated is that we can early distinguish a double current, so to say, in the long line of official documents dealing with the Rule of

² Cf. the Bull *Sicut manifestum est* of 16 July, 1229, in *Bullarium Franciscanum*, Vol. I, p. 50. As late as 1750 the original of the Bull was preserved at Monteluca, but when I visited that monastery in 1908 not a single document was to be found there. No doubt many MSS. and books formerly at Monteluca are now mouldering in obscurity in the cellar of the Communal Library at Perugia.

³ By the Bull *Quoniam ut ait Apostolus* of 12 Apr., 1230. Bull. Franc. I, p. 59.

⁴ By the Bull *Ab Ecclesia* of 27 July, 1230, *ibid.*, p. 81. In many instances the only records of some of the monasteries of the period that remain are the "privileges granted to them."

St. Clare, corresponding to the twofold tradition and observance which date from the very beginnings of the Order. Although the existence of these two distinct categories of Bulls may not indeed account for all the confusion or the apparent contradictions which tend to obscure the early history of the Rule, at least it brings them into some kind of orderly sequence. And that is enough for our present purpose.

It has been truly said that all powerful and permanent Rules *grow*, and there have been several stages in the growth of the Rule of the Clares. During the lifetime of St. Clare herself we may distinguish, as I have elsewhere pointed out,⁵ at least three stages in its evolution, and these, so far as I am able to elucidate them, will form the subject of the following pages.

Of recent years some well-known scholars have sought to show that what we now call the Third Order was really the starting-point of the whole Franciscan Order. They hold that the Second and Third Orders of St. Francis were not added to the first, but that the three branches, namely, the Friars Minor, the Poor Ladies, and the Brothers and Sisters of Penance, grew out of the lay confraternity of penitents which was St. Francis's first and original intention and were separated from it into different groups during the absence of St. Francis in the East (1219-1221) by Cardinal Ugolino, then protector of the Order, afterward Pope Gregory IX.⁶ This somewhat arbitrary yet extremely interesting theory is not without important bearing upon the evolution of the Rule of St. Clare. But although it finds some confirmation in certain early documents, such as the contemporary biography of Gregory IX,⁷ it is not yet sufficiently proved to preclude the

⁵ Cf. *Catholic Encyclopedia*, Vol. IV, St. Clare.

⁶ Cf. Muller, *Die Anfänge des Minoritenordens* (Freiburg, 1885), pp. 33 ff.; Ehrle in *Zeitschrift f. k. Theol.*, XI, 743 ff.; Van Ortoy in A. B. XVIII, 294 ff.; E. d'Alençon in *Etudes Franciscaines*, II, 646 ff.; Mandonnet, *Les Regles, etc de l'Ordo de Poenitentia au XIII siècle* in *Opus. de Crit. Hist. I-IV.* (1902).

⁷ In this biography, which was written about 1250 and edited by Muratori, Gregory is spoken of as having "instituted" the Poor Ladies and the Third Order. See *Script. Rerum Italicarum*, t. III, p. 575. So, too, Thomas of Celano speaks of the "wondrous life and glorious institution of the Clares" which they received from the Lord Pope Gregory, then Bishop of Ostia. Cf. I Cel. chap. VIII, n. 20 (Ed. d'Alençon, 1906), p. 23.

view still more generally received according to which the Franciscan Order developed into three distinct branches, namely, the Friars Minor, the Poor Clares, and the Third Order Secular, by process of addition and not by process of division.⁸ Be this as it may, it is not difficult to recognize the work of Ugolino in the important changes made in the organization of Poor Clares during the absence of St. Francis in the Orient, as we shall see presently. We must first touch briefly upon the foundation of the Order.

To begin at the beginning, it was during the Lent of 1212 that St. Clare, who was then rising eighteen, underwent the great spiritual crisis in her life which it is customary to call her "conversion" and which, as all the world knows, was brought about by the preaching of St. Francis in Assisi. It is a romantic narrative that which describes the young girl's flight from her father's house under cover of night, and which tells how, having forced her way through a walled-up door, she hurried out of the slumbering old town and down by the silent woods below it to the wayside chapel of the Porziuncola in the plain; how St. Francis and his companions, who had been keeping vigil there, advanced with lighted torches to meet her, and how St. Francis, having cut off her hair, before the little altar of Our Lady of the Angels clothed her with the coarse "beast-colored" habit and knotted cord which had been adopted by his friars.

All this took place shortly after midnight on Palm Sunday which, in the year 1212, fell on 18 March; and it is from that date the Poor Clares reckon the foundation of their Order. And rightly so, though just how far St. Francis may have then expected or intended to found an Order of contemplative nuns with the coöperation of St. Clare is surely a matter of conjecture. In any case, it is not without interest to note that St. Clare in the document known as her Testament—whatever its witness may be worth—tells us that while St. Francis was engaged on the restoration of S. Damiano he once mounted on a wall of the old chapel and cried out to some passers by, "Come and help me in building the Monastery of S. Damiano for there will yet be ladies there by

⁸ Cf. article on the Franciscan Order by the present writer in *Cath. Encyclopedia*, Vol. VI, pp. 217 ff.

whose renowned and holy way of living our Heavenly Father will be glorified throughout His holy Church.”⁹ What we know from other sources enables us to fix upon 1206 as the year in which St. Francis undertook the work of repairing S. Damiano.¹⁰

It was not, however, until some little time after St. Clare’s “reception” at the Porziuncola that the Benedictine monks to whom S. Damiano belonged, offered that venerable sanctuary to St. Francis as a suitable retreat for St. Clare and the women who were already gathering round her. In the meantime, St. Clare had been placed provisionally by St. Francis with the Benedictine nuns, first at the Monastery of S. Paolo which stood on the outskirts of Bastia at about an hour’s walk from the Porziuncola, and, a few days later, at S. Angelo in Panzo, another monastery of the same Order situated, as is now clear, on the western declivity of Monte Subasio not far distant from the Carceri.¹¹ But the claim put forward two centuries ago¹² that St. Clare had professed the Rule of the Benedictine nuns during her sojourn among them no longer merits serious refutation.

More important considerations await us in connexion with S. Damiano, for, round the small gray chapel there among the tangled olive trees, a rude dwelling was built for St. Clare and her companions and this became the cradle of the Order of the Poor Ladies. For some time after her installation at S. Damiano, St. Clare was without any written or formal Rule. She instructed her little community in the literal observance of the simple form of life she herself had learned from the lips of St. Francis. The Seraphic Father, who watched over the rise and growth of these Damianites with paternal solicitude, soon gave them a short *formula vitae*, as we learn from St. Clare herself: “After the Heavenly Father Most High deigned to enlighten my heart by His

⁹ Testam. B. Clarae in *Seraphicae Legislationis Textus Originales* (Quaracchi, 1897), p. 274.

¹⁰ See I Celano (Ed. E. d’Alençon), c. VIII, §18, p. 21.

¹¹ See Cavanna: *L’Umbria Franciscana Illustrata* (Perugia, 1910), pp. 40-42; and pp. 133-136.

¹² In a work entitled “La Vergine S. Chiara di Asisi monacha prima del patriarca S. Benedetto e dopo del Serafico P. S. Francesco,” which is refuted by P. Antonio da Orvieto in his “Cronologia della Provincia Serafica Riformata” (Perugia 1717), lib. II, p. 108.

grace," she says, "to do penance according to the example and teaching of our most blessed Father St. Francis, I together with my sisters voluntarily promised him obedience a little while after his conversion. Seeing that we feared no poverty, toil, sorrow, humiliation, or contempt from the world, nay, rather that we held them in great delight, the Blessed Father wrote us a form of life as follows: 'Since by divine inspiration you have made yourselves daughters and handmaids of the Most High Sovereign King, the Heavenly Father, and have espoused yourselves to the Holy Ghost, electing to live according to the perfection of the Holy Gospel, I will and I promise for myself and my friars always to have for you as for them a special solicitude'. This promise he faithfully kept so long as he lived and he wished it always to be kept by the friars."¹³

There is some difference of opinion as to how far the words of St. Francis here quoted by St. Clare represent the text of the *formula vitae* of which there is question. Speaking for myself I do not believe that this fragment of St. Francis's writings taken as it stands can be regarded as the *formula* in its entirety; it seems to be rather in the nature of a promise accompanying the *formula*, together with the *incipit* of the *formula* itself. And, if this be the case, Wadding was well advised in placing it among St. Francis's letters as he does in his edition of the Saint's *Opuscula*.¹⁴ In any event, the opinion advanced by Sabatier that the entire text of the *formula* was formerly inserted in Chapter VI of the Rule of 1253¹⁵ can no longer be maintained, now that the original Bull confirming that Rule has been recovered,¹⁶ and we may safely conclude with Sbaralea that the *formula vitae* which St. Francis gave St. Clare when she was installed at

¹³ Regula S. Clarae, Cap. VI, in Seraph. Legis. p. 62. Pope Gregory IX also refers to this *formula vitae* in the Bull *Angelis gaudium* of 11 May, 1238. Cf. Bull. Fran., I, p. 242.

¹⁴ Wadding, *B. P. Francisci Assisiatis Opuscula* (Antwerp, 1623). Epist. IV, p. 17. See also Van Ortroij in *Analecta Bollandiana*, t. XXIV, fasc. III, p. 412.

¹⁵ Vie de St. François (Paris, 1894), p. 179.

¹⁶ This long-lost document was found at Assisi in 1893 hidden in the sleeve of St. Clare's habit which was preserved as a relic. (See Robinson, *The Life of Saint Clare*, 1910, p. XVIII.) Were it only endowed with speech, what tales this venerable roll of parchment might tell!

S. Damiano has not come down to us in its original shape.¹⁷ So far as can be gathered, however, it was very short and simple—a mere informal adaptation for the Poor Ladies of the Gospel precepts already selected by St. Francis for the guidance of his own companions and which he desired the Damianites likewise to practise in all their perfection. That these Damianites were still without any written Rule when the Camaldolese nuns of Vallegloria embraced their mode of life is clear from documents I have seen in the archives of the Clares at Vallegloria. This was in or about 1216.

In a letter of Jacques de Vitry written at that time we find the earliest known witness to the manner of life led by the Poor Ladies. "Mulieres vero," he says, "juxta civitates in diversis hospitiiis simul commorantur, nihil accipiunt sed de labore manuum vivunt."¹⁸ But it by no means follows from this testimony, as some recent writers would have us believe, that the Clares did not observe enclosure at the beginning of their institute. For be it remembered that the days when women might have the privilege of sharing in apostolic labors among the poor, the ignorant, and the suffering were yet far off in 1216. Apart, however, from this consideration, there is no evidence that the Poor Ladies at S. Damiano or elsewhere ever went beyond the precincts of their monasteries, except, of course, when there was question of making a new foundation. The theory which assumes the contrary to have been the case, rests on evidence which seems to me, to say the best of it, slender, and, if we accept it, we run the risk of placing St. Clare and her daughters in a position for which there is no warrant in history.

And this leads me to touch upon the familiar chapter in the *Fioretti* which relates how St. Francis and St. Clare ate together at the Porziuncola.¹⁹ Because I made bold to affirm, in my little book on St. Clare,²⁰ that this charming narrative was quite devoid of historic foundation, I have been criti-

¹⁷ Cf. Sbaralea: Bull. Franc. I. p. 671 n. c.

¹⁸ The letter in question is given by Boehmer: *Anal. zur Gesch. des Fr. von Assisi* (1904), p. 94, and by Sabatier: *Spec. Perf.* (Paris, 1898), Appendix.

¹⁹ Cf. *Actus B. Francisci* (Ed. Sabatier), chap. XV; *Fioretti*, chap. XIV, *Liber Conformit.* (Ed. Quaracchi), p. 353.

²⁰ *The Life of St. Clare* (1910), p. 127.

cised by Professor Little and others²¹—all in a very friendly vein for which I am most grateful. In answer to this criticism, I should like to say that it is not really relevant to bring against this narrative any question of the law of enclosure, for, with the documents at our disposal, it is well-nigh impossible to determine whether enclosure existed among the Poor Ladies from the first or whether it was introduced at a later date. I may add that I hold no brief one way or the other, and that I was led to reject the narrative as apocryphal for wholly different reasons. As we may not enter upon these reasons now for lack of space, I may perhaps be permitted to return to them another time. For the moment then, to pass over the improbabilities with which the story in question bristles, as well as its inconsistencies which constitute, in my opinion, a very suspicious feature, it will suffice to note that this legend has not yet been subjected to a critical examination such as the ones under which other legendary chapters in the life of St. Clare have succumbed. It is only such an examination as this that can determine how far Chapter XIV of the *Fioretti* be true to the letter; in any event it will remain true to the spirit.

And now, passing on from this digression to the second stage in the history of the Rule of St. Clare, let us note that, small and humble as were its beginnings, the Order sprang at once into popular favor and spread with amazing rapidity not only throughout Italy but also beyond the Alps.²² As a result of this development, the simple, familiar, and informal ways which had marked the Institute at the beginning were assuredly bound to disappear.²³ It was Cardinal Ugolino, then Bishop of Ostia and Protector of the Order, afterward Gregory IX, who undertook the task of reconciling inspirations so unstudied and free with an order of things they had outgrown. During the absence of St. Francis in the East

²¹ *English Historical Review* No. C (Oct., 1910), p. 776; see also *Cath. Book Notes*, Vol. XIV, No. 154 (15 Sept., 1910), p. 276.

²² For an account of the spread of the Order during the lifetime of St. Clare see Wauer, *Entstehung und Ausbreitung des Klarissenordens* (Leipzig, 1906), *passim*.

²³ The Brief addressed by Honorius III to Cardinal Ugolino on 27 Aug., 1218, is of the utmost importance for understanding this development. Cf. Bull. Franc. I, p. 1.

various troubles had arisen throughout the Order. In the first place, Matthew of Narni and Gregory of Naples, the two Vicars General whom he had left in charge of the Order, had summoned a General Chapter which, among other innovations, sought to impose new fasts upon the friars more severe than the rule required. Moreover, John of Capella, one of the Saint's first companions, had assembled a large number of lepers, both men and women, with a view to forming them into a new religious Order and had actually set out for Rome to seek approval for the rule he had drawn up for these unfortunates. What concerns us more is the fact that Brother Philip, whom St. Francis had charged with the interests of the Clares, had obtained from Ugolino a Pontifical Privilege in their favor against the will of St. Francis,²⁴ and that Ugolino drew up for the Poor Ladies a written Rule, taking as its basis the Rule of St. Benedict, to which he added some special constitution adapted to the needs of the Clares as he understood them.²⁵ In connexion with this quasi-Benedictine Rule it was necessary to recall that in 1215 the fourth Lateran Council had forbidden the establishment of new Religious Orders, lest too great a diversity bring confusion into the Church, and had decreed that those who desired to embrace the religious life were to adopt one of the Rules already approved.²⁶ It was in accordance with this decree that Cardinal Ugolino modelled the Rule he drew up for the Clares upon that of St. Benedict, and not, as some infer, because he was fain to make of them a community of Benedictines. True it is that it began "Regulam beatissimi Benedicti vobis tradimus observandam", but when later on some doubts arose among the Clares as to how far they were obliged to observe the Benedictine Rule, and Innocent IV was appealed to, he replied that the Poor Ladies, as a whole, were not held to the observance of that Rule except as regards the three essential vows of obedience, poverty, and chastity; as for the rest, they were only to follow the formula prescribed from the beginning of the Order.²⁷ The important thing to remember is

²⁴ Cf. *Chronica Fr. Jordani* (Ed. Boehmer, Paris, 1908), pp. 12-13.

²⁵ Cf. Wadding: *Annales* ad an. 1219, n. 47.

²⁶ Con. Lat. IV, Can. XIII.

²⁷ Cf. the Bull *Cum universitati vestrae* of 21 Aug., 1244, l. c. I, p. 340; also Potthast: *Reg. Pont. Roman.* t. II (Berlin, 1875), N. 11451, and *Archivum Francis. Historicum*, I, p. 417.

that the Rule drawn up in 1219 by Ugolino²⁸ was duly confirmed by Honorius III²⁹ and was adopted by the monasteries at Panzo, Monticelli, and elsewhere.³⁰ Though strict enough in other respects, this Rule took away from the Poor Ladies, in effect if not in intention, the characteristic of absolute poverty which St. Francis sought to make the distinctive mark of his Order and conformably to which the Clares were not to possess any worldly goods even in common, but were to depend entirely on what the friars could beg for them. Such a complete renunciation of all possessions was regarded by Ugolino as impracticable for cloistered women. St. Clare, however, so far as her own community was concerned, resisted the innovations proposed by the Cardinal as being wholly at variance with the intentions of St. Francis, and there is no good reason to believe that his quasi-Benedictine Rule was ever put into practice at S. Damiano or that Clare and her community there ever deviated from the observances which had gradually grown up round about the primitive *formula vite* they had received from St. Francis at the outset of their religious life. I am not unmindful of the assertion made by Gregory IX in 1238 to the effect that the Rule he had himself drawn up for the Poor Ladies in 1219 was still "laudably observed" by Clare and her Sisters.³¹ As against this assertion in which the wish may well have been "father of the thought", we have Gregory's refusal³² to sanction the statutes for the Monastery of the Clares at Prague, sent him for confirmation by Princess Agnes of Bohemia, because they were at variance with the Rule he had himself given to the Poor Ladies. Now these statutes had been drawn up by the pious Princess in accordance with the observances then in vogue at S. Damiano and which St. Clare had communicated to her by letter.³³

²⁸ And "accepted," as he tells us later on, by St. Francis. See the Bull *Angelis gaudium* of 11 May, 1238. Bull. Franc., I, p. 243.

²⁹ By the Bull *Sacrosancta Romana Ecclesia* of 9 Dec., 1219, Bull. Franc., I, p. 3.

³⁰ Cf. the Bull *Cum a Nobis* of 17 Dec., 1238, Bull. Franc., I, p. 258.

³¹ Cf. the Bull *Angelis gaudium* of 11 May, 1238, in Bull. Franc., I, p. 243.

³² Ibid.

³³ "Prout .S. Pater noster Franciscus ea nos celebrare singulariter admonuit, tibi transcribo." For the text of this letter cf. *Acta Sanctorum*, Mart. I, 505. See also "The Writings of St. Clare" in *Archivum Francisc. Historicum*, III, p. 439.

Leaving this difficult question aside, however, we may turn to the assertion formerly rather freely made that St. Francis, after his return from the Orient, composed a formal Rule in twelve chapters for the Poor Clares, as a substitute for the one imposed upon them by Ugolino. This view finds its chief support in the fact that Wadding includes the Rule of St. Clare, confirmed in 1253, among the writings of St. Francis under the title "*Regula Prima Sanctae Clarae*" and assigns it to the year 1224.⁸⁴ It would be very unfair, however, to make a scapegoat of Wadding seeing that Gonzaga before him fell into the same error.⁸⁵ If I speak of this opinion as erroneous it is because the scientific researches in this direction which within the last two decades have greatly enlarged our knowledge of Franciscan origins, have made it perfectly clear that, aside from the short *formula vitae* written for the first nuns at S. Damiano at the outset of their religious life, St. Francis gave no rule of any kind to St. Clare or her Order, nor is any mention of such a Rule to be found in any of the early authorities, as the Quaracchi Editors have been at pains to prove.⁸⁶ It is therefore somewhat surprising to find so well-informed a writer as Professor Pennacchi rehabilitating the opposite opinion by affirming as he does⁸⁷ that the lengthy formal Rule of the Clares in twelve chapters confirmed by Innocent IV in 1253 was based substantially on an earlier one written by St. Francis in 1224. This opinion is quite unsupported by historical evidence and has been the source of many mistaken and misleading conclusions.

Certain it is moreover that Innocent III never approved any Rule for the Poor Clares. This has been shown so conclusively by Lemmens⁸⁸ that it would be superfluous to insist

⁸⁴ *Opuscula* (Ed. 1623), t. II, pp. 189-202. It may be noted that Wadding invokes (p. 189) the authority of the *Firmamentum Trium Ordinum B. Francisci*, a somewhat polemic compilation published at Paris in 1512.

⁸⁵ Cf. *De Origine Seraph. Religionis* (Rome, 1587), p. 3, where he says: "Cui (Clarae) et Regulam, qui primam vocant, Franciscanae fere consimilem, ex Generalium Capitulorum decreto compositam atque post modum a Gregorio IX Pont. Max. vivae vocis oraculo confirmato, confirmatum, prae-fixit."

⁸⁶ Cf. *Opuscula S. P. Francisci* (Quaracchi, 1904), p. IX.

⁸⁷ *Legenda S. Clarae Virginis* tratta dal MS. 338 della Bibl. Comunale de Assisi (Assisi, 1910), c. IV.

⁸⁸ Lemmens: "Die Anfänge des Clarissenordens" in *Römische Quartalschrift*, t. XVI, p. 97 ff. This article called forth a rejoinder from Lempp, in *Zeitschrift für Kirchen.*, t. XXIV (1903), pp. 321-323.

upon it here. But it will hardly be questioned I suppose that St. Clare obtained from Innocent III either in writing or *viva voce* a confirmation of the "Privilege of Poverty", since this is asserted in her Testament and borne out by her Legend. In fact there are several indications that she did obtain such a grant through the medium of St. Francis in 1215 and it seems to have been after St. Francis returned from Rome in that year that St. Clare was made Abbess at S. Damiano.³⁹ It will be remembered too that when Gregory IX came to Assisi in 1228 for the canonization of St. Francis he visited S. Damiano⁴⁰ and pressed St. Clare to so far deviate from the practice of absolute poverty which had hitherto obtained there as to make some provision for the unforeseen wants of the community during the bad times which had fallen upon Italy. But St. Clare would brook no compromise. "If thou fearest thy vow," said the Pope, "we release thee from the vow." "Holy Father," answered Clare, "absolve me from my sins if thou wilt, but never do I wish to be released in any way from following Christ for ever." This reply was entirely characteristic of St. Clare. Perhaps her fortitude seemed to go beyond prudence at times, yet it was in reality the prudence of the Gospel. That Pope Gregory was deeply attached to St. Clare, whom he venerated as a Saint, his letters to her bear eloquent witness⁴¹ and in September of 1228 we find him so far yielding to her views as to grant St. Clare the famous "*Privilegium Paupertatis*" by virtue of which she might never be constrained by anyone to receive possessions for her Order.⁴² True to her convictions and consistent in her aims, we find St. Clare and the fifty sisters who were with her at S. Damiano in 1238, executing an instrument by which they appointed a procurator

³⁹ Jöergensen: *Saint François d'Assise*, Paris, 1910, p. 193.

⁴⁰ Cf. I Celano (Ed. d'Alençon), § 122; *Legenda S. Claræ* (Ed. Pennacchi), p. 22.

⁴¹ Two of these letters are given by Wadding, *Annales* ad an. 1221, n. XX, and 1251, n. XVII.

⁴² The text of this unique privilege is found in the Bull *Sicut manifestum est* of 17 September, 1228; Bull. Franc., I, p. 771; n. 29 al. CCCXLVI and *Seraph. Legislat. Text. Orig.*, pp. 97-98; also *Arch. Francis. Historicum*, I, p. 416, where the original document is described in detail.

to make over to the Chapter of S. Rufino a piece of land near Bastia that had been bequeathed to them.⁴³

In the early days of the Order the Poor Clares subsisted, as we have seen, entirely on alms, but after definitive enclosure was imposed upon them about 1219 their needs were supplied by certain friars, usually a Father to attend to the spiritual wants of the Community and one or more lay Brothers whose duty it was to go in quest of food for the Sisters.⁴⁴ That St. Clare had nothing more at heart than the continuance of this arrangement, which served as a bond of union between the Minorite "brethren and sistren", may be seen from a passage in the last chapter of her Rule in which, after telling of St. Francis's solicitude for herself and her Sisters at the outset of their religious life, she pleads "for the love of God and the Blessed Francis" that the services of a chaplain with one companion and two lay Brothers may always be granted to the Sisters "to assist them in their poverty".⁴⁵ This pathetic request reveals the anxiety the holy Abbess felt because of the movement already on foot among the friars in favor of giving up the care of the Clares and which culminated in a decree of the Chapter General of Pisa in 1263 "ut omnino dimitteretur cura sanctimonialium Damianitarum sive Clarissarum."⁴⁶ Already in 1230, Gregory IX had forbidden any of the Friars to visit the monasteries of the Clares without his permission.⁴⁷ This prohibition came as a sad

⁴³ The original of this Instrument, which has preserved for us the names of all the Sisters forming the Community at S. Damiano in 1238, was in the possession of the Dean of S. Rufino at Assisi when Wadding wrote (See *Annales* ad an. 1238, nn. XIV-XV). But it seems to have disappeared before 1795. At least there is no mention of it in the very complete MS. Inventory of the archives of S. Rufino made in that year by Frondini and which I have been able to examine at length. Nor is there any trace now at S. Damiano of the early copy of the Instrument which Wadding saw there.

⁴⁴ These friars, who came to be known as "zealots of the Poor Ladies," generally dwelt in a small hospice adjoining the Monastery, and this usage still prevails in Italy wherever the primitive observance survives, as in Foligno and Gubbio. Not a few of the details embodied in the present article are taken from the records preserved in these two monasteries, more especially from an early treatise on the Rule I found at Foligno and from a MS. *Memoriale* "scritta con fatica" in the archives at Gubbio.

⁴⁵ Cf. *Regula S. Clarae*, cap. XII in *Seraph. Legislat. Textus. Orig.*, p. 74.

⁴⁶ Cf. Ehrle in *Archiv für Litt. u. Kirchengeschichte* VI (Freiburg, 1896), p. 37.

⁴⁷ By the Bull *Quo elongati* of 28 Sept., 1230, where he interpreted the

blow to St. Clare as she took special delight in the sermons of the early companions of St. Francis, who often went to preach at Damiano. "He might as well take all the friars from us," she exclaimed, "now that he hath taken those who furnished us with the food of the soul," and she forthwith sent away even the Brother questors who provided bodily sustenance for her community. When the Pope heard this he at once raised his prohibition and the close relations that had existed from the outset between the companions of St. Francis and the Abbess of S. Damiano continued so long as St. Clare lived for we learn from her contemporary biographer that she had the happiness of being assisted by three of them in her last hours.

While St. Clare was striving to keep the old order of things intact at S. Damiano, much of it had fallen elsewhere; and among the secondary causes which tended to bring about at least some changes in the disciplinary evolution of the Order it will not perhaps be superfluous or uninteresting to suggest one which I do not remember to have found mentioned before, namely, the number of Benedictine nunneries like Vallegloria, S. Angelo in Panzo, and S. Paolo at Spoleto, which embraced the new institute of the Poor Ladies.⁴⁸ What I want principally to observe is, that this influx of religious from another Order which had its own traditional observances deeply rooted for centuries, cannot be ignored as one of the external influences that was at work in the elaboration of the Rule of the Clares. By no means do I imply that this influence made for greater laxity. But it was inevitable that these former Benedictines, left to themselves amid their old surroundings, should drift back, so to say, into something more or less resembling the mode of life they had been leading before becoming Clares and which, however conformable it might be to the Rule of St. Benedict, was quite foreign to the first intention of either St. Francis or St. Clare. Their eagerness to follow the Rule drawn up by Ugolino which, being based, as we have seen, on that of St. Benedict came more

words of the Rule of the Friars Minor: Chap. XII, "*Quod Fratres non ingrediantur monasteria monachorum*" as extending also to the monasteries of the Clares. Cf. Bull. Franc., I, pp. 68, 70.

⁴⁸ Cf. Wadding: *Annales* ad an. 1212, n. 24; also Bull. Franc., I, p. 32, n. c.

naturally to them, testifies to this imperfect fusion of disparate elements.

Doubtless the fact that no attempt was made up to the time we have been considering to impose anything like a uniform observance of their Rule upon the Clares, goes far to explain why we hear of no mystic disputes or clash of opinions amongst them on the subject, such as rent the Order of Friars Minor at a very early period of its history. We catch, however, an echo of these contentions whenever any attempt was made to impose another observance upon the Clares than that to which they had been accustomed. A typical case of this kind is that of the Clares of S. Angelo at Ascoli, who appealed to the Holy See against an effort to force them to accept a later "formula" of life than the one they had received from Gregory IX;⁴⁹ whereupon Innocent IV⁵⁰ decreed that they might not be molested as regards their observance of the Rule. Later on, indeed, the Clares felt the effect of the divisions among the friars. Meanwhile in proportion as the Order increased and spread, the difficulty of subsisting entirely upon alms became greater. To meet this difficulty several Communities applied to the Holy See for permission to possess property in common. In this connexion Innocent IV issued two Bulls. One of these, dated 1245,⁵¹ approved the Rule composed in 1219 by Ugolino which was based on that of St. Benedict with the addition of particular constitutions; the other, dated 1247,⁵² omitted any reference to the Rule of St. Benedict, and, while requiring poverty from the Poor Clares individually, authorized the possession of property in common. Once again St. Clare appealed to the Holy See that S. Damiano at least might still possess the privilege of not possessing anything, and Innocent IV permitted her and all who wished to follow her example to practise the most absolute poverty.⁵³

⁴⁹ In the Bull *Cum omnis vera*, 24 May, 1239, Bull. Franc., I, p. 263.

⁵⁰ In the Bull *Nostro decet*, 19 April, 1253, addressed to Rainaldo, Bishop of Ostia.

⁵¹ Cf. the Bull *Solet annuere*, 13 Nov., 1245, Bull. Franc., I, p. 394.

⁵² Cf. the Bull *Cum omnis*, 5 Aug., 1247, *ibid.*

⁵³ The firm stand St. Clare made to preserve Holy Poverty for her Order is finely told by F. Cuthbert, O.S.F.C., in his admirable Introduction to Mrs. Balfour's *Life and Legend of the Lady Saint Clare* (1910), pp. 11-31.

This brings us up to the year 1253 and to the third stage in the history of the Rule of St. Clare. It was on 9 August in that year and only two days before her death, that Innocent IV, no doubt at the reiterated request of the dying Saint, solemnly confirmed the definitive Rule of St. Clare by which the treasure of the "Most High Poverty" was transmitted intact to those who came after her.⁵⁴ This definitive Rule appears to have been based upon the observances which had gradually grown up at S. Damiano round about the primitive *formula vitae* and upon the instructions received from the Holy See at different times and was cast into a legislative form by Cardinal Rainaldo of Segni, afterwards Alexander IV, but there can be no doubt that it was revised by St. Clare herself and that parts of it are her very own.⁵⁵ Her hand is especially noticeable in those passages where the impersonal style of the legislator is dropped, as, for example, where she refers to herself as the "little flower of the most Blessed Father Francis," or where, at the end of Chapter II, she makes a touching appeal to the Sisters "for the love of the most Holy and most sweet Child Jesus wrapped in poor little swaddling clothes," etc., etc., "that they be always clothed in poor garments."

But this Rule of 1253 was adopted in comparatively few monasteries of the Order; the greater number of the Clares continued to follow the Rule drawn up by Cardinal Ugolino which, as has been said before, was confirmed by Ugolino himself after his accession to the Papal throne⁵⁶ as well as by his successor Innocent IV.⁵⁷ In 1263 Urban IV practically revived this Rule of Ugolino⁵⁸ and was fain to impose it

⁵⁴ Cf. the Bull *Solet annuere*, of 9 Aug., 1253, in Bull. Franc., I, pp. 671 ff.; 251 ff., where the text is given after that found in the *Firmam. Trium Ord.* The text of the original document was first published in *Seraph. Legislat. Text. Orig.*, pp. 49-75. See also Eubel *Epitome* (Quaracchi, 1908), pp. 251 ff., and Cozza-Luzi: *Chiara di Assisi secondo alcune nuove scoperte e documenti* (Rome, 1895) passim. A comparison of this Rule with the earlier one contained in the Bull *Cum omnis vera* of 25 May, 1239 (Bull. Franc., I, 263) is full of interest.

⁵⁵ Cf. Lemmens, l. c., p. 118.

⁵⁶ By the Bull *Cum omnis vera*, 25 May, 1239, Bull. Franc., I, p. 263.

⁵⁷ By the Bull *Solet annuere*, 13 Nov., 1245, *ibid.*, I, p. 394.

⁵⁸ By the Bull *Beata Clara*, 18 Oct., 1263, *ibid.*, II, pp. 509-521. It is not without significance, surely, to find Urban IV in an earlier Bull referring to Gregory IX as a co-founder of the Order: "Ordinem S. Damiani almus

upon the whole Order in the interests of uniformity.⁵⁹ Several Communities, however, which were following the Rule of 1253 without dispensation obtained leave from the Pope to continue in that observance. In the course of time this latter Rule became the exception, and in our own day the modified Rule of Urban IV is most generally followed throughout the Order. But we are not now concerned with the later history of the Rule and I must content myself here by noting that, in addition to the Rule, different divisions of the Order have received special constitutions of their own. Thus some of the Clares follow the Constitutions drawn up by St. Colette (d. 1447), whilst others follow certain Constitutions given by the Capuchins to the branch of the Order founded at Naples by the Ven. Maria Longo (d. 1542). There are still, therefore, several observances in the Order of St. Clare inasmuch as it includes all the different monasteries of cloistered nuns professing the Rule of St. Clare, whether they observe it in the form approved by Innocent IV in 1253, or according to the dispensations of Urban IV, or conformably with the Colettine or Capuchin Constitutions.⁶⁰ Taken as a whole, the Order of St. Clare numbers at present 11,330 religious and has 599 monasteries. Some of these foundations are still under the jurisdiction of the Ministers General of the Friars Minor; others are under episcopal jurisdiction, while the Monastery of St. Clare at Assisi, the present Mother House of the Order, is now, as in the past, under the immediate authority of a Cardinal Protector.

FR. PASCHAL ROBINSON, O.F.M.

New York City.

Confessor beatus Franciscus et fel. rec. Gregorius Papa IX in agro Ecclesiae plantaverunt." See Bull *Licet ex injuncto*, 14 July, 1263. Ibid., II, p. 474. And Philippus Perusinus in his "Catalogo Cardinalium qui fuerunt Ordinis Protectores" says: "Ipse" (Gregorius IX) cum B. Francisco . . . ordinaverunt et scripserunt regulam Sororum Ordinis S. Damiani." See *Analecta Fran.* III (Quaracchi, 1897), p. 710.

⁵⁹ Shortly before (27 July, 1263), he had approved a modified form of the Rule of St. Clare for the nuns at Longchamps, founded by the Blessed Isabella of France, sister of St. Louis the King. See Bull. Franc., II, pp. 477-486; also Berguin: *La Bienheureuse Isabelle de France* (Grenoble, 1899), and Duchesne: *Histoire de l'Abbaye Royale de Longchamps* (Paris, 1904).

⁶⁰ The Annunciades and the Conceptionists are in some sense offshoots of the Order of St. Clare, but they now follow different Rules from that of the Poor Ladies.

HOW TO COUNTERACT "MIXED" MARRIAGES IN THE UNITED STATES.

THE REMEDY TESTED—AND ITS RESULTS.

ABOUT a year and a half ago I intruded upon the valuable space of the REVIEW with a remedy which experience had convinced me would not only check the devastating scourge of mixed marriage, through which the Church has suffered such deplorable losses in the past, but would convert the unavoidable mixed alliances into a means of leading non-Catholics into the one true fold.

For too long has mixed marriage been the open rear door of the Church, serving chiefly as an exit. Why not make it do service as an entrance by setting at its portal a light to reveal to him who approaches the transcendent beauty and truth of his Father's House. The truth and beauty of the Catholic Church are possessed of such innate attractive power that they need but be seen to win many a wandering soul and lead it in sweet captivity back to the feet of Jesus.

A thorough course of instructions for both Catholic and non-Catholic previous to marriage would supply this "light", and were every diocese in this country to make such a course of instructions an essential preliminary to marriage, I believe that the frightful leakage we are wont to deplore would soon be a thing of the past, and in its stead we could rejoice over a large annual influx into the fold.

That this remedy is fast winning favorable consideration from the clergy is evident from the number of inquiries regarding its practicable working, which I have received from priests, both in this country and in Canada.

Some dioceses have enacted this rule into a diocesan law, and others, I understand, are about to do likewise. Our diocese of La Crosse promulgated such a law as early as 1908. It requires the non-Catholic party "to take instructions from a priest twice a week during six weeks on Catholic doctrine," etc., before a dispensation will be granted.

In my humble opinion this law has two very serious defects, which rob it of its full potential efficiency. One defect is that it does not require the Catholic party to take the instructions with the non-Catholic party, which frequently re-

sults in the non-Catholic having a more intelligent comprehension of the Church and her teachings than the Catholic spouse. Experience has taught me that both non-Catholic and Catholic take kindly to the suggestion that they attend the instructions together, and that the results have been most beneficial in many ways.

The other defect in the present law is the number of instructions prescribed. Twelve instructions I believe to be entirely inadequate, and the result can be only a very superficial knowledge of the Church, a knowledge so inadequate that it is apt to do more harm than good. Moreover, I find that the sincere non-Catholic, when once launched upon a course of inquiry, is eager to know and understand thoroughly, at least the fundamental teachings of the Church, and it is very obvious to every priest that this knowledge cannot be acquired in twelve hours. I have made the minimum number twenty-five instructions, averaging one hour and a half to each instruction; and I have yet to hear an objection to the length of the course from either Catholic or non-Catholic.

There is one other defect, not in the law itself, but in the facile disposition of some of the clergy to curtail the instructions, especially if they surmise that the party does not intend to enter the Church, and discover some "*causa sufficiens*" to obtain a dispensation without having given the prescribed number of instructions. This is a serious mistake. The fact is that the non-Catholic cannot make up his mind intelligently until he has completed the course of instructions, and in many cases it takes days of earnest thought and prayer, after the instructions, to win for him the gift of unquestioning Faith. Besides, it is the one who seems indisposed to enter the Church who needs the most thorough instructions, in order to eradicate those misunderstandings which disturb the harmony in mixed-married life.

In view of the many queries I have received regarding the practical working of this antidote to mixed marriages, I concluded it might be interesting to the readers of the REVIEW to learn the actual results of five years' trial of this rule.

This city may be considered as typical of the average American community. In a population of about twenty thousand, it contains the usual assortment of religious bodies, with

a Catholic population numbering twenty per cent, which is the estimated percentage of Catholics to the entire population of this country. Thus our experience with obligatory instructions previous to marriage will fairly indicate what results may be expected from them in the average American parish. We shall take a period of five years previous to the introduction of obligatory instructions, as representative of conditions as they obtained before the rule was established.

In that time we had a total of forty-eight non-Catholic fiancés fifteen of whom voluntarily took the instructions and were received into the Church, previous to their marriage, while thirty-three declined to take the instructions, leaving us thirty-three mixed marriages, for that period of time.

During the following five years, under the law of obligatory instructions, we have had a total of eighty-seven non-Catholic fiancés. Eighty of these took the instructions (the other seven being unable to attend because they were non-residents). Sixty-five of the eighty were received into the Church immediately after instructions; ten were prevented from doing so by the bitter antagonism of relatives; and five declined, or rather were not encouraged to enter as the instructor did not consider them imbued with the proper spirit, or endowed with sincere faith.

Thus we had, out of a total of eighty non-Catholics who took the instructions sixty-five converts and fifteen mixed marriages. Of these fifteen non-converts, five entered the Church later; that is, after marriage, leaving, at the present time, a total of ten mixed marriages of the eighty fiancés who took the instructions.

The following tabular comparison of results may prove instructive:

| INSTRUCTION | FIANCÉS. | CONVERTS. | MIXED MARRIAGES. |
|-------------------------|----------|-----------|---------------------|
| OPTIONAL. | | | |
| 1902-1907 | 48 | 15 | 33 |
| INSTRUCTION OBLIGATORY. | | | |
| 1907-1912 | 80 | 70 | 10 |

These statistics, I believe, amply justify the following conclusions:

First, that we cannot prevent a certain percentage of our Catholic young people from forming affectionate alliances with non-Catholics. Countless efforts have been made along that line and have proved to be more or less ineffectual. Is it not high time for us to recognize this fact, and learn to take conditions as they are and "make to ourselves friends" of the enemy—mixed alliances—and compel them to serve the conversion and conservation of countless souls?

Second, that seven out of every eight non-Catholics would gladly enter the Church if they but knew her as she is, and not as she has been caricatured to them from their infancy by inimical pulpit, press and literature.

We all know that the one chief obstacle standing between the present and future generation of non-Catholics and the Catholic Church is ignorance, dark and profound, not only of the Catholic Church, but of the fundamental truths of Christianity. During the past twenty years I have instructed five hundred and forty-seven non-Catholics and have found that about eighty per cent could not correctly answer the question: "What differentiates man from an animal?" and fully seventy per cent of them had only the vaguest idea of Jesus Christ, and little, or no knowledge of the doctrine of the Blessed Trinity.

Third, that the work of the American priest is only half done if he confines his zeal to the care of his Catholic flock. "There are other sheep", says our dear Lord, "who are not of this fold; them also I must bring, that there may be one fold and one Shepherd". And what could be more pleasing to the Divine Shepherd than to have his sub-shepherds do their utmost to bring about this blessed result. The stray sheep are willing, if some priestly hand will only withdraw that dense, black veil of ignorance and misunderstanding which three hundred years of Protestantism have woven between the eager eyes of countless honest souls and the resplendent fold of Jesus Christ.

"And seeing the multitudes, He had compassion on them, because they were distressed and lying like sheep that had no shepherd; then He saith to His disciples: 'The harvest, indeed, is great, but the laborers are few'." Are the seminaries of this country doing their full duty in equipping the laborers

to do effectual work among these "distressed" and shepherdless multitudes? I fear not. The average neo-presbyter issuing from the portals of our seminaries seems to be incapable of understanding the non-Catholic mind and less capable of presenting Catholic truth intelligibly to the honest inquirer. Consequently their efficiency in the harvest field is greatly handicapped. Let us hope however that the day will come, and very soon, when every seminary in America will have a special "Chair of the Good Shepherd" for the thorough development and training of the young Levite for the glorious task of assisting Jesus Christ in bringing the other sheep into the one fold and to a happy knowledge of the one Shepherd.

We hear much nowadays about missions to non-Catholics; and it is well. They accomplish great good; but we should not forget that the non-Catholic missionary par excellence, the one ordained and commissioned to that work by our Lord, is the parish priest. It is he who lives and mingles with non-Catholics every day, in social, civic, and business relations, and consequently learns to know their beliefs and non-beliefs, their prejudices and misconceptions, and above all their subconscious yearning for that truth and beauty and security to be found only in the Church of Jesus Christ. In his work it is not one or two weeks of crowding academic lectures on the unprepared and untutored minds of unknown individuals, but a life-to-life and heart-to-heart mission, teaching in season and out of season, slowly perhaps but surely, the various truths of our holy religion, and thus dispelling here and there some shadow of prejudice or misunderstanding, and all the time drawing under God's grace the soul's of the "other sheep" nearer to the fold.

But there is a more specific work which can be done by the parish clergy, aided by our zealous and eager laity. It not only can be done, but has been done with phenomenal success.

I trust I may be pardoned if I illustrate this statement with an account of an experiment tried in this city during the past year under the auspices of the local council of Knights of Columbus. One year ago I announced from the pulpit and the press that the Knights of Columbus had generously offered me the use of one of their club rooms in the central part of

the city for a course of instructions to non-Catholics. I emphasized the fact that the chief purpose of the series was not the conversion of non-Catholics, but was purely educational, affording them an opportunity to become acquainted with the one supreme factor in the world's civilization,—the Catholic Church. I further stated that all those who, at the conclusion of the series of instructions, should be convinced that the Catholic Church is the One True Church, would be gladly received into the Church, and those who shall have the least doubt about the truth of the Catholic Church will not be admitted.

On the opening night the club room was overcrowded. In taking the names, I found thirty-four non-Catholics and a still larger number of more or less uninstructed Catholics. We were obliged to secure a larger hall for the rest of the course, which covered a period of eight weeks, averaging three instructions of an hour and a half each per week. At the conclusion of the course, thirty-three of the thirty-four non-Catholics were received into the Church, the lone one remaining outside, much against her will, but of necessity on account of the bitter opposition of relatives. It is unnecessary to say that the Catholics who followed the instructions were renewed and strengthened in their faith.

Within three weeks after the close of instructions twelve applications were received from non-Catholics to enter the next class, and we felt obliged to inaugurate another course. The first evening we listed twenty-two non-Catholics, and several Catholics. This course resulted in twenty non-Catholics being received into the Church. This was followed by a class of twenty-four non-Catholics, nineteen of whom were received before the holidays, the remaining five being unprepared for admission, having been unavoidably absent from some of the instructions.

The result of the year's experiment was seventy-two converts and a larger number of untaught Catholics renewed in their faith. The Knights of Columbus aided materially in the work by extending invitations to their non-Catholic friends and acquaintances. Members of other Catholic societies are growing interested in the work and have volunteered to coöperate during the present year.

"The supreme need of the age is Catholic laity," declares that venerable vicar of Christ, Pius X, and in what way can the laity better prove themselves genuinely Catholic than by assisting the White Shepherd by word and example and zealous interest in restoring all things and all souls in Christ? The Catholic laity of America, I believe, are willing, if the clergy will but take the initiative, and lend their counsel and labor, particularly their labor.

One of the splendid results of the united effort of priest and people to lead the other sheep back to the one fold is the reflex blessings, if I may so term them, which fall upon the Catholic people themselves. Among these, I have remarked a general awakening to more active interest and zeal in everything pertaining to the welfare of the Church. Weak brethren have grown strong; nominal Catholics have become practical; whilst all seem to be inspired with a new pride in the possession and profession of their holy religion. The fact that so many non-Catholics in all walks of life, from the servant to the learned professions, are eager to know the Catholic Church, and knowing her are willing to sacrifice position and friends and family to enter that Church, cannot fail to inspire them with a deeper appreciation of the sublime and gratuitous privilege of having been born heirs to the riches of God's Kingdom, which some of them, alas, have been wont to consider of little value, and, perhaps, willing to surrender with little regret.

I am conscious of having digressed somewhat from the question of mixed marriages, but if the suggestions are found helpful to my fellow priests in their efforts to assist Jesus in bringing the "other sheep" back to the one fold, I trust I shall be forgiven.

ARTHUR B. C. DUNNE.

Eau Claire, Wisconsin.

THE "NE TEMERE," THE CANADIAN PARLIAMENT, AND THE CIVIL COURTS.

THE debate in the Canadian House of Commons, 22 January, 1912, on Mr. Lancaster's motion for second reading of his bill against the *Ne Temere* decree has attracted more than local attention. The House sat from 3 p. m. on Monday until 2 a. m. on Tuesday and took up practically all of its session with a discussion of the marriage laws. In opening the debate Mr. Lancaster said: "My Bill (hereinafter referred to as 'the Bill') undertakes to provide that marriages celebrated by any lawful authority shall be considered valid notwithstanding—and here is the whole evil to be remedied—notwithstanding any difference in the religious faith of the persons married, and without regard to the religion of the person performing the ceremony" (Column 1643¹). He went on to point out that there were some decisions in the Province of Quebec which were contradictory. A brief review of these decisions is necessary at the outset.

Under the British North America Act the solemnization of marriage had been deemed, until this debate took place, to be matter entirely of provincial jurisdiction. Section 92 of that statute enacts that in each province the legislature may exclusively make laws in relation to matters coming within "the classes of subjects next hereinafter enumerated; that is to say: . . . 12. The solemnization of marriages in the provinces".

On 30 March, 1901, in the Superior Court in Montreal, Archibald, J., held that the marriage, upon a license, of two Roman Catholics, by a Protestant minister, is not illegal as having been solemnized by an incompetent functionary. The case was that of Delpit vs. Coté, reported in "Rapports Judiciaires de Québec, Cour Supérieure, Vol. 20, pp. 338 ff. Archbishop Bégin had on 12 July, 1900, pronounced this marriage null and invalid on the ground of clandestinity.

Justice Archibald is, however, good enough to quote the then recent pastoral letter of Archbishop Bruchési on "Marriage", in which the canon law is expounded (pp. 344-346

¹ The references are to the Unrevised Edition, House of Commons Debates, First Session, Twelfth Parliament, Vol. XLV, No. 25.

of the "Rapport"), and he admits that the Archbishop's views as to the duties of the civil courts of the Province of Quebec in the premises are not devoid of judicial support, for Papineau, J., in *Laramée vs. Evans*, 24 L. C. J. 235, decided that "According to the jurisprudence of the country (Province of Quebec) the sentence of the Roman Catholic Bishop, regularly pronounced and deciding as to the validity or nullity of the spiritual and religious tie of marriage between Roman Catholics, can and ought to be recognized by the Superior Court". The practice is to refer the case from the civil court to the bishop, although the decree of the bishop and any canon law bearing on the case must not only be alleged but also proved in the civil courts.²

The reporter of the *Delpit* case notes that no appeal was taken from Justice Archibald's decision; and this because we find in the same volume of the "Rapports" at p. 456 the case of *Durocher vs. Degré*, decided at Montreal on 17 May, 1901, by Mathieu, Curran and Lemieux, JJ., in the Superior Court on Appeal, reversing the lower court. From the Digest of Canadian Case Law (1900-1911), Vol. 2, Col. 2629, we get the following summary of this judgment: "The ceremony of marriage celebrated by a priest or minister professing a creed other than that to which the parties adhere is a nullity. If before the coming into force of the Civil Code any Church had established, for its members, a bar to marriage, and a marriage is celebrated contrary to such regulation, the Court should in proceedings for annulling such marriage, and on proof of said bar, annul it for civil purposes only. In this case the parties (both Roman Catholics), during their minority, and without the consent of their parents or the publication of banns, left their domicile in the Province of Quebec and were married in the United States (Vermont) by a Protestant minister. Such marriage was void for having been con-

² See *Smith vs. Cooke*, 24 Que. Sup. Ct. 469, decided in 1903.

After this article had been set up in type, recognition by the Quebec civil law of the impediments to marriage laid down by the Catholic Church has been emphasized anew. It is in a judgment delivered by Judge Bruneau in the Practice Court of Montreal, where Marie Anne Meunier sought to have her marriage with François Blanchet declared void by civil as well as ecclesiastical pronouncement on the ground that the contracting parties are of the third degree of consanguinity and that this relationship constituted an absolute impediment to marriage.

tracted (1) in violation of the law and (2) before a functionary who was not the priest of the domicile of one of the parties."

This case is a judgment by an Appellate Court, stands unreversed, and is the latest decision on the subject for the Province of Quebec.

Mr. Borden, the Prime Minister, forced Mr. Lancaster (a member of his own party) to confess that his Bill was aimed at the Catholics of Quebec. He boldly stated that, although Mr. Lancaster was a lawyer, he had misunderstood the law on the subject, and pointed out (Col. 1664) that the questions arising in the Quebec law courts touched marriages between Catholics, and that no mixed marriage had been decreed a nullity by a civil court because not in accordance with canon law. Mr. Borden said in closing (Col. 1665): "By the Canadian constitution as embodied in the British North America Act, section 92, subsection 26, the exclusive legislative authority of the parliament of Canada extends to and includes marriage and divorce. The constitution declares, however, in section 92, subsection 12, of the same Act, that in each province the legislature may exclusively make laws in relation to the solemnization of marriage in the province. It is perfectly clear that the words 'marriage and divorce' would include the solemnization of marriage if that subject had not been assigned to the exclusive jurisdiction of the province under the language just quoted. The result has been expressed by the Judicial Committee of the Privy Council in these words: 'Solemnization of marriage in a province is enumerated among the classes of subjects under section 92, and no one can doubt, notwithstanding the general language of section 91, that this subject is still within the exclusive authority of the legislatures of the provinces'. . . . In view of these considerations it seems desirable that the question of the legislative competence of parliament to enact such a Bill should be submitted for the opinion of the highest tribunal in the Empire (Judicial Committee of the Privy Council). . . . If I understand my honorable friend (Mr. Lancaster) in the opening part of his speech he said that the whole evil was the uncertainty. But if the power of parliament to enact that legislation is itself in grave question, the

result desired cannot be obtained. The Government has therefore determined to submit for the opinion of the Supreme Court of Canada the question as to the legislative competence of parliament to enact this Bill, and any further question necessary to define clearly the power of parliament to legislate in such matters. The case will be carried on appeal to the Judicial Committee of the Privy Council in order that a final and authoritative determination may thus be obtained. Pending such determination it is not desirable that the Bill should be proceeded with, and accordingly I move that the debate be adjourned."

Sir Wilfrid Laurier said (Col. 1676): "Everybody must agree that the prevention of clandestine marriages is most wise." He spoke against the Bill, but thought that adjourning the debate was undignified and inadequate to dispose of the question.

One member was disappointed in the ex-Premier's speech. He said that Sir Wilfrid owed it to the Protestants in Ontario (whose animus, we may note, has been behind the whole Bill) to make a solemn declaration in the House that he was not present at the Council of Trent, and that he had nothing whatever to do with the original drafting of the language of the *Ne Temere* decree!

The amendment was agreed to by a vote of 87 to 61, and the debate adjourned.

The *Evening Telegram*, of Toronto, published in the Mecca of Protestant Conservatism, assured the people of Toronto that they were to learn on this day whether the Right Hon. R. L. Borden was the First Minister of a free people or the puppet of a theocracy. They now see him dodging the question at issue, for no one prior to the debate supposed that the Judicial Committee was in two minds over the matter, for he himself said that this highest tribunal in the Empire had decided that no one can doubt that this subject is still within the exclusive authority of the legislatures of the provinces. How then can the Canadian parliament have any constitutional right to pass such a Bill as that introduced by Mr. Lancaster?

Threats have been made, and the temper of the Protestants of Ontario is at a white heat. One of their members in the House, Barker by name, said (Col. 1674) that he would stand

up with the others—he did not go so far as to say who “the others” were—for any agitation to put an end to the difficulty under discussion and would not quietly submit to the marriage laws of Quebec remaining as they were. The situation in a nutshell is this: Catholic Quebec leaves the question of the nullity of marriages to the Bishop; after he has pronounced upon the case, his decision is certified to the civil courts who determine the civil rights of the parties. Protestant Ontario is not affected by these laws, but says that she will not let Quebec be governed by them. Stated thus baldly, the effrontery of the proposition is plain.

TWO RECENT DECISIONS IN GREAT BRITAIN.

On 17 January, 1912, Mr. Justice William Kenny, of the Supreme Court of Judicature of Ireland, sitting in the Probate and Matrimonial Branch, delivered judgment in the case of *Ussher vs. Ussher*, in which a petition was brought by the husband for a decree of nullity of marriage. The ceremony took place at ten o'clock at night on 24 April, 1910, at the residence of the petitioner in Galway, where the respondent was engaged as a housemaid. The parties were married by a Catholic priest in the presence of one witness only, and on the same evening and immediately before the marriage ceremony the petitioner was received into the Catholic Church, of which the respondent was a member. The judge, in declaring the marriage to be valid, laid down the three following propositions with regard to marriages in Ireland where both parties are Catholics:

(1) The common law of England and Ireland relating to marriage was identical up to the Reformation. And the marriage ceremony by ministers in holy orders required no witness for its validity.

(2) Since the Reformation the marriages of Roman Catholics by a Roman Catholic clergyman have continued to be deemed valid notwithstanding the change in the National Church, and we are governed by the same common law that theretofore existed.

(3) Such marriages are in law unaffected by the decree of the Council of Trent, and therefore exempt from the necessity for witnesses.

There was no reason for suggesting that there was a conditional marriage between the parties. Both of them had gone through the ceremony with the full consent and had lived together afterward. The judge also overruled the point raised by the plaintiff that the marriage was invalid because the plaintiff had been a Protestant within twelve months previous to the ceremony; for the Act of 1870 had repealed that provision, in the statute passed by the Irish Parliament in the reign of George II, which prohibited what were called Popish priests celebrating the marriage of Protestants and Roman Catholics.⁸

Curiously enough, while *Ussher vs. Ussher* was occupying the attention of Mr. Justice Kenny in Dublin, the House of Lords was engaged in considering another interesting Irish marriage case, involving in one branch of it consideration of the same point. Mr. George G. Swifte sought to have the marriage of his father, Viscount Carlingford, with Miss Hopkins, which had been celebrated in Liverpool in 1845, declared valid, and to have himself consequently declared the lawful son of his father. Viscount Carlingford, who was an Irish Protestant, had been married to Baroness de Wetzler by a Catholic priest in Austria previous to the Liverpool marriage, and it was contended that this marriage was unlawful on account of the Irish statute above referred to. Without calling on counsel for the respondent the House of Lords dismissed the appeal. The Lord Chancellor (Loreburn) pointed out that the Irish statute relied upon did not forbid marriages between Protestants and Catholics, but only declared that they should be invalid if celebrated by a Catholic priest. The Irish Parliament could not prescribe what was to be done by a Catholic priest in Austria, or declare that the marriage which was lawful in one country should be unlawful in another. Viscount Carlingford having been lawfully married in Austria, could not, while his wife by that marriage was alive, be lawfully married to another woman. The Irish courts had also decided the case against the plaintiff.

⁸ No appeal has yet been taken from this decision, and it is probable that none will be, for, if the marriage is declared invalid by the courts, as a writer in the *Law Times* (London, Eng., 27 Jan., 1912, Vol. 132, p. 304) remarks, the plaintiff in this action is liable to become the defendant in a breach of promise action, and, as he is a man of wealth, to be mulcted in exemplary damages.

In England before the passage in 1753 of Lord Hardwicke's Act the common law was in force, and according to its provisions the mere consent of the parties, followed by cohabitation, constituted for many purposes a valid marriage, and a marriage valid for all purposes could be celebrated by a priest in orders at any time or place without the consent of the parents or guardians of the parties. Stamped licenses were indeed required by law, but not for the validity of the contract, and their omission was punished as a fraud upon the Revenue only. A multitude of parsons, usually prisoners for debt and almost always men of notorious lives, made it their business to celebrate clandestine marriages in or near the Fleet. Among the more noted instances of clandestine marriages we find that of the Duke of Hamilton with Miss Gunning; the Duke of Kingston with Miss Chudleigh; that of Henry Fox with the daughter of the Duke of Richmond, and that of the poet Churchill, who at the age of seventeen entered into a marriage which contributed largely to the unhappiness of his life. On one occasion it was proved before Parliament that there had been 2,954 Fleet marriages in four months, and it appeared from the memorandum books of Fleet parsons that one of them made £57 in marriage fees in a single month, and that another had married 173 couples in a single day. With large classes of the community the easy process of Fleet marriages was very popular. On the day before Lord Hardwicke's marriage law came into force no less than 300 were celebrated, and a bold attempt was made by a parson named Wilkinson to perpetuate the system at the Savoy. He claimed, by virtue of some old privileges attaching to that quarter, to be extra-parochial and to have the right of issuing licenses himself. And he is said to have actually celebrated 1,400 clandestine marriages after the Act was passed. By the instrumentality of Garrick, one of whose company had been married in this manner in 1756, a Savoy license passed into the hands of the Government, and the trial and transportation of Wilkinson and his curate put an end to clandestine marriages in England. In the United States clandestine marriages, from the viewpoint of the civil law, are now practically unknown. As may be seen in *THE ECCLESIASTICAL REVIEW YEAR BOOK FOR 1910* (p. 204), South

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Carolina is the only State in the Union which requires neither a marriage license nor a return nor record of marriage. And the common-sense decision of the Ohio courts that the laws requiring marriage licenses and returns thereof are mandatory, and that after the passage of such acts common-law marriages are invalid, is likely to commend itself to all other jurisdictions within the borders of continental United States. Such marriages never were valid in our island possessions.

JAMES M. DOHAN.

CARDINAL NEWMAN.

THE LIFE OF JOHN HENRY CARDINAL NEWMAN. Based on His Private Journals and Correspondence. By Wilfrid Ward. In two volumes. New York and London: Longmans, Green, & Company.

WE have waited long for this most fascinating Life. But when we consider how long the period it covers, how full of interest from its earliest years onward without intermission, how eventful, how momentous in its issues; when we consider how vast was the mass of material accumulated in those fourscore years and ten, and that even in the last decade, though there was the "labor and sorrow" of "the strong", the mind was active to the end; when we consider the greatness of the task involved in careful and conscientious perusal, study, selection, arrangement, incorporation, and how full and well-proportioned is the record contained in these twelve hundred and eighty pages—we are fully compensated for the delay.

It was not necessary that Mr. Ward should dwell at much length on Newman's life prior to his reception into the Catholic Church. That half of the life has been recorded by Newman himself in his memorable *Apologia*; it has been dealt with by Dean Church in his admirable *History of the Oxford Movement, 1833-1845*, and by Miss Mozley in *The Letters and Correspondence of John Henry Newman during his Life in the English Church*. Accordingly, we find that, out of thirty-five chapters, three only, including the "Introductory," deal with Newman's Anglican days. But how pathetic is the account given of them, more especially in the third chapter

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on the "Last Days at Littlemore", where the *Development of Christian Doctrine* was written.

Concerning Newman's directly religious influence at that time Mr. Ward quotes the testimony of Principal Shairp: "It raised the tone of average morality in Oxford to a level which perhaps it had never before reached." "The centre and soul" of the movement was "a man in many ways the most remarkable that England had seen during the century, perhaps the most remarkable the English Church has possessed in any century—John Henry Newman. The influence he had gained, without apparently setting himself to seek it, was something altogether unlike anything else in our time. A mysterious veneration had by degrees gathered round him, till now it was almost as though some Ambrose or Augustine of older ages had reappeared." "The influence of his singular combination of genius and devotion has had no parallel there before or since," writes Dean Lake. How it has since borne fruit in the Catholic Church is recorded in the pages of Mr. Ward's book. How it has been missed at Oxford, only they who have sustained the loss have been able to describe. When the voice which exercised it in the pulpit of St. Mary's, in tones so "sweet and pathetic, and so distinct that you could count each vowel and consonant in every word," had ceased, "and we knew that we should hear it no more, it was as when, to one kneeling by night in the silence of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still." There were those who could not forget. "On Sunday forenoons and evenings, in the retirement of their rooms, the printed words of those marvelous sermons would thrill them till they wept 'abundant and most sweet tears'. Since then many voices of powerful teachers they have heard, but none that ever penetrated the soul like his." And meanwhile the tragedy of the "Last days at Littlemore" were being enacted, and we see Newman there in his humble retreat standing "for hours together at his high desk writing", his "singularly graceful figure" seeming "to grow ever paler and thinner, while the sun appeared to shine through the almost transparent face"; until, "as the task neared its end he would stand the whole day, completing and revising it with the infinite care which was his

wont":—fit prelude to the *Apologia*, which, twenty years after, was written, as he himself told a friend, "with so much suffering, such profuse crying, such long spells of work—sometimes sixteen hours, once twenty-two hours at once." But in the end "the MS. of the *Essay on Development* lay unfinished on his desk. . . . Very quietly and without parade took place the great event dreamt of for years—with dread at first, in hope at last"; and then but a few lines were needed—"one of those passages," as Hutton observes, "by which Newman will be remembered as long as the English language endures."

The Life of John Henry Newman, based on his private journals and correspondence, must, as Mr. Ward justly observes, be looked at as a whole, and from the beginning. "Sentences from his letters may, no doubt, be wrested from their context by partisan critics, and thus given a false significance." And, as if in anticipation of such treatment, Mr. Ward observes: "I do not think that anyone who appreciates the overwhelming love of holiness, the absolute devotion to duty, as well as the intellectual force and wisdom evident in the letters as a whole, will feel any disposition so to belittle the great Cardinal when he reaches the end of this book." "We see in his letters the intensely affectionate and sensitive nature which won him such devoted friendships and brought at the same time so much suffering." They "who feel as deeply as John Henry Newman felt win from friends and disciples an enthusiastic personal love which others cannot win. 'Cor ad cor loquitur.' They give and they receive a love for which others look in vain. But deep feeling is not all of one kind. There will be bitter as well as sweet. Where there is intense love and gratitude, there will be at times deep anger, deep resentment." "The complex genius which fascinated and dominated his followers had in it some qualities less helpful in the life of action than the rough fibre of simpler natures. This adds to the interest of the drama, and its pathos; but the reader will not find in it the determining cause of successive failures. This is to be sought in the action of his countrymen who opposed him, and in the circumstances of the time which gave them their opportunity." In relation to the Oxford project, for instance, Bishop Ulla-

thorne, ever Newman's friend, did not scruple, in 1867, to write to him: "I have no hesitation in saying it, as my complete conviction, that you have been shamefully misrepresented at Rome, and that by countrymen of our own."

And what was Newman's mission? As early as 1828 he foresaw the results of that "Liberalism" in thought against which he thenceforth waged unceasing war. The results which he foresaw we now are witnessing in Continental Europe. In 1879, when he was made a Cardinal, he said in what has become known as his "Biglietto Speech": "I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion. . . . Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic, may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. . . . Religion is in no sense the bond of society. . . . Now, everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. . . . Hitherto, it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the Philosophers and Politicians are bent on satisfying this problem without the aid of Christianity. . . . The general nature of this great *apostasia* is one and the same everywhere; but in detail, and in character, it varies in different countries." He then proceeds to speak of it as it threatens in England. The Speech in full is given in the second volume of Mr. Ward's book, pp. 459-462.

"To rescue his countrymen from this danger," observes Mr. Ward in his Introductory chapter, "or to show them an ark of safety, appeared to be a mission specially suited to one keenly alive to the plausibility of scepticism, yet profoundly convinced that modern science and research were compatible with Christianity, and that in Christianity alone could be found the meaning of life and the happiness of mankind." In five years from 1828 the dream of Newman's mission was realized. Followers in and beyond Oxford crowded to his standard, and he found himself, though against his will, the leader of the Oxford Movement. By 1838 his influence had become "so extraordinary that the tradition of it is now no longer realized and only half believed. For it makes a claim for one man which seems hyperbolic and improbable; but in fact the improbable had occurred." "This early victorious achievement and leadership and the hopes it inspired threw on Newman's later history both a light and a shadow which were never to be removed."

In the course of his devoted labor of love at Oxford he came to see that the Church of England had been "unfaithful to that very Catholic tradition which he had been rescuing and rebuilding as an ark of safety from the flood of Liberalism and Rationalism", that the communion for which he had worked so hard had no part in the One Catholic fold and visible kingdom of the Redeemer. His mission, then, "was to be carried on not amongst the friends of his youth, but in a strange land". He realizes that he is leaving Littlemore, "and it is like going on the open sea." Yet it was the "blessed vision of peace" that was opened out before him, and that in the event sustained him throughout the years of misunderstanding, suffering, and of seeming failures by which great works were nevertheless accomplished, and the Divine Will, to which he submitted all his life and labors, was fulfilled in and by him. And thus in 1862 he wrote in answer to reports to the contrary, "I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I have ever had, and still have, an unclouded faith in her creed in all its articles; a supreme satisfaction in

her worship, discipline, and teaching; and an eager longing, and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers of my happiness." And, indeed, who could have championed the cause of the Catholic Church as Newman did in his *Loss and Gain*, *Discourses to Mixed Congregations*, *Difficulties of Anglicans*, *Present Position of Catholics in England*, *Dublin Lectures*, *Apologia*, Answer to Pusey's *Eirenicon*, and *Letter to the Duke of Norfolk* in answer to Gladstone's attack on the Vatican decrees.

"Newman's lifelong preoccupation with the prospect of an unprecedented movement toward unbelief in religion led him from an early date to give close attention to the question, How can the reasonableness of religious belief be brought home to all the men of good-will? The Oxford University Sermons (on *The Theory of Religious Belief*), which began as early as 1826, have this for their main object. The *Grammar of Assent* pursued it further." He saw "in the Catholic Church the one hope for withstanding a movement toward unbelief which threatened to be little less than a devastating flood. There are traces of this thought even before he joined her communion." But he felt that the infidel movement was not merely a moral revolt against Christianity; it had a very prominent intellectual side; there were problems raised by modern philosophers and critics which needed to be met frankly and by free discussion in their bearing on theology; otherwise, the weight of the scientific movement would go to the side of unbelief; he appears to have regarded it as his special work to urge the necessity of such a development of thought and learning as should meet the need of the hour, and was anxious for the freedom of debate with which the medieval schools met the intellectual problems of their day. "The urgency of the danger arising from a very inadequate apologetic in the recognized text-books was, he saw, not fully appreciated by Cardinal Barnabo, the Prefect of Propaganda." The powerful movement on behalf of uniformity and centralization which marked the period from 1850 to 1870 was against his idea and made him feel, as he said, out of joint with the times. The "Neo-Ultramontane Party," as Archbishop Sibour of Paris designated it, which was represented

in England by Dr. Manning, in Ireland by Dr. Cullen, was little alive, during the dramatic struggle of that time, to the need that Newman so strongly felt. "Denunciation effects neither subjection in thought nor in conduct," he argued in 1863. "And your cut-and-dried answers out of a dogmatic treatise are no weapons with which the Catholic Reason can hope to vanquish the infidels of the day. Why was it that the Medieval Schools were so vigorous? Because they were allowed free and fair play—because the disputants were not made to feel the bit in their mouths at every word they spoke, but could move their limbs freely and expatiate at will. Then, when they went wrong, a stronger and truer intellect set them down—and, as time went on, if the dispute got perilous, and a controversialist obstinate, then at length Rome interfered—at length, not at first. Truth is wrought out by many minds working together freely. As far as I can make out, this has ever been the rule of the Church till now, when the first French Revolution having destroyed the Schools of Europe, a sort of centralization has been established at headquarters—and the individual thinker in France, England, or Germany is brought into immediate collision with the most sacred authorities of the Divine Polity. . . ."

But while, on the one hand, Newman, convinced Ultramontane as he was, was out of harmony with the Ultramontanism of Manning, W. G. Ward, and Faber, on the other hand, strongly as he felt with Acton and Simpson in their dissatisfaction with certain features in current Catholic apologetic, he emphatically dissociated himself from the *Rambler* and the *Home and Foreign Review*. Much as he sympathized on many points with Montalembert and Lacordaire, he was in no sense a Liberal Catholic.

The first volume of the *Life* closes with a chapter on the "Sad Days of 1859-1864" resultant upon the failure of the Irish University scheme, in which Newman had not been given a free hand; the falling through of the task of translating the Scriptures into the vernacular, owing to the simple inattention of Cardinal Wiseman:—both, as he felt, such opportunities, such natural occasions for promoting a philosophy or apologetic persuasive to his contemporaries and undertaken in the name of the Catholic Church, exhibiting those great

arguments which had won him by their majesty and strength; and then the doubt that had been thrown on his whole-hearted loyalty in the matter of the Temporal Power, the burning question of the hour, when all balanced thought in relation to it was liable to be accused of dangerous Liberalism, and, to use his own words, "a man who was not extravagant was thought treacherous", and he himself was accordingly "under a cloud". His state of mind in these years "is recorded in a journal which he began to keep at this time—one of the literary treasures he has left—written in the sight of God, with an utter simplicity and sincerity."

The second volume opens with an account of the circumstances which in 1864 led to the writing of the *Apologia*, and of the extraordinary labor and painful care bestowed upon its production—"a book of 562 pages all at a heat", in a few weeks, for Longman told Newman that he must go on without break if the work was to succeed. "I never have been in such stress of brain and such pain of heart,—and I have both trials together," is the admission written "during dinner-time" in reply to a kind letter from Hope-Scott; and in the diary is an entry: "At my *Apologia* for twenty-two hours running." But Newman's labor was rewarded. Kingsley's unwarrantable attack had given him the occasion for a vindication of his whole career and of the good name of his brethren of the Catholic priesthood, and at the same time of defending the Catholic cause on the lines which he felt so necessary for the times. The *Apologia pro Vita Sua* won the heart of England, and "English Catholics were grateful to him and proud of having for their champion one of whom the country itself had become suddenly proud as a great writer and a spiritual genius. He had a large following within the Catholic Church, who hung on his words as his Oxford disciples had done thirty years earlier. Opposition in influential quarters continued. But his supporters among the Bishops stood their ground, and the battle was on far more equal terms than heretofore." "He continued to concentrate his attention on the educational needs of earnest and thoughtful minds whose faith would be tried in coming years. The Catholic University had failed. The only available University training for English Catholics was at Oxford and Cambridge." In co-

operation with his Bishop he planned an Oratory for Oxford in 1864 and again in 1866. But the project was defeated. "Manning and W. G. Ward were enforcing in England in an uncompromising form the opposition to 'mixed' education to which Rome was largely committed on the Continent. Newman's scheme was out of harmony with their views. Manning was already, when it was mooted, all-powerful with Cardinal Wiseman, and a year later he was Archbishop. Rome, therefore, naturally endorsed his policy." Thus "the final relinquishment of the Oxford scheme left the extreme party triumphant; but it left the practical problem of higher education for English Catholics unsolved." Newman could but resign himself in patient submission to what he regarded as the Pope's own act, reconciling himself to it with the thought that "another Pontiff in another generation may reverse it". The year 1893—three years after Newman had himself passed away—saw the realization of this hope, under the Pontificate of Leo XIII.

An excellent chapter is devoted to the *Grammar of Assent*, written during the period in which the contest on the Infallibility of the Papacy was so keen. The book represents the thoughts of a whole life, "the upshot of a very long desire and effort". Newman's haunting fear, in relation to it, was of the men who knew much and understood little; who could bring to bear a large array of expressions stamped "orthodox" against him, yet had not such perception of the real problems in question as to enable them to distinguish between contradictions mainly or merely verbal, and fundamental contrarieties. But, in the event, an article by W. G. Ward in the *Dublin Review*, insisting not only on the value of the book, but on the consistency of its most characteristic positions with views held by the greater schoolmen of earlier and more recent times, "told strongly in favor of the view that there was nothing in Newman's treatment different in kind from that of the really great Catholic thinkers, scholastic or other; that the opposition to his book came mainly from those who were not thinkers—who judged only by traditional modes of expression which were current in the text-books, without realizing the ideas which were involved."

The next chapter of the Life is devoted to the Vatican Council. Newman was invited by Pope Pius IX himself to contribute material toward the deliberations of the Council; and he was constantly consulted by Bishop Ullathorne, Bishop Clifford, Bishop Dupanloup, and other prelates. "He had then the call, in his own sphere, to make a real contribution to the process of deliberation—that is to say, to declare what his own judgment was, but with the full intention of submitting to the Church when it had decided the matter." An ecumenical council, according to Catholic theology, involves genuine deliberation. For this, *time* was needed. Newman's main objection throughout, as he himself explained, was not to a definition on the all-important subject of Papal Infallibility, but to such a definition as was likely to be passed in the haste in which matters were proceeding and to exaggerations of its import which extremists were likely to propagate. He had experience of agitators in England—chief amongst them the men who had opposed the Oxford scheme—who "clamored for "a definition of Papal Infallibility in an "untheological and exaggerated form". In the event, a definition was passed by the Council in a form in which Newman had ever held the doctrine. Though he had previously done all he could to avert a definition, he had not pronounced a definition *inopportune*. Of its opportuneness God was the judge. "Very few men combine as he did," comments Mr. Ward, "profound enthusiasm with the keenly critical temperament. How many men could have written as he did with inspired rhetoric of the practical wisdom of the Papacy displayed in history, and yet have been so strongly opposed to what he believed to be the wishes of Pius IX in 1870? The rough-and-ready critic notes the contrast with exasperation. But the careful reader will see that in each case the appeal is to the facts of history. History taught him that in matters of policy Popes were generally right, occasionally wrong." And Newman's loyalty and faith in relation to the Vatican definition are luminously manifest in his memorable letter of 1875 to the Duke of Norfolk, on the occasion of Gladstone's attack—a letter which "was received by Catholics with enthusiastic, almost universal acclamation".

In 1879 came from Leo XIII the offer of the Cardinalate. "The cloud is lifted from me forever," were the joyous words in which Newman spoke of it to his Oratorian brethren. "It was just this stamp of approval from the Vicar of Christ which would make the whole difference to his power for good." As a Cardinal he could speak in the name of Rome. Henceforth, "so far as the weight of nearly fourscore years permitted it, the period which followed the conferring of the Cardinalate was a very happy one. Tokens of universal reverence multiplied on Newman's return from Rome. The formal receptions which were held to do him honor gave opportunity also for expressions of gratitude from the many who had owed to him their Christian faith or their religious peace, and it was brought home to him that during the years which had seemed to him simply years of failure he had in fact been doing a work as real (if less conspicuous) as the work he had done at Oxford." And very soon he had the joy of hailing Pope Leo's Encyclical on the Philosophy of St. Thomas Aquinas on the ground that at a time of new theories it was all-important to remember the great thinkers of old. In the draft of a letter of thanks to Leo XIII himself, he says: "At a time when there is such cultivation of mind, so much intellectual excitement, so many new views, true and false, and so much temptation to overstep the old truth, we need just what your Holiness has supplied us with in your recent pastoral. . . ." And, as Mr. Ward observes, it is interesting to note that it was this Encyclical which led the present Cardinal Mercier to establish in Louvain University a school in close harmony with Cardinal Newman's views—the Institut de St. Thomas—which aimed at that combination of theology with the science of the day which St. Thomas himself achieved under the very different conditions of the thirteenth century.

Cardinal Newman preached for the last time on 1 January, 1888—being all but eighty-seven years of age—at the celebration of the sacerdotal jubilee of Leo XIII. "The thought which had so long tried him—that he had been allowed to do so little since his admission to the Catholic Church up to the last years of his life—was apparent in this sermon. He found in this a point of sympathy with Pope Leo, who was himself

(he believed) an old and comparatively unknown man when the great opportunity of his elevation to the Pontificate was given him. It was the way of God's Providence."

Very interesting and edifying is the chapter on Life at the Oratory, where Newman was ever at peace, surrounded by devoted followers whose sympathy tempered for him the cold blasts of the world's criticism, and where "even amid the troubles that have been narrated in this work, he carried on that vast correspondence with friends and strangers who consulted him which formed half of his life-work." These pages witness to "the extraordinary personal charm which so many of his contemporaries felt" in him—"the almost unique combination of tenderness, brilliancy, refinement, wide sympathy, and holiness." "He seemed able to love each friend with a peculiarly close sympathy for his mind and character and thoughtfulness for the circumstances of his life." We picture him in the Refectory serving his guests and brethren, when it came to his turn, as though he had been the least among them; at his desk, when he has to write controversy, adopting a method of his own, the very reverse of that of the logical metaphysician, and falling in well with the motto he selected when he was made Cardinal—"Cor ad cor loquitur". "Not that his treatment is not full of logic, but it is logic in solution where the reader finds himself pursuing an argument almost unconsciously", and feels as in the very presence of the kind and sympathetic speaker himself.

But space fails us and only one more picture can be drawn of the great Cardinal, "wonderful to look upon", as described by Henry Bellasis, "his face as the face of an angel . . . the delicate complexion and silver hair touched by the rose tints of his . . . dress." "Each year," says Father Neville, "when Holy Week came round, he spent some hours in watching at the Sepulchre, as constantly in his last years as before; and the early morning of his last Good Friday on earth found him in the Chapel of Repose thus employed." He was then in his ninetieth year. On his patron's feast, St. John the Evangelist's Day, 1873, he had written: "What a year this has been of deaths! The shafts have been flying incessantly and unexpectedly on all sides of us and strewing the ground with friends. It makes one understand St. John's

dreary penance in living to be ninety. Well might he say: 'Amen, veni Domine Jesu'." Nigh upon the stroke of this same age death came to John Henry Newman, almost suddenly. But it was immediately preceded by a remarkable momentary rally, which Father Neville thus records: "The Cardinal entered his room . . . his footstep was slow yet firm and elastic; indeed, it was not recognized as his, his attendant was surprised that it was he; soon, when seen, his bearing was in keeping with his step;—unbent, erect to the full height of his best days in the 'fifties; he was without support of any kind. His whole carriage was, it may be said, soldier-like, and so dignified; and his countenance was most attractive to look at; even great age seemed to have gone from his face, and with it all care-worn signs; his very look conveyed the cheerfulness and gratitude of his mind, and what he said was so kind; his voice was quite fresh and strong, his whole appearance was that of power, combined with complete calm. . . ." A last legacy, surely, by which to picture one of the most lovable figures, one of the most noble gifts which the Divine Goodness has bestowed upon the Catholic Church.

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THE REFORM OF THE ROMAN BREVIARY.

THE Divine Office had a very natural and gradual development. It may be said to have begun in the upper chamber of Jerusalem. Naturally, the first Christians, who were mainly Jews, praised God in their gatherings by means of those outpourings of the heart so richly expressed in the Psalms. And everywhere for centuries after Christ, the ancient, beautiful, inspired Psalms were sung by priest and people. As the organization of the Church progressed, we find priest and people chanting them in choir. Each century contributed to the construction of a systematized form of worship. The Psalter, therefore, containing all the Psalms, 150, was probably the first choir book. Little by little however in the first centuries a prayer appropriate to the season of the Church—Christmas, Easter, or Pentecost—was prefixed or added to a psalm; and then came, between psalms,

readings of extracts from the Old and New Testaments, incidents in the lives of the Saints, homilies on the Gospels. In the Middle Ages we find the Divine Office everywhere the same in principle, but every Church using a form of its own. These readings at first were made from many tomes, and hence a considerable library was required. Authorized abridgments, however, came in the eleventh, twelfth, and thirteenth centuries, and these new books finally took the name of Breviaries.

From the earliest times, therefore, it has been the mind of the Church assisted by the Holy Ghost, to *prescribe* a formal prayer for her children, and this prayer is wisely intended to vary with certain periods of the year which commemorate different events in the life of her Divine Founder. She wishes to take her children, who must always be followers of Christ, yearly over the incidents of that model life. These children should rejoice with Him, and be sorrowful with Him, and be ever present to Him in His sojourn in this world. Therefore the Church in her liturgy does not say at Christmas time: "Nineteen hundred years ago was born your Saviour," but: "To-day Christ hath been born." Likewise, at a later time we are taken through the Passion of Christ, not historically but contemplatively. In a word, the main idea of the Church is to have her children live each year the entire life of Christ, and her liturgy is intended to keep us in the spirit of the ecclesiastical seasons.

But following out the corollary of the doctrine of the Communion of Saints, our holy Mother Church, from the beginning, honored in her official prayers those who had heroically imitated her Founder. Certain days were therefore soon appointed for the exercise of special devotion to these servants of God, and thus sprang up the observance of feasts of Saints. These days, few at first in number, increased, until at the present time there are not twenty days of the year that are not thus commemorative in the Liturgy. Gradually, then, the offices of the Saints displaced in great part the offices of the ecclesiastical seasons, the very basis of Christian devotion. Up to the ninth century there were only about twenty-eight feasts of Saints celebrated in the liturgical year, but in 1568 the number had so increased that Pope Pius V found it nec-

essary to limit the number of them to eighty-five, legislating that on the rest of the days of the year the office of the season—*de tempore*—be recited. But again during the last 350 years the number of offices of Saints increased.

This departure from the primitive idea brought with it as a consequence the frustration of an age-long wish of the Church, namely, that the entire Psalter be recited within the course of the week. The present Sovereign Pontiff, in his Constitution, *Divino Afflatu*, seems to breathe a sigh of relief, as he announces to the world that the Psalter has been rearranged according to the early and traditional idea. For so deeply revered has been the *weekly* recitation of the Psalter that in all previous reforms it was retained in its entirety. For, as the Holy Father says, there is in the Psalms a wonderful power of stimulating zeal in men's minds; so that St. Augustine says in his Confessions:¹ "How I wept in hymns and canticles, deeply moved by the voices of your sweetly sounding Church! These voices poured into my ears, and truth became clearer in my heart, and then feelings of piety grew warm within me, and my tears flowed, and it was well with me for them." But by the substitution of the offices of Saints and votive offices, some Psalms were recited over and over again, some more beautiful ones were seldom, some never recited, and the priest was deprived of that variety which is so needful for continued and devout prayer.

The object of the present reform, therefore, is to restore due honor to the seasons of the Church, and at the same time to bring about the recitation of the entire Psalter within the week, with the two following precautions, however: first, that the cultus of the Saints be not thereby diminished; and secondly, that the burden of the Divine Office may become not more oppressive, but actually lighter.

The new legislation rearranges the Psalter, and totally abolishes the votive offices.

The different construction of the old Psalter and the new is chiefly indicated by the fact that in the old the priest finds the Psalms of Matins, Vespers, Complin, etc., for any one day, somewhat scattered. In the new Psalter he finds all for Sunday grouped together, all for Monday together, and so

¹ Lib. IX, cap. 6.

on for the other days of the week. According to this re-arrangement the priest at the end of Matins leaves there his book-mark, which indicates also the beginning of Lauds. His book-mark placed at the end of Lauds indicates the beginning of Little Hours, and so on. There are, however, two sets of Lauds for two different seasons of the year, and since this one insertion of an extra set of Psalms for Lauds causes the only exception, the priest simply advances constantly his book-mark, and at the end of the week finds it at the last page of the Psalter. The new legislation bases the selection of Psalms mainly on the day of the week, not on the feast, so that the Psalms for Sunday are the same for every other Sunday of the year, those for Monday the same as those for every other Monday, and so on, with exceptions noted later. Thus the recitation of the entire Psalter is completed within the week.

The other great object of the reform is the restoration of the seasons to their proper place of honor, without however diminishing the cultus of the Saints; and this is what has caused the greatest difficulty in every attempted reform. It is necessary to reconcile two elements of diverse origin. However, it has at last been accomplished neatly in the manner shown in Table A. The Sunday and ferial offices, the principal indices of the spirit of the season, are brought into more frequent use by the complete abolition of votive offices, and by the limitation of the number of festal offices which may be substituted for those of Sunday. On the other hand, the cultus of the Saints is to a great extent preserved by the fact that the following feasts, as shown in Table A, keep their own office just as in the old Breviary, namely, Feasts of our Lord, of Our Lady, the Angels, St. John the Baptist, St. Joseph, the Apostles; the days within all Octaves, unless superseded by an office of higher rank; the Vigils of Christmas, Epiphany, and Pentecost, and the Friday after the Octave of the Ascension, however, taking the Psalms of Lauds, Little Hours and Complin from the Sunday in the new Psalter. These feasts, according to the Ordo of J. Murphy and Co., for 1912, number about 125, exclusive of those in the Supplement. Feasts which have proper Antiphons for Psalms also follow the *Proprium*, or *Commune Sanctorum* in Matins,

Lauds and Vespers. The general rule is in the entire Office the Psalms with their Antiphons and the Versicles of the three Nocturns must be taken from the new Psalter "de die hebdomadae occurrente," while all else, including the Antiphons of the Magnificat and Benedictus, and the Little Chapters must come from the office of the Saint.

Henceforth, also, in the case of accidental occurrence, only doubles of the first and second class may be transferred, and

TABLE A.

NEW RELATION OF THE PROPRIUM DE TEMPORE AND PROPRIUM SANCTORUM.

| | | | | |
|-----------|---|------------------|---|--|
| Rule | Psalms with their Antiphons } Versicles of 3 Nocturns } | in entire office | must be taken from New Psalter "de die hebdomadae occurrente" | According to Ordo of the J. Murphy Co., this rule holds for about 241 days in 1912 |
| | Antiphons of Magnificat } Antiphons of Benedictus } Little Chapters } All else } | | must be taken from Office of Saint | |
| Exception | a. The following feasts keep their own office as in old Breviary, taking however from Sunday in New Psalter the Psalms of Lauds, Little Hours, and Complin | | Feasts of our Lord, of Our Lady, the Angels, St. John Baptist, St. Joseph, the Apostles; days within octaves if office is "de octava;" Vigils of Christmas, Epiphany, Pentecost; Friday after octave of the Ascension | According to above Ordo, this exception holds for about 125 days in 1912 |
| | b. If any feast not specified in a has proper antiphons in any Major Hour, these antiphons, together with their Psalms as in Breviary, are to be retained in that Hour. In all other Hours, where there are no proper antiphons, antiphons with their Psalms are to be taken "de die occurrente," according to the general rule | | | |

major doubles and lesser feasts are only commemorated. Thus has been found a way of reconciling these two diverse elements, the *Officium de Tempore*, and the *Officium Sanctorum*.

But Pope Pius X states that he had in mind all the while the second precaution before mentioned—the granting of a request made by Councils and many bishops independently—that the reform should put no heavier burden on the clergy,

whose labors in the vineyard are in these days increased. It had been many times pointed out that the Offices for Saturday and Sunday are the longest—just the days when priests are most busy in the ministry. And our Holy Father has made the burden actually lighter.

TABLE B.
METHOD OF SHORTENING THE OFFICE.

| | SUNDAY PSALMS. | | | SATURDAY PSALMS. | | |
|-------------------------------------|----------------|------|-------|------------------|------|-------|
| | New. | Old. | Diff. | New. | Old. | Diff. |
| Matins | 87 | 269 | —182 | 134 | 315 | —181 |
| Lauds | 36 | 56 | —20 | 40 | 79 | —39 |
| Little Hours | 205 | 212 | —7 | 102 | 183 | —81 |
| Vespers | 62 | 62 | 0 | 40 | 70 | —30 |
| Compline | 30 | 36 | —6 | 41 | 36 | +5 |
| ¹ Total Verses | 420 | 635 | —215 | 357 | 683 | —326 |

| TOTAL VERSES OF NEW OFFICE for | Therefore |
|---|---------------------------------------|
| Monday 356 verses | Shortest old office (Conf. |
| Tuesday 322 “ | non Pont.) contains 404 verses |
| Wednesday 365 “ | New Sunday office contains 420 verses |
| Thursday 352 “ | New Ferial office (average) |
| Friday 399 “ | contains 359 verses |
| Saturday 357 “ | |
| <i>Average Ferial Office 359 verses</i> | |

In Ferial Prayers, psalms “Miserere” and “De Profundis” are omitted. Only one Suffragium, with one Prayer.

Athanasian Creed is said only on minor Sundays after Epiphany and after Pentecost, when no double or octave is commemorated.

On 2 November, the Office of the Day is omitted, and only the Office of the Dead with its lessons is recited.

¹ No account taken of Benedictus, Magnificat, Canticle in Lauds, and Athanasian Creed.

It will be noted by consulting Table B that the whole Psalter containing 2,571 verses has been apportioned with fair evenness, so that 359 verses on an average are recited on week days and 420 on Sundays. To obtain this result long Psalms have been divided. Thus Matins now always consist of nine Psalms of *about* 15 verses each, and in the whole Psalter only three Psalms have twenty verses or more. The nine Psalms of Sunday Matins therefore are contained in six Psalms of the Vulgate, and the nine Psalms of Saturday Matins in three of the Vulgate. There are only four Psalms in Lauds with a canticle between the third and fourth, and the Psalms thus omitted find place in Complin and the Little Hours, which now change every day of the week, giving them a desirable variation. In Lauds there are now no double or triple Psalms, and nowhere do we find the rubric: "*Hic non dicitur Gloria Patri.*"

Table B gives us the distribution of verses in the Old and New Psalter, and points out the method adopted for shortening the Sunday and Saturday offices. Matins have been reduced on Sunday from 269 to 87 verses; and Lauds from 56 to 36, while the rest remain practically the same. The greatest reduction occurs on Saturday, when we have 326 verses less in the whole new Office than in the old. To avoid complication in the above figures no account has been taken of the Benedictus, Magnificat, Canticle of Lauds, and the Athanasian Creed, which however would not materially modify the relation of the numbers. The long Sunday and Saturday Offices have therefore disappeared; for it will be observed that the new Sunday Office (still the longest new Office), containing 420 verses, is practically of the same length as the shortest old Office (*Confessoris non Pontificis*), which contained 404 verses. The weekly Offices are all shorter still. It may be calculated that the rearrangement of the Psalter shortens the Saturday Office by about fifteen minutes.

Besides the factors mentioned in Table B which make the Office shorter, there is an accidental one affecting some Offices. Previously, on account of the rare occurrence of the "*De ea*," the priest was often obliged to read rather hesitatingly on account of unfamiliarity with the Psalms—those Psalms wherein for instance one meets the strange names of

birds and animals. Now, however, on account of the recitation of the entire Psalter within the week, there is acquired equal familiarity with all the Psalms.

The care with which the whole reform has been accomplished is evidenced by the following fact. The new general rule causes Vespers to be taken from the day of the week. Were there no exception here, hundreds of churches in Europe, where Vespers of Sundays and feasts are chanted strictly according to the Rubrics, would be obliged to procure a new set of books for choir purposes; but the prudence of the Commission of Reform so arranged the exceptions to the general rule that Vespers on these days will be the same as before. Likewise Holy Week remains practically the same, and the purchase of a few loose leaves will satisfy all new needs.

The recent legislation affects also the Missal. The Votive Masses are subjected to many more restrictions, and it much more seldom happens that a Mass proper to a Sunday is superseded.

The observance of the entire new law on the Breviary becomes of grave obligation on and after the first day of January, 1913, "for all those who," in the words of the Constitution, "by office or custom recite the Canonical Hours according to the Roman Breviary issued by Pius V, and revised by Clement VIII, Urban VIII and Leo XIII." The last words, "according to the Roman Breviary, etc.," exempt from observance of the law the Greek Catholics. Also certain orders and communities are exempt; for the Bull *Quod a Nobis* of Pius V, in 1568, causing the Roman Breviary to be universally adopted, exempted those orders and communities which for two hundred years or more had used a Roman Breviary with modifications proper to their order or community. As the modified Breviaries are still unchanged and used by them, these religious and clerics cannot be said to come under a law which binds "those who by office or custom recite the Canonical Hours according to the Roman Breviary issued by Pius V and revised by Clement VIII, Urban VIII and Leo XIII." Pius V also granted, independently of any consideration of time, to some chapels of Toledo

the continuance of the Mozarabic Rite, and to the Church of Milan the retention of the Ambrosian.

Those changes, however, concerning the use of the new Psalter and the precedence of the Sunday Office are *ad libitum* during 1912, while the change affecting the Office on All Souls' Day is of obligation this year. It is the opinion of excellent authorities in this country and in Rome, that all other changes, including the translation of feasts, do not go into effect until 1913. The foundation for this opinion lies first in the words: "Interim autem cuilibet et capitulis . . . novum Psalterii ordinem, statim post ejus editionem, rite usurpare licebit;" and secondly, in the very specific statements of the "Praescriptiones Temporariae."

On the authority of the Pope forty thousand copies of the newly arranged Psalter have been issued by the Vatican Press and these separate little volumes may be used in conjunction with the old Breviary. Even as it is at present, the old Breviary provided with an index could, strictly speaking, be used; for every one of the Psalms is there; but the rearrangement, and the division of single old Psalms into three or four new ones, make the use of the old Psalter practically impossible. Nevertheless, for those special feasts designated in Table A, the old Breviary may be used for Lauds, Little Hours, and Complin, with this modification, that in Lauds all Psalms which follow "Hic non dicitur Gloria Patri" be omitted, together with Psalm 30 in Complin. For these feasts, Little Hours are exactly the same as before.

The present changes do not constitute the entire reform contemplated by the Sovereign Pontiff. There will be, in ten years perhaps, a more complete reform, the culmination of all the reforms applied for by the Councils of Trent and the Vatican; and this will consist of an expurgation and perfection of the text. It will come when the Commission now in session has completed its revision of the Vulgate; and from the new Vulgate will be supplied the Biblical texts in the completely reformed Breviary.

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THE OFFICE WITH THE NEW PSALTER.

THE following notes are meant as a guide in the recitation of the Office with the new Psalter during the current year, 1912, in which the new rubrics have only a restricted application. But they will serve equally well for the time when the rubrics come fully into force, and nothing will have to be unlearned. For the full application of the rubrics will affect the Ordo only.

The new Psalter is divided into two parts, the *Ordinary* and the *Psalter* in a stricter sense. Formerly there was no such separation, and the Ordinary was combined with the Psalter. The present arrangement is called for by the assignment of different Psalms for each day of the week, not only in Matins, Lauds, and Vespers, but in all the hours of the Office.

THE ORDINARY.

1. The *Ordinary* is a kind of Common for the days of the week. Its subdivisions and contents must be learned by examining it, as no description of them would be adequate. A general notion of its contents may be given by saying that whatever was in the old Psalter but is not in the present one, must be looked for in the Ordinary. Conversely, with very few exceptions, what is in the Ordinary is also in the old Psalter. For example, the antiphon and Psalms of Complin are given in the new Psalter, with a reference to the Ordinary for the rest of the hour. But the Ordinary contains nothing that is not in the old Psalter. So should one know Complin by heart, he must, of course, use the new Psalter, but outside of that he can say Complin as he did before. The most prominent *exceptions* are the new *Suffragium* and Paschal commemoration of the Cross (see No. 6, below) and the new ferial *preces* in Lauds and Vespers. These will be found only in the *Ordinary*. Other exceptions will be mentioned later, should there be need of doing so, and minor exceptions to other statements here will be treated in the same way, as they are matters to which attention can be called more effectively in the Ordo.

The *Psalter* (in the restricted sense) contains the Psalms for all the hours of each day of the week, together with the

antiphons to be used with them for the greater part of the year and also whatever else could be given there without sacrificing clearness or simplicity. Attention should be called to the following, which will be understood more easily with the book in hand.

THE LISTS OF PSALMS IN LAUDS AND PRIME.

2. In the Lauds for each day of the week two lists of Psalms are given. The first list is that commonly followed. The second list always begins with the Psalm *Miserere*. It is used only in Offices *de Tempore* from Septuagesima to Easter and, outside of this time, on those days when the ferial *preces* are said.

3. Whenever the second list is used in Lauds, a change is made in the Psalms of Prime, which are then four in number instead of three. The rubrics tell clearly how to make the change.

4. The regular Psalms of Prime of Sunday are now *Confitemini*, *Beati immaculati*, and *Retribue*. When the second list of Psalms is used in Lauds, they are *Dominus regnavit*, *Jubilate*, *Beati immaculati*, and *Retribue*. For the class of feasts designated by (A) below (see No. 8) they are those that used to be said nearly every day in the year, namely, *Deus, in nomine tuo*, *Beati immaculati*, and *Retribue*.

5. There is also a second list of Psalms in the third Nocturn of Wednesday. The usual list contains the *Miserere*; and when this Psalm is to be said in Lauds, the two other Psalms of the Nocturn are then divided into three.

THE SUFFRAGIUM.

6. The old *Suffragia Sanctorum*, together with the ferial commemoration of the Cross, are now replaced by a single *Suffragium*. This is the same for Lauds and Vespers and is given in both these hours in the *Ordinary* and not as heretofore after the Saturday Vespers. The prayer of this *Suffragium* is the well known *A cunctis*, and the name of the Titular Saint of the church is to be inserted in it, as is done in the Mass. During Paschal time the *Suffragium* is replaced, as before, by a commemoration of the Cross, but this is now the same in Lauds and Vespers and is given in both, in the *Or-*

dinary. Both the *Suffragium* and the Paschal commemoration of the Cross are now excluded, not only by double feasts and days within octaves, but also by simplified doubles.

7. When one says the Office alone the blessings before the lessons of Matins and the short lessons of Prime and Complin must be preceded by *Jube, Domine, benedicere*, as in the Mass. This is given under the heading *In Officio novem Lectionum* at about the middle of *Ad Matutinum* in the Ordinary, but *domne* is still printed in Prime and Complin for use in Choir.

Although the old Psalter contains all the Psalms, some of them were said in the Office but once or twice a year, or, perhaps, not at all. Lest this should still happen, the rubrics now provide that, for more than half the feasts of the year, the Psalms of the Office shall not be taken from the Commons of the Saints but from the Psalter. Consequently, feasts are now divided into two classes. These are designated here by the letters (A) and (B).

THE FIRST CLASS OF FEASTS.

8. (A). On a feast of class (A) the Office is said as noted in the Proper and Common of the feast, from which all the antiphons are to be taken, except that of Complin. The Psalms of *Matins* and *Vespers* are those of the Common, unless special Psalms are noted in the Proper. In the other hours the Psalms are to be taken from Sunday in the new Psalter, using in Prime the third list given in No. 4. If one of the special Psalms mentioned above has been divided into sections in the new Psalter, these sections must be reunited, since the entire Psalm should be said. The substance of these directions may, perhaps, be put more clearly as follows: The Office is said just as it was said before, except that Ps. 66, *Deus misereatur* and Pss. 149 and 150, *Cantate* and *Laudate Dominum in sanctis* are left out in Lauds and Ps. 30, *In te, Domine*, in Complin.

The Office is said in this way on about one-third of the days of the year, namely, on the Vigil of Christmas, beginning with Lauds, and on the Vigils of Epiphany and Pentecost and on all feasts of—our Lord—the Blessed Virgin—the Holy Angels—St. John the Baptist and St. Joseph—

and the Holy Apostles—on all doubles of the 1st or 2d class—during the octaves of all the above feasts, whenever the Office of the octave is said—and on the Friday after the octave of the Ascension and the Sundays within the octaves of Christmas, Epiphany, Ascension and Corpus Christi, should the Office of these days be said. The reason of this last provision is that the Office would then be taken mainly from the Office of the feast.

THE SECOND CLASS OF FEASTS.

9. (B). On all other feasts, designated here by (B) : First, the *Psalms* with their *antiphons* in *all hours* and in *Matins* the *versicle*, are taken from the *Psalter* for the *day of the week* on which the feast falls. The rest of the Office is said as before. Secondly, the lessons of the first Nocturn are *de Scriptura occurrente*.

The first is the great change, the substitution of the Psalms with their antiphons and the three versicles from the Psalter in place of those given in the Common. The second rule causes a change in the lessons of only a few feasts. There are exceptions to both rules, which may be mentioned here though they will be noted in the Ordo when they occur. For the present it will be better to pass over Nos. 10 and 11.

10. Should a feast that otherwise belongs to this class, (B), have proper antiphons for any major hour, that is, for Matins, Lauds, or Vespers, these antiphons should be used for such hour together with the Psalms noted with them in the Proper. But when reference is made to the *Sunday Lauds* for the Psalms, the *present Lauds* should be used, that is, the three Psalms mentioned in No. 8 should not be said.

Thus on the feast of SS. John and Paul, 26 June, Lauds (except for the three Psalms, No. 8) and Vespers are said as before, but for Matins, Prime, the Little Hours, and Complin one must go to the Psalter for both Psalms and antiphons. On the feast of St. Elizabeth, 8 July, Matins also are said as they were said before, including, of course, the versicles of the Nocturns.

11. The exceptions to the second rule of No. 9 are: First, feasts that have proper lessons in the strict sense, such as that of St. Leo, 11 April. Second, feasts that have proper

Responsories in the first Nocturn, such as those of SS. John and Paul, 26 June. Here the lessons assigned in the Proper are to be said, though they are only taken from the Common. Third, feasts that fall on a day for which no *Scriptura occurrens* is given, such as the Monday and Wednesday before the Ascension, unless in this case the beginning of a book of Scripture has been omitted and is waiting to find a place.

12. The antiphons that are said with the Psalms of feasts of class (B) should be mentioned here, as they are given in a rather obscure place and moreover suppose the new rubrics to have their full effect, which is not the case for this year. During Paschal time the antiphons are those marked *Tèmpore Paschali*. Outside of Paschal time, including Advent, Lent, and Passiontide, they are those marked either *Extra Tempus Paschale* or *Per annum*.

THE OFFICE OF A FEAST OF CLASS (B).

13. The saying of the Office on these feasts (B) will be better understood if the description of No. 9 is drawn out more in detail, at the left, and is illustrated by an example, at the right, for which we may take the (semidouble) feast of St. Alexius, Conf. non Pont., 17 July, which this year is Wednesday, *feria 4a*. The Vespers being *de seq.* are double.

Our Holy Father has granted an indulgence of one hundred days for the recitation of the prayer *Aperi* before beginning either the whole Office or any of the hours.

MATINS.

Pater, Ave, etc., Invitatory and Hymn from the Common.

Pater, Ave, etc. *Regem Confessorum* with the Psalm, *Venite. Iste Confessor*.

THE FIRST NOCTURN.

Ant. Pss. and Versicle from the first Nocturn of *feria 4a* in the Psalter.

Ant. *Speciosus*, Ps. *Eructavit*.
Ant. *Confiteb.*, Ps. *Audi, filia*.
Ant. *Adjutor*, Ps. *Deus noster*.
Vers. *Dominus virtutum*.

Pater (without *Amen*), the usual absolution *Exaudi* (given also in the Ordinary, a little after the middle of *Ad Matutinum*), the three lessons *de Scriptura occurrente* with the usual

blessings (also in the Ordinary, see too No. 7) and the responsories from the Common.

THE SECOND NOCTURN.

Ant. Pss. and Versicle from the second Nocturn of feria 4a in the Psalter.

Ant. *Magnus*, Ps. *Magnus*.
 Ant. *Os meum*, Ps. *Audite*.
 Ant. *Netimueris*, Ps. *Hæc via*.
 Vers. *Deus redimet*.

Pater, the absolution *Ipsius*, and the three lessons from the Proper with the usual blessings and the responsories from the Common.

And in like manner for the third Nocturn, Ant. Pss. and Versicle from feria 4a in the Psalter, etc. The first list of Psalms is to be used, see No. 5.

LAUDS.

After *Deus in adj.* etc. Ant. and Pss. from feria 4a in the Psalter, using the first list, see No. 2.

Deus in adj. etc. Then from the first list, Ant. *Dominus*, Ps. *Dominus*, Ant. *Te decet*, Ps. *Te decet*, and so on to Ant. *Laudabo*, Ps. *Lauda*.

Then from the Common, as before, the chapter, hymn, etc., the proper Collect, the new single *Suffragium* (No. 6) and the Anthem of the Blessed Virgin (with *Pater* etc., as before), unless Prime follows immediately. The heading above these Anthems, *Post Singulas Horas*, applies to Choir. They should not be said more than twice in the private recitation of the Office.

PRIME.

Everything as before, or, which comes to the same, as in the Ordinary, but with the Ant. *Misericordia* and the Psalms, *Judica*, *Quid gloriaris* and *Dixit*, from feria 4a in the Psalter. The short lesson is *Justum* as before, i. e. the chapter of Nones.

TERCE, SEXT AND NONES.

To the end of the hymn as before, that is, as in the Ordinary; the Antiphon and Psalms for the hour from feria 4a in the Psalter; the chapter and the rest as before, that is, from the Common, etc.

VESPERS.

Pater, etc. as usual, or, as in the Ordinary, then Ant. *Beati*, Ps. *Beati*, and so on to Ant. *Elegit*, Ps. *Memento*. Then the chapter (*de seq.*, as in the Ordo), hymn, etc. from the Common, etc.

COMPLIN.

Everything as before, that is, as in the Ordinary, except the Ant. *Immittet* and the three Psalms, *Benedicam*, *Venite*, and *Exaudi*.

14. For the Office *de Tempore* in general one has only to observe the universal rule: Take from the Common what is not given in the Proper. However there is now another Common besides the Psalter, namely, the *Ordinary*, and, consequently, another finger must be used. The change of most consequence is given in the following paragraph. Some antiphons in Lent will be different in new Breviaries. It may be some time before these appear, for there are a good many changes in the special rubrics and more may be coming. The antiphons are given under *Praescriptiones Temporariae*, just before the Ordinary and can easily be copied out.

THE FERIAL OFFICE.

15. Ferial Offices, as before, have only one Nocturn. Instead of twelve Psalms, it contains only nine, with an antiphon for each. These Psalms are divided in the Psalter into three Nocturns, since they are used also in feasts of class (B). For a single Nocturn, the nine Psalms with their nine antiphons are said without interruption and the versicles at the end of the first and second Nocturn are omitted. These are, besides, marked to be used in Offices of nine lessons. The third versicle must be selected by the indications given in the Psalter. In Paschal time the intermediate antiphons (*Alleluias*) must also be passed over, as there is then but one antiphon for the whole Nocturn. The absolutions and blessings for the lessons are the same as before, or they may be found in the Ordinary at nearly the end of *Ad Matutinum* under the heading *In Officio trium Lectionum*. Whether the *Te*

Deum is to be said or not depends on the absence or presence of a responsory for the last lesson. *Practically*, a ferial Office is like one of class (B), except—1st, the single Nocturn, as above, and only three lessons; 2d, the chapter of Prime is *Pacem*, given in the Ordinary; 3d, occasionally, outside of Lent, the ferial *preces*; and, in general, 4th, what would be found in the Common of a Saint is taken from the Ordinary. The Collect, except when proper, is that of the preceding Sunday.

OTHER SIMPLE OFFICES.

16. The Office of a Vigil is that of the feria, but with proper lessons and Collect, and on the Vigil of the Ascension a proper antiphon for the *Benedictus*. The Vigils of Christmas, Epiphany, and Pentecost are exceptional.

17. The Office of a Simple feast has in Matins the Invitatory and hymn from the Common of the Saint and the ferial Nocturn (No. 15) with two lessons *de Scriptura occurrente* and the third lesson proper. Should the Breviary have two lessons in the Proper, they are to be combined into one. The absolutions and the blessings for the lessons are the same as before, or they may be found with those for ferias (near end of No. 15). The responsories of the lessons are from the Common. All the rest of the Office is the same as that of a semidouble feast of class (B), (Nos. 9, 12 and 13). In a word, these Offices are semidouble (B) Offices with a single, ferial, Nocturn.

18. The Office *Beatae Mariae in Sabbato* will reappear after this year with the disappearance of all votive Offices. Its only difference from a Simple Office is that the absolution of the Nocturn and the blessings for the lessons are proper. They are given in the Breviary in the Common of this Office, next after the Common for feasts of Our Lady. The references in the old Breviary to this latter Common must, of course, be disregarded for the Psalms, their antiphons and the versicle of the Nocturn.

All these Three-Lesson Offices are shorter than that of an ordinary semidouble, unless the ferial *preces* have to be said. This happens rarely outside of Lent and even then there will be little difference. Their only difficulty arises from want

of familiarity with them and it is obvious how that may be overcome.

19. The rubrics in the *Ordinary* at the end of Matins and the beginning of Lauds, besides repeating the well known prohibition of *Dominus vobiscum* to subdeacons, make a change in the Office when Lauds are not said immediately after Matins. In this case *Pater* and *Ave* are said before *Deus in adjutorium* etc., as at Vespers. And moreover Matins must then end with—*Dnus. vob.—Oremus—oratio—Dnus. vob.—Bened. Dno.—Fidelium animae*—and *Pater* with *Amen*.

THE NEW OFFICE OF THE DEAD.

20. A new Office is now provided for All Soul's Day and it must be said *this year*. It is given as an appendix to the new Psalter, but may be had separately. After Vespers of the preceding day, which is usually All Saints' Day, but is Sunday in 1913, the Vespers of the Dead (the same as before) are to be said after the regular Vespers. Accordingly, for this day there are still double Vespers. But after Vespers the Office of the day is put aside and from Complin to Nones, both included, only the Office of the Dead is said. In this new Office there is not much change in Matins and Lauds but, of course, all the other hours are entirely new.

The new rubrics as far as they regulate the *Ordo only* do not come into force until 1913, so there is no need of a new Ordo. However, permission is given in the *Praescriptiones Temporariae* (before the Ordinary) to make use of some of them this year. These are stated in the two following paragraphs and their application to this year is made in the notes on the Ordo later.

A CHOICE OF MASS AND OFFICE.

21. In Lent (but this is now over) and on Vigils, Ember Days and Rogation Monday, unless a first or second class double occurs, one is free, for *low* Mass only, to say either the Mass of the Ordo or that of the vigil or feria.

22. On Sunday, unless there occurs a feast of our Lord, the Octave of such a feast, or a first or second class double, instead of following the Ordo, one is free to say the Sunday

Office or the Sunday Mass, observing, of course, the new rubrics governing them. But this applies to *low Masses* only, the *Missa cantata* must be celebrated according to the Ordo. Should the different color of the vestments be likely to excite *admiratio populi*, there does not seem to be any reason why the color given in the Ordo should not be used.

ABBREVIATIONS.

23. The following notes refer to Murphy's and Pustet's Ordos. The changes for Herder's Ordos are given in the *Pastoral-Blatt* and Pustet and Co. have for sale a new Roman Ordo. Those who use other Ordos will probably find Nos. 8, 9, 10, 11, 21 and 22 a sufficient guide. The abbreviation *Kal.* is used for the *Ordo*, since *Ord.* is needed for the Ordinary. *Psalt.* for the new Psalter is obvious, but it may sometimes be called *new* for emphasis. The following will be very convenient:

Sch. *Schema*. One of the lists of Psalms in Lauds (No. 2).

SPQ. *Suffragium, preces Dominicales* and *Quicumque*.

24. The notes suppose the use of the Ordo and are only supplementary to it, though at times what is already in one or another Ordo may be given. Nothing is noted where to follow the indications of the Ordo will lead to a correct result, though that be different from what was originally meant. For example, when the Ordo says "Suffr." it meant the old *Suffragia*, but with the same direction one who uses the new Psalter will naturally say only the new *Suffragium*. In fact the notes contain mainly the designation of the class, (A) or (B), of the Office and the permitted Masses and Offices mentioned in Nos. 21 and 22.

25. *Completorium sequitur Vesperas* and, hence, if the whole, or the latter half of the Vespers belong to an (A) Office, so does Complin.

Changes in the Ordo.

APRILIS.

1 Ant. et Pss. omnes e novo Psalt., exc. ant. propr. ad Laud. et Hor. min.—De Noct. vid. N. 15—Sch. II. in Laud. (N. 2) et 4 Pss. in Prim. (N. 3)—Novæ prec. ferial. ad Laud. et Vesp. in Ord.

2, ut heri—3, ut 1. Ult. 3 Pss. in Noct. e Sch. II. 3i Noct. feriæ 4æ, vid. N. 5—Duæ ant. novæ in *Præscr. Tempor.* (N. 14.)

4 (A), vid. N. 8, sed Pss. Laud. de feria in novo Psalt. Sch. II. —De Pss. Prim. vid. N. 4.

5 (A), sed ut heri.—6 (A), sed ut 4, dic. vero 4o loco in Laud. Cantic. *Ego dixi* e Propr.—Ad Compl. (A), sc. omitt. Ps. *In te, Domine.*

7 DOM. RES. usq. ad 13 (A), vid. N. 8.—De Pss. Prim. vid. N. 4.

Non dic. Quicumque usque ad fest. SS. Trinitatis.

Nec unquam dic. deinceps Lect. 9 historica de Sancto in Dom.

14 DOM. Dic. *Confitemini* sed omitt. Lect. 9 dupl. simplif. et *Quicumque*, ut supra.

15 (B), vid. NN. 9, 12 et 13. Lect. 1 Noct. *Inc. lib. Act. Apost.* e Script. occur. In Laud. Sch. I. et ita deinceps nisi aliter notetur. —16 (B) Lect. 1 Noct. propr.

17 Off. votiv. (A). Lect. 1 Noct. e Script. occur. fer. 4æ—Sed satius est dicere Off. Simpl. (vid. N. 17). Lect. 1a et 2a de Script. fer. 4æ, 3a e Propr.—De com. Crucis vid. N. 6.

18 (A)—19 Off. votiv. (A), sed satius dic. Off. feriæ, vid. N. 15. —Invit. fer. datur in Ord., est idem temp. Pasch. ac pro Dom.—Pss. Laud. et Prim. e feria, Cap. Laud. adest etiam in Ord., sed ant. ad *Bened.* propr.

20 (A). Vesp. Kal. (N. 23) *vel ad lib.* (N. 22) Vesp. Sabb. (ant. et Pss. e novo Psalt.) a cap. de Dom. com. præc. et S. Anselmi, Ep. Conf. Doct.—Diœc. *Baltim.* etc. Vesp. Kal. et cras (A).

Missa cantata semper celebranda est juxta Kal. (N. 22).

21 (B) Lect. 1 Noct. de Script. occur.—*vel ad lib.* DOM. II. post Pasch. *Alb.* De ea, *semid.* com. S. Ans. (sine ejus lect.) in Laud. et Missa (lecta, vid. supra), non dic. 3 or., ult. Evang. *In principio*, ut patet—Non dic. com. Cruc. nec prec. ratione dupl. simplif. (N. 6).—In 2 Vesp. com. seq. et S. Anselmi.

22, 23 et 24 (B)—25 (A)—26 et 27 (B)—28 (A)—29 et 30 (B).

MAIUS.

1(A) —2(B) —3(A) —4(B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. a cap. de seq. (sc. Dom.) com. (1) præc. (2) diei Oct. S. Joseph e 1 Vesp. festi et (3) S. Pii V. P. C.

5 (A) *vel ad lib.* DOM. IV. post Pasch. *Alb.* De ea, *semid.* com. Oct. et S. Pii in Laud. et Miss.—In 2 Vesp. com. (1) seq. (ant. propr.), (2) Oct. et (3) S. Pii (ant. *Dum esset*).

6 (A)—7 (B)—8 (A)—9 et 10 (B)—11 (A) sed diœc. *Baltim.* etc. (B) et Lect. 1 Noct. de Script. occur.—Vesp. Kal. *vel ad lib.* Vesp. Sabb. a cap. Dom. com. præc. et SS. Nerei et soc. MM.

12 DOM. Omitt. Lect. 9 SS. MM. et *Quicumque*.

13 Off. votiv. (A) sed satius dic. Off. feriæ ut in Propr. Psalt. et Ord. De Invit. vid. 19 Apr. In Laud. et Prim. Pss. feriæ.

14 Off. votiv. (A) sed satius dic. Off. Simpl. (B) cum 1 Noct. vid. N. 17. Lect. 1a et 2a de Script. occur. 3a festi (e 2 fit 1).

15 (B) *ad lib.* (N. 21) *Alb.* Miss. Vig. cum *Gloria*, com. S. Joan. et Rogat.—16 (A)—17 (B) sed diœc. *Erie* (A).

18 (B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. a cap. Dom. com. (1) præc. (2) S. Petri Cœlest. Pap. Conf. (3) Oct. et (4) S. Pudentianæ, V.—Sed diœc. *Carolop.* et *Sav.* Vesp. Kal. et cras (A).

19 (B) *vel ad lib.* DOM. infra Oct. Asc. *Alb.* (A) com. S. Petri, Oct. et S. Pudentianæ in Laud. et Miss.—In 2 Vesp. com. (1) seq. (2) S. Petri (ant. *Dum esset*) et (3) Oct.

20 (B)—21 (A) sed diœc. *Erie* (B).—22 (B)—23 usq. ad 31 (A).

JUNIUS.

1 (A)—2 (A) Dic. *Quicumque*—3 (B) Lect. 1 Noct. *Inc. lib. I.* Reg. de Script. occur. sed *Erie* (A)—4 (B) Lect. 1 Noct. e fer. 3a sed *Erie* ex heri—5 (B).

6 usq. ad 14 (A)—15 (A) Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. (sc. seq.) com. præc. et S. Joan. Franc. Reg. Conf.

16 (B) *vel ad lib.* DOM. III. post Pent. *Virid.* De ea, *semid.* Invit. novum *Dominum, qui* (vid. Psalt.) com. S. Joan. Fr. Reg. in Laud. (hymn. *Ecce jam*) et Miss. sine 3 or.—Non dic. SPQ.—In 2 Vesp. com. seq. et S. Joan. Fr.

17 (B), pro *Erie* Lect. 1 Noct. de Script. occur.—18 Off. votiv. (A) sed melius dic. Off. Simpl. vid. N. 17, pro *Erie* (B)—19 (B)—20 (A)—21 (B)—22 (B) *ad lib.* (N. 21) *Viol.* Miss. Vig. sine *Gloria*, com. S. Paulini.

23 DOM. et 24 (A)—25 (B)—26 (B) sed Lect. 1 Noct. de Communi cum Resp. propr. et (A) ad Laud. et Vesp. (vid. NN. 10 et 11).

27 (A)—28 (B) Lect. 1 Noct. de Script. occur. *ad lib.* *Viol.* Miss. Vig. sine *Gloria*, com. S. Irenæi et Oct.—29 (A) Vesp. Kal. *vel ad lib.* In 2 Vesp. com. seq. (Dom.) et Oct. S. Joan. Bapt. e 1 Vesp. festi—Diœc. *Pittsburg.* etc. Vesp. Kal. et cras ut in Kal. (A).

30 (A) *vel ad lib.* DOM. V. post Pent. *Virid.* De ea, *semid.* com. Oct. S. Joan. Bapt. et Oct. SS. Apost. in Laud. et Miss. *Credo*, Præf. Trinit.—Non dic. SPQ.—In 2 Vesp. com. (1) seq. (ut in Vesp. 29 pro eccl. propr. S. Pauli), (2) S. Petri (ibidem) et (3) Oct. S. Joan. Bapt.

JULIUS.

1 et 2 (A) —3 (B) —4 (A) —5 (B) —6 (A) *vel ad lib.* com. Dom. ante com. SS. Cyr. et Meth. et etiam cras.

7 DOM. (A)—8 Usq. ad fin. Laud. et in Vesp. (A), in reliquis horis (B), Suffr. novum ex Ord. (N. 6)—9 Off. votiv. (A), sed melius dic. Off. fer. (vid. N. 15), Pss. Prim. e Psalt., Cap. Sext. et Non. in Ord.—*Phil.* et *Prov.* (B).

10 (B)—11 (A)—12 (B)—13 (B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. (sc. seq.) com. præc. et S. Bonaventuræ, Ep. Conf. Doct.

14 (B) Lect. 1 Noct. *Inc. lib. III. Reg.* de Script. occur. *vel ad lib.* DOM. VII. post Pent. *Virid.* De ea, *semid.* com. S. Bonaventuræ in Laud. et Miss.—Non dic. SPQ.—In 2 Vesp. com. seq. et S. Bonaventuræ.

15 (B) Lect. 1 Noct. de Script. occur. e fer. 2a.—16 (A)—17 et 18 (B)—19 (B), diæc. *Richm.* et *Wheel.* (A)—20 (B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. com. præc. et S. Praxedis, V.

21 DOM. Pro Invit. vid. Psalt., omitt. Lect. 9 S. Praxedis.—In Prim. Pss. e Psalt.—In 2 Vesp. com. seq.

22 et 23 (B)—24 (B) *ad lib.* *Viol.* Miss. Vig. com. S. Francisci et S. Christinæ—25 et 26 (A)—27 (A) Omitt. nomen S. Mariæ in ant. et or. Suffr.—Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. com. præc. et SS. Nazarii et soc. MM.

28 DOM. Omitt. Lect. 9 SS. MM.—Pss. Prim. e Psalt.—29 (B)—30 Off. votiv. (A) sed melius dic. Off. Simpl. (B) cum 1 Noct. vid. N. 17.—31 (B), diæc. *Baltim.* (A).

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THE PSALMS OF THE BREVIARY

I. The Invitatory Psalm.

PS. 94 (HEBR. 95).

THE old devotional discipline which made it obligatory upon the clergy to recite, among other daily prayers, a portion of the Psalter, so as to cover the one hundred and fifty Psalms within the course of the week, has been re-introduced. The Holy Father, to whose initiative this ordinance is chiefly due, in his recent Bull *Divino afflatu* expresses the conviction that the practice of reciting all the parts of the Psalter will contribute to the general spirit of devotion. He assumes of course that those who read also understand the Psalms, and that being recited *pie, attente ac devote* the words must speak to the mind and heart alike. Such was no doubt the case with men like St. Augustine, to whom the Sovereign Pontiff refers in the words: "*Quem denique non amore inflammet adumbrata studiose imago Christi Redemptoris, cujus vocem in omnibus Psalmis vel psallentem vel gementem vel laetantem in spe vel suspirantem in re audiebat.*"¹ With us however the understanding and therefore the devotional appreciation of the Psalms is not at all so common, and whilst the recent revival of exegetical studies has done much to bring the true interpretation of the Scriptural texts nearer to students of the Bible, the average reader of the Psalter in our Vulgate or Breviary version still finds numerous difficulties of interpretation, which must lessen somewhat his devotion in the course of frequent recitation.

The Book of Psalms is in truth of all the books of the Bible the one which, before the invention of printing had introduced into the text a certain uniformity, was most at the mercy of the numerous transcribers, who failed to exercise always discriminating judgment in determining the reading. A book so frequently reproduced for devotional and liturgical purposes by monastic scribes or private copyists had comparatively little safeguard against those textual corruptions that naturally follow the habit of manual transcription. Thus the very popularity which the Psalms enjoyed as the

¹ Comment. in Ps. 42.

daily liturgical prayer in the Church contributed to produce uncritical versions. The fact that the clergy were obliged to memorize the whole Psalter as a test of their fitness for ordination or episcopal consecration (as was the case in St. Gregory's time) opened the way to innumerable corruptions through the inaccuracies of those who ventured to copy the Psalter from memory for the use of others among the clergy. "In course of time," writes Father James McSwiney, S.J., "the Psalter was so corrupted by careless interpolations, clumsy emendations, and by the blunders of ignorant scribes, as to justify St. Jerome's complaint: among the Latins there are as many forms of text as there are copies."²

About 383 A. D., Pope St. Damasus had commissioned St. Jerome to revise the old Latin version of the Psalter then in common use among the clergy of Rome, so that there might be some uniformity in the public recitation of the sacred Office. Accordingly St. Jerome corrected the text by comparison with the old Greek version in use before the time of Origen. The Pope at once ordered this correction to be adopted by the Roman clergy; and it soon spread to other parts of Italy and the north.

Some years later (392) when St. Damasus was dead and St. Jerome had retired to Bethlehem for the purpose of giving himself to prayer and study of the Sacred Scriptures, he made a second revision of the Psalms, in which he followed Origen's corrected Greek version. This second revision found its way first into Gaul, where it was adopted by the bishops (it is called the Gallican Psalter for this reason). Later on it superseded the older version of St. Jerome's first correction adopted by the Roman clergy. Only the priests of the old Basilicas of the Vatican, of Milan, and of Venice, clung to the (faulty) first version, because of the long-standing custom of public recitation, which made it difficult to introduce changes among the older clergy. To-day one may hear this ancient Office recited in St. Peter's, Rome. One Psalm only, that of the Invitatory (94) of our Roman Breviary, and some passages in the Roman Missal, have been retained from this older version (St. Jerome's first correction), out of reverence

² *Introd. to Translation of the Psalms and Canticles, with Commentary.*
By James McSwiney, S.J. B. Herder.

for the old traditions due to the daily recitation of those parts in Christian churches. They are landmarks of an ancient discipline that would not readily yield to textual reforms.

Still later St. Jerome made an entirely new translation of the Psalms from the Hebrew, just as he had done with the other protocanonical books of the Bible. But, unlike these latter books, his translation of the Psalter was never incorporated in our Vulgate. It simply remains to-day, among the other works of St. Jerome, a monument of the Saint's industry and learning.

Thus the Psalter of our Breviary represents not only a Latin form of revision older than that of any of the other books of the Bible, but a form which has all the defects of Greek literalness, and which altogether ignores the genius of the old Hebrew Psalter consecrated by the usage of ages in the ancient Temple.

It will not be out of place therefore to offer a brief commentary on each of the Psalms in the order in which they are recited in the Roman Breviary. We shall confine ourselves to short references to the original text of the Hebrew (Masoretic) Bible, in such a way as to justify a substantially true translation into English, which will serve the purpose of rendering the text of the Psalms intelligible and thereby devotional, for that is the chief purpose of their recitation by the priest.

In making an approximately literal translation, in the sense of giving back the true meaning, not of each separate word, but of the Psalmist's thought, we must take due account of the genius of the Hebrew and of the English language. In order furthermore to bring out the lyric or poetic sentiment of the original and thus aid us in better appreciating the spirit of the Psalmist's prayer, we give at the end a versified translation from some approved poet, both in Latin and in English.

II.

The opening Psalm in the Breviary, *Venite exultemus*, is numbered 94 in our Vulgate Bible, and 95 in the Hebrew Bible (and in the Protestant versions). The difference in numbering arises from the two modes of dividing the Psalms

adopted respectively by the Jews of Palestine (Hebrew Psalter) and the Jews of the Dispersion, who were living in exile under foreign dominion and accordingly were obliged to speak the Greek language. They used a Greek version of the Bible called the Septuagint.

The Catholic Church follows the division of the Greek version, because at the time of our Lord and the Apostles that version appears to have been in general use in the synagogues, and to a certain extent even in Palestine, which was then under Roman dominion. The Greek language had superseded the Hebrew as a literary medium, just as English has superseded the Celtic tongue in Ireland and in Wales to-day. The Evangelists wrote in Greek, and when they referred to the Old Testament it was for the most part to the Greek version, as is clear from a comparison of the Old Testament texts in Greek and Hebrew.

When the "reformers" of the sixteenth century began to make new translations of the Bible, they thought to strengthen their protest against the Catholic Church by following the old Hebrew text. Accordingly they adopted a division of the Psalms which had never been in use in the Christian Church since the time of Christ. But the division of Psalms is in itself of no great moment, and is noted here only as indicating the references to the various versions. The following table gives the different numbering of the Psalms:

| <i>Hebrew</i> | <i>Catholic</i> |
|---------------|-----------------|
| Psalms 1—8 | 1—8 |
| 9 and 10 | 9 |
| 11—113 | 10—112 |
| 114 and 115 | 113 |
| 116 | 114 and 115 |
| 117—146 | 116—145 |
| 147 | 146 and 147 |
| 148—150 | 148—150 |

The author of Psalm 94 is King David, if the titular superscription found in the Greek version may be depended upon. The Hebrew text has no such indication; and if the author of the Epistle to the Hebrews, who quotes a consider-

able part of this Psalm, also attributes it to David,³ we may only conclude that it was the general belief of his time, a time when, as stated above, the Greek (Septuagint) version was in general use among the Jews, especially outside Palestine.

The Breviary contains two different versions of this Psalm: first, the one which is read in the office of the Epiphany and which conforms to the Vulgate or Gallican Psalter (second revision of St. Jerome); the second, which is our Invitatory, represents the older text of St. Jerome's first version made by order of Pope Damasus. It had been used as a responsory to invite the monks from their cells at midnight or matin hour to the choir, and had served as Invitatory even before that time in the synagogues for the Sabbath service. The old form of this morning call to prayer retained its hold on the Roman clergy despite subsequent changes and corrections of the remaining parts.

LATIN.

Venite, exultemus Domino,
jubilemus Deo salutari⁴ nostro:
praeoccupemus faciem ejus in
confessione, et in psalmis jubi-
lemus ei.

Quoniam Deus magnus Domi-
nus, et Rex magnus super omnes
deos; (quoniam non repellet
Dominus plebem suam),⁵ quia
in manu ejus sunt omnes fines⁶
terrae, et altitudines montium
(ipse conspicit).⁷

ENGLISH.

Come, let us sing to the Lord;
let us rejoice in God, our
Saviour. Let us enter His pres-
ence with thanksgiving, and with
psalms proclaim our joy.

For great is our Lord, God;
and a King he thrones above all
who rule . . . for in His hand
are all parts of the earth how-
ever remote, and He looks down
upon the highest mountains.

³ Cf. Hebr. 3:7-11 and 4:7.

⁴ *Hebrew*: Let us shout joyfully to the *Rock of our Salvation*.

⁵ "Quoniam . . . plebem suam." These words are not in the Hebrew nor in the Psalm as it is recited in the Office of the Epiphany. It is evidently an interpolation taken from Ps. 93:14.

⁶ *Hebrew*: deep places.

⁷ "Ipse conspicit" is a variation for "ipsius sunt," as found in the Hebrew and the Vulgate text of this same Psalm when recited in the Office of the Epiphany.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus. Venite adoremus et procidamus ante Deum: ploremus⁸ coram Domino qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus et oves pascuae ejus.⁹

Hodie si vocem ejus audieritis nolite obdurare corda vestra, sicut in exacerbatione¹⁰ secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

Quadraginta annis proximus¹¹ fui generationi huic; et dixi: Semper hi errant corde; ipsi vero non cognoverunt vias meas; quibus juravi in ira mea, si introibunt in requiem meam.

For His is the sea, since He created it, and He fashioned the earth with His hands. Come, let us prostrate ourselves before God, and adore Him. Let us implore the Lord who created us, for He is the Lord our God, and we are His people and the flock of His pasture.

O, that you would listen to His voice to-day! Do not harden your hearts as they did at Meribah on the day when they provoked Him in the desert. There (He says) your fathers tempted Me; yea and they saw the proof (of My power) and My works (miracles).

For forty years I bore up with this generation, until I said to myself: This is a people forever astray in their hearts; yet have they ignored My directions. Wherefore in my wrath have I solemnly determined that they shall not enter into my rest.

METRICAL TRANSLATION.

ENGLISH.¹²

O come, let us the Lord our God
Exultingly adore;
And all, with jubilation, praise
Our Saviour evermore.

⁸ *Hebrew*: Bend the knee.

⁹ *Hebrew*: For we are the people of His pasture and the flock of His hand.

¹⁰ The *Hebrew* for "in exacerbatione" is *Meribah* (strife). The name given to the locality in the desert near Rephidim, where the Jews rebelled against Moses (Exod. 17: 7), was *Massah* & *Meribah* (temptation and strife).

¹¹ The words *proximus fui* are rendered *offensus fui* in the Psalm as it occurs in the Office for Epiphany. That was St. Jerome's second revision; in his subsequent translation from the Hebrew he rendered it by *displicuit mihi*. The Hebrew word used here literally signifies *to loath*.

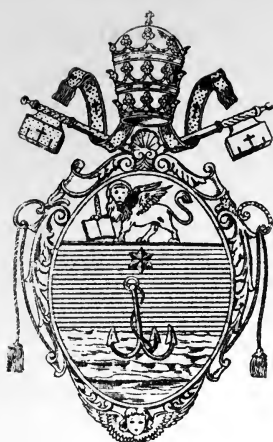
¹² From Bishop Bagshawe's *Psalms in English Verse*: St. Louis, B. Herder, 1903.

Let us make haste our homage due
Before His face to bring ;
And let us, glad and jubilant,
Psalms to His glory sing ;
Because the Lord is a great God
And King, all gods above ;
Because the Lord will not reject
The people of His love ;
Because He in His mighty Hand,
All ends of earth doth hold ;
And doth from His high throne above,
All mountain heights behold ;
Because the sea to Him belongs
As work of His own Hand ;
Because He made and 'stablished
The firm and solid land.
Come, let us fall before our God,
And prostrate Him adore ;
And before Him who made us all
Let us our sins deplore.
For He to us our Lord and God
Is, and will ever be ;
His chosen people ; of His fold
And pasture sheep are we.
To-day if you shall hear His voice
Oh harden not your hearts,
As in the old provoking time
In Massah's desert parts ;
Where in Meribah's wilderness
Your fathers tempted me ;
And sought to try me, but did learn
What like my works should be.
Against that race I did endure
Full forty summers long,
And thus I judged and said of them :
" Their hearts are always wrong."
'They knew me not, nor my high ways,
For they were dull and blind ;
I swore in wrath : into my Rest
They shall not entrance find !

LATIN.¹³

Eja alacres cuncti Domini celebremus honores :
Salute partâ Domino agamus gratias.
Eja alacres rapiamus iter, mora segnis abesto :
Dominum canora personemus barbitō.
Magnus enim Dominus Deus est : Rex magnus et orbis
Longe universis est deis potentior.
Ille manu fulcit vastae penetralia terrae,
Et nube cincta montium fastigia.
Ille vagum fecitque et factum temperat aequor,
Terramque salsis innatantem fluctibus.
Eja igitur genibus flexis manibusque supinis,
Dominoque nostro supplicemus et Patri.
Nostri enim Deus est, nos grex illius ; ab uno
Pendemus illo spiritumque ducimus.
Si modo non lentam verbis damus illius aurem,
Nec respuamus monita pertinaciter.
Nec velut ad Meribam, me rixis, inquit, acerbis
Et arroganti provocetis murmure ;
Aut Arabum veluti quondam per inhospita saxa,
Vires rebelli voce tentetis meas.
Quum proavi vestri me exploravere, meamque
Didicere factis plurimis potentiam.
Illa quater denis mihi natio restitit annis :
Dixique semper interim : Haec gens despicit
Et mea securas transmittit dicta per aures.
Ira ergo justa in pertinaces concitus
Juravi : Terrae gens haec ingrata beatae
Promissa amicis commoda haud carpet meis.

¹³ From *Georgii Buchanani Paraphrasis in Psalmos*: Edinburgh, 1737. The metre is the same as that of Prudentius's *Peristephanon*, i. e. hexameter alternating with iambic trimeter.



Analecta.

S. CONGREGATIO CONCILII.

DUBIUM CIRCA INTERPRETATIONEM EORUM QUAE MOTU PROPRIO "SUPREMI DISCIPLINAE" DE DIEBUS FESTIS, DIE II IULII ANNO 1911 EDITO, STATUTA SUNT.

S. Congregationi Concilii a nonnullis Hispaniae Episcopis dubium quod sequitur propositum est: "Quum hoc anno verificetur quod vigilia Nativitatis D. N. I. C., coincidat cum Dominica, quae semper manet exclusa a lege ieiunii et abstinentiae, nonnulli Moralistae interpretantur dispositiones Motus Proprii "De diebus festis", retinentes et publicantes in ephemeridibus, quod die 23 Decembris, scilicet sabbato, vigeat obligatio simplicis ieiunii ratione temporis sacri Adventus, non vero obligatio abstinentiae a carnibus uti fieri solebat in vigilia aut antivigilia eiusdem Nativitatis Domini. Quaeritur itaque ut explicite declaretur an praedicta interpretatio sustineri possit".

S. C. Concilii respondendum censuit: *Negative.*

Datum Romae ex Secretaria S. C. Concilii, die 15 Dec., 1911.

C. CARD. GENNARI, *Praefectus.*

L. * S.

O. GIORGI, *Secretarius.*

S. CONGREGATIO INDICIS.

I.

DECRETUM: FERIA II. DIE 22 IANUARIII 1912.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 22 Ianuarii 1912, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L. DUCHESNE, *Histoire ancienne de l'Église*. Paris.

ABBÉ DOLONNE, *Le Clergé contemporain et le Célibat*. Paris, s. a.

Letters to His Holiness Pope Pius X. By a Modernist. Chicago, 1910.

The Priest. A Tale of Modernism in New England. By the author of *Letters to H. H. P. Pius X*. Boston, 1911.

Adveniat regnum tuum, 1. *Letture e Preghiere cristiane*. 2. *Rituale del Cristiano*. 3. *L'anno cristiano*. Roma, 1904-5.

VENANCIO GONZALEZ Y SANZ, *La bancarrota del Protestantismo; estudio histórico-sociológico-crítico*. Madrid, 1910.

L. CHOUILLY, *Carnet du petit Citoyen. Résumés d'instruction morale et civique. Cours moyen et supérieur*. Verdun, 1910.

TOMMASO GALLARATI SCOTTI, *Storia dell'amore sacro e dell'amore profano*. Milano, 1911.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

ZENNER-WIESMANN, W. KOCH et O. WECKER, AUG. HUMBERT, OTTOCARUS PROHASZKA et auctor (P. A. S.) operis inscripti *Catechismo di storia sacra*, decretis S. Congregationis, editis diebus 8 Maii et 5 Iunii 1911, quibus quidam

libri ab eis conscripti notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

Quibus SSmo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae, die 24 Ianuarii 1912.

F. CARD. DELLA VOLPE, *Praefectus*.

L. * S.

THOMAS ESSER, O.P., *Secretarius*.

II.

DECRETUM: FERIA V, DIE I FEBRUARII 1912.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, de peculiari SS. D. N. Pii Papae X mandato damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat opus inscriptum:

MARIO PALMARINI, *Quando non morremo. Romanzo eroico. Milano, 1911.*

Itaque nemo cuiuscumque gradus et conditionis praedictum opus damnatum atque proscriptum, quocumque loco et quocumque idiomate, aut in posterum edere, aut editum legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Datum Romae, die I Februarii 1912.

F. CARD. DELLA VOLPE, *Praefectus*.

L. * S.

THOMAS ESSER, O.P., *Secretarius*.

III.

Decreto S. Congregationis diei 22 Ianuarii proxime elapsi laudabiliter se subiecit R. D. L. Duchesne.

In quorum fidem

Romae, die 10 Februarii 1912.

THOMAS ESSER, O.P., *Secretarius*.

S. CONGREGATIO RITUUM.

URBIS ET ORBIS.

Quum ob reductionem Festorum ad tramitem Motu proprio de Diebus Festis et Decretorum Sacrae Rituum Congregationis diebus 24 et 28 Iulii anno 1911 editorum, attenta etiam Constitutione Apostolica "Divino afflatu", ne oriatur confusio, necesse sit nonnullas speciales Breviarii et Missalis rubricas novis dispositionibus aptari; Sacra Rituum Congregatio, firmis manentibus quae decreta sunt in Praescriptionibus Temporariis N. IV, ad calcem Rubricarum iuxta memoratam Constitutionem adiectis, quoad Rubricas Generales; quae sequuntur in novis Breviarii et Missalis editionibus imprimendis inserenda censuit, si tamen Sanctissimo Domino Nostro placuerit.

MUTATIONES IN BREVIARIO ET MISSALI ROMANO FACIENDAE AD NORMAM MOTU PROPRIO DE DIEBUS FESTIS, DECRETORUM S. R. C. 24 ET 28 IULII 1911, ET CONSTITUTIONIS APOSTOLICAE "DIVINO AFFLATU".

In Breviario.

In principio Breviarii.

Post Bullas Pii V, Clementis VIII et Urbani VIII, inseratur Bulla *Divino afflatu* SSmi Domini Nostri Pii Papae X.

Expungantur quatuor Decreta S. Rituum Congregationis.

In Kalendario Breviarii.

13 Januarii. Octava Epiphaniae. *dupl. maj.*

19 Martii. COMMÉMORATIO SOLEMNIS S. JOSEPH, Sponsi B. M. V., Conf. *dupl. I. class.*

In fine Aprilis. Dom. III. post Pascha. SOLEMNITAS S. JOSEPH, Sponsi B. M. V. et Eccl. Univers. Patroni, Conf. *dupl. I. class. cum Octava.* Com. Dom.

In fine Maii. Fer. VI. post Octavam Commem. Solemnis SSmi Corporis D. N. J. C. SACRATISSIMI CORDIS JESU. *dupl. I. class.*

- 23 Junii.
 24 "
 25 " S. Gulielmi Abb. *dupl.*
 26 " Ss. Joannis et Pauli, Mart. *dupl.*
 27 "
 28 " S. Leonis II. Papae Conf. *semidupl.* Com.
 Vigiliae.
 29 " Ss. PETRI ET PAULI APP. *dupl. I. class. cum Octava.*
 30 " Commemoratio S. Pauli Apost. *dupl. maj.* Com.
 S. Petri Apost.
 Sabbato ante Dom. IV Junii. Vigilia.
 Dom. IV. Junii. NATIVITAS S. JOANNIS BAPTISTAE. *dupl. I. class. cum Octava.*
 1 Julii. De Octava Ss. Apost. *semidupl.*
 6 " Octava Ss. Petri et Pauli Apost. *dupl. maj.*
 6 Augusti. Transfiguratio D. N. J. C. *dupl. 2 class.* Com.
 Ss. Xysti II. Papae, Felicissimi et Agapiti Mart.
 22 Augusti. Octava Assumptionis B. M. V. *dupl. maj.*
 Com. Ss. Timothei et Soc. Mm.
Post diem 8 Septembris supprimatur: Dom. infra Oct. Nativit. *etc.*
 12 Septembris. SSmi Nominis Mariae. *dupl. maj.*
 2 Novembris. Commemoratio Omnium Fidelium Defunctorum. *dupl.*
 8 Novembris. Octava Omnium Sanctorum. *dupl. maj.*
 Com. Ss. Quatuor Coronatorum Mart.
 9 Novembris. Dedicatio Archibasilicae SS. Salvatoris. *dupl. 2 class.* Com. S. Theodori Mart.
 15 Decembris. Octava Immaculatae Conceptionis Beatae Mariae Virginis. *dupl. maj.*
 Post Rubricas Generales Breviarii inserantur "Novae Rubricae," suppressis "Praescriptionibus Temporariis."
 Deinde suppressis omnibus quae nunc habentur in Breviario usque ad Psalterium, inserantur sequentia:
 (Continuabitur.)

DIARIUM ROMANAE CURIAE.

19 January: The Right Rev. Dennis O'Connell, D. D., formerly Titular Bishop of Sebaste, appointed Bishop of Richmond, Virginia.

The Rev. Patrick Aloysius McGovern, Rector of the Cathedral of Omaha, appointed Bishop of Cheyenne, Wyoming.

31 January: The Right Rev. Austin Dowling, Rector of the Cathedral in Providence, R. I., appointed Bishop of the new diocese of Des Moines, Iowa.

2 February: Monsignor Giovanni Bonzano appointed Apostolic Delegate to the United States and Archbishop of Melita.

14 December, 1911: The following priests of the Archdiocese of Boston appointed Domestic Prelates of His Holiness: Michael J. Splaine; Peter Ronan; William O'Brien; Patrick Supple, D.D.; Ambrose Roche.

30 December, 1911: The following priests of the Archdiocese of New York appointed Domestic Prelates of His Holiness: Albert A. Lings; John J. Keane, LL.D.; Matthew A. Taylor, LL.D.; John E. Burke.

3 February, 1912: The Rev. Charles F. Kavanagh, Chancellor of the Diocese of Philadelphia, appointed Domestic Prelate of His Holiness.

30 December, 1911: John Butler, and John O'Rourke, New York City, received the Grand Cross of the Order of St. Gregory the Great.

John B. Manning, New York City, made Knight of the Order of St. Gregory the Great, civil rank.

27 January: William J. Power, of Philadelphia, appointed Honorary Private Chamberlain of the Cape and Sword.

8 February, 1912: Colonel William Hoynes, Dean of the Faculty of Law, Notre Dame University, Indiana, made Knight of the Order of St. Gregory the Great, military rank.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL solves a doubt regarding the fast and abstinence on Saturday, 23 December.

S. CONGREGATION OF INDEX publishes two recent decrees.

S. CONGREGATION OF RITES issues a decree containing the changes to be made in the Breviary and the Missal in accordance with recent changes in the Calendar.

ROMAN CURIA gives list of recent nominations and appointments by the Holy See.

FIRST COMMUNION AND THE DUTY OF THE CONFESSOR.

The famous Decree *Quam singulari* on first Holy Communion, which appeared 8 August, 1910, was as a rule not carried out before Eastertime of last year. St. Alphonsus holds that the precept of the Easter Communion contains a double obligation, namely that of going to Communion once a year, and that of going at Eastertime. It would follow that, if a person has neglected to fulfil his Easter duty, he is still obliged to go to Communion as soon as possible after Eastertime. However, a number of theologians hold that, if a person has neglected his Easter duty, he may wait going to Communion until the next Eastertime without violating by this any special law. Since the Decree *Quam singulari* tells us so plainly that children who "begin to have some kind of use of reason" must go to Communion, many, if not most priests or people, following the views of the theologians opposing St. Alphonsus, have deferred First Communion of children until Easter. In fact the different pastorals of the bishops treating of the subject did not appear until shortly before or during the Eastertime of last year.

Many have insisted that children after attaining the use of reason and the knowledge of those few necessary things, as prescribed by the Holy Father, may and must be admitted. But, it seems, no one insisted upon the strict obligation of the

child to go to Communion, as soon as possible, after it begins to reason. Even the canonist Father A. Vermeersch, S.J., says in his commentary on the Decree, that the children may wait until Eastertime, and that in families where there are several children of the required age they may go at different times, instead of going together at the same time.

Now, the words of His Holiness in his letter to Cardinal Fischer (31 December, 1910) leave no doubt that the child is obliged by divine law to go to Holy Communion as soon as possible after it comes to the use of reason. It is therefore not allowed to wait until Eastertime. Father Vermeersch's commentary was written several months before the Holy Father wrote this letter. Was it perhaps for the purpose of making people overlook this so important passage of the letter that the devil made such a great fuss about this letter in Germany and elsewhere? Here are the words of the Holy Father: "We are also pleased to be informed that for the purpose of putting into effect our Decree *Quam singulari*, you [the German Bishops, assembled in Fulda] have decided to instruct the people by means of a common pastoral letter, and to admonish them, what in general should be done in order that the children may partake as soon as possible (*quam primum*) of the Eucharistic Table. In this matter we would have the faithful to understand that this law should be observed not so much to obey the Roman Pontiff, but in order to satisfy a duty which flows spontaneously from the very teaching of the Gospel ("quod ab ipsa Evangelii doctrina sponte nascitur"), and that the old and perpetual custom of the Church may be re-established, where it has been interrupted."

This was written several months before Easter, and would show plainly, that the Holy Father does not want the children who have reached the age of discretion to put off their First Holy Communion, until Easter; but that they must make It as soon as possible. Furthermore, that this is not so much a church law, but a divine law. The Holy Father herein approves also the teaching of St. Alphonsus against other theologians, in respect of the law of Easter communion containing a twofold obligation, namely to go once a year and to go at Eastertime, so that one who "makes his Easter" has fulfilled the twofold obligation, but that the one who has not made his

Easter duty is still obliged to receive Holy Communion as soon as possible afterward.

Another matter which seems to be rather obscure, concerning the Decree *Quam singulari*, is the duty of the confessor in the case. The Decree says: "According to the Roman Catechism, it belongs to the father however, or to the person taking his place, as *also to the confessor*, to admit the child to First Holy Communion."

We may well be permitted to ask where the duty of the "confessor" comes in. Should the father or his representative consult with the confessor as to the obligation and right of the child to make his First Holy Communion? From some pastorals one might almost conclude that this is the office of the confessor in the matter, to advise the father. However in the same paragraph (No. IV) of the Decree the Holy Father says that the obligation of the child falls back upon the parents, confessors, teachers, and pastors. It seems then that with any of these persons the father may consult, and that all of them have the duty of seeing to it that the child comes to its right, and fulfils its duty. Why should the Holy Father then afterward mention the confessor alone besides the father or his representative?

It seems that the office of the confessor proper and his duties proper exist only in the confessional. The duties and obligations then, as the Holy Father imposes them upon the confessor, are in the confessional. It is there where the confessor must tell the child, when he finds out that it has not yet made its First Holy Communion: "You are bound to make your First Communion." Father Vermeersch remarks that there may be cases where the confessor must not insist too much with the parents to bring their child to Holy Communion, for fear the seal of the confession may be violated. He seems to suppose that the duty of the confessor extends outside the confessional. We may well doubt whether he would be ready to admit such an onerous duty. It must be left, of course, to the prudent judgment of the confessor, whether in some cases it would not be best to leave the child in good faith and not urge its duty too much. Knowing that the obligation of the child is of Divine law, and that it must submit as soon as possible, absolution of course can not be granted where the child resists.

But it may well be permitted to ask here whether the duty of the confessor stops, when dealing with the child alone. Has he no obligations in the matter with his other penitents, parents, teachers, and even priests? It would seem that his duty with these parties is much greater than with the child. If any one of these persons stand between God and His child, the duty of the confessor seems to be plain, to withhold absolution. Must the confessor then ask questions in this matter in order to find out from his penitent, whether father, teacher, or priest stands between Jesus and a child under his care? The Holy Father seems to intimate this rather, when he says that it belongs to the confessor amongst others to admit the child.

However, would the confessor not be allowed to leave matters go their own way, and leave parents, teachers and priests, in good faith, if he finds out that they either through negligence or neglect or prejudice fail to do their duty? It seems that in such a case the confessor may not leave the respective parties in good faith, because there is here question of the rights and obligations of a third party, the child, who depends upon them. The duty of the father or his representative in bringing the child to the railing, where the priest must give it Holy Communion seems to be plain, according to the Decree. The duty of the confessor with his penitent, who stands between Jesus and the child, seems to be just as plain. He can not give absolution unless the penitent promises to do his duty in seeing to it that the child under his care complies with the divine law, and that "as soon as possible", as the Holy Father says.

LOUIS F. SCHLATHOELTER.

Troy, Mo.

MAY CARDINAL DEACONS CONFER MINOR ORDERS?

The exhaustive historical articles by the Rev. Dr. Murphy on "The Cardinals of the Holy Roman Church," in the January and February numbers of *THE ECCLESIASTICAL REVIEW*, have raised the interesting question whether Cardinals, when simply priests or deacons by ordination, have the right to confer Tonsure and Minor Orders on the clerics belonging to

their titular churches. In recent times we have had Cardinals Antonelli and Mertel among those who had merely deacon's orders; otherwise such cases are rare. A scholarly member of the Redemptorist Order sends us the following summary of opinions taken from our leading canonists, who do not seem to agree on this subject. The question is one that appears to call for some authoritative decision, even though the great majority of authorities lean toward the opinion that Cardinals who are only ordained deacons have no such power.

1. Wernz (who to-day is *facile princeps* among canonists) says: "Ex antiquo jure accedente consuetudine etc. . . . simplices quoque *Presbyteri Cardinales* . . . et quoad primam tonsuram et ordines minores tantum," i. e. sunt ministri extraordinarii et capaces sacrae ordinationis sunt. (Jus Decretalium, tomus II, pars I, p. 58, no. 27, IIa, altera editio etc.)

2. Bargilliat: "Cardinales, licet simplices presbyteri, possunt in suis Titulis etc. . . . tonsuram et Ordines minores conferre iis etc. . . ." (Praelectiones Juris Canonici, no. 272, II, b., editio vigesima quinta.) Again: "Minores Ordines, modo sint Presbyteri, conferre possunt etc. . . ." (Ibidem, no. 443, I, d.)

3. Gasparri: "Tandem communiter affirmant doctores Cardinales titulares sive episcopos sive etiam simplices presbyteros in sua etc. . . . posse personis etc. . . . conferre tonsuram ac minores ordines." (De Sacra Ordinatione Tractatus Canonici, Vol. II, p. 191, n. 965.)

4. Many: "Cardinales, modo sint presbyteri, possunt in Titulis suis conferre tonsuram et minores ordines etc. . . ." (Praelectiones de Sacra Ordinatione, p. 143, no. 58.)

5. Aichner: "2. Eandem potestatem (i. e. conferendi tonsuram ordinesque minores) presbyteri Cardinales in ecclesia tituli sui etc. . . . exercent." (Compendium Juris Ecclesiastici, p. 196, no. 2, editio undecima etc.)

6. Sebastianelli: "Secundo Cardinales, si characterе sacerdotali sint insigniti, in propriis titulis possunt tonsuram et minores ordines tantum conferre etc. . . ." (Praelectiones Juris Canonici, De Personis, p. 85, no. 90, editio prima.)

7. Sanguineti: "Cardinalis presbyter potestatem habet conferendi etc. . . . tonsuram atque ordines minores." (Juris Ecclesiastici Institutiones etc., p. 265, c., editio altera etc.)

8. Baart: ". . . that the cardinals who have titles in Rome may, if they themselves are priests, confer tonsure and minor orders etc. . . ." (The Roman Court, p. 55, no. 60, editio prima.)

9. Vering: "Die Cardinalpriester haben das Privileg, die niederen Weißen etc. . . . zu ertheilen." (Lehrbuch etc. des Kirchenrechts, Seite 427, II., Dritte etc. . . . Auflage.)

10. Sägmüller: "Die Kardinalpriester können etc. . . . die Tonsur und die niederen Weißen ertheilen." (Lehrbuch des katholischen Kirchenrechts, p. 370; zweite etc. Auflage.)

11. Schulte: "Ihre (Kardinäle) Privilegien sind: . . . 3. Das Recht, wenn sie Priester sind, die Tonsur und minores . . . zu ertheilen." (Lehrbuch des kath. Kirchenrechts, p. 223, II, 3; zweite . . . Auflage.)

12. Ferraris: "Item Cardinales Presbyteri, etiamsi Episcopi non sint, possunt etc. . . . conferre Tonsuram, et omnes Ordines minores in suis etc. . . ." (Bibliotheca Canonica Jurid. etc. sub vocabulo Cardinales, Artic. III, no. 22; editio novissima etc.) Again in the same Article, no. 30, he says indiscriminately: "Cardinales possunt conferre Tonsuram et minores Ordines personis" etc.

13. Phillips: This author apparently contradicts himself, for in one place he says: "Ergo Cardinales, modo presbyteri sint, familiares suos etc. . . . illis quatuor ordinibus minoribus initiare possunt." (See Compendium Juris Eccles., p. 110, § 58, I; editio tertia.) Then further on he says: "Cardinales presbyteri et Cardinales diaconi in suis titulis . . . familiares quoque suis tonsura ordinibusque minoribus initiandi." (Same, p. 208, IV.) He says the same in his German edition (Lehrbuch des Kirchenrechts, p. 102 and p. 212, respectively; zweite . . . Auflage). And in his larger work he says: "Dennoch besteht dieses Vorrecht etc. (i. e. die Tonsur und die vier niederen Weißen etc. . . . zu ertheilen) der Kardinäle unbehindert fort etc. . . . nur in dieser Weise gefasst werden, dass bloss der Cardinal presbyter und nicht auch der Cardinaldiakon jene Befugniß habe etc." (See Band I, § 38, p. 338; erste Auflage.)

14. Grandclaude: "Extraordinaria potestas competit . . . cardinalibus presbyteris . . . sed quoad primam tonsuram et ordines minores tantum." (Jus Canonicum, Tomus I, Lib. I, Sectio IV, § 1, 2°.)

15. Vecchiotti: "Cardinales presbyteratus ordine insigniti in Ecclesiis . . . suis subditis . . . primam tonsuram et minores ordines conferunt." (Vol. III, § 17.)

16. Schmalzgrueber, an old timer and old reliable: "Extraordinariam potestatem conferendi ordines minores, et primam tonsuram de facto habent plerique abbates, et cardinales presbyteri in ecclesiis sui tituli, potestque haec potestas ex speciali privilegio papae committi cuivis simplici sacerdoti etc. . . ." Then he continues: "Immo etiam non sacerdotali [I suppose it should be *sacerdoti*], supposita sententia non improbabili, quod ordines minores non sunt vera sacramenta, sed sacramentalia ab ecclesia tantum instituta." (Liber I, Pars III, Titulus XI, § IV, De Ministro Ordinationis, no. 30.)

17. Laurentius, S.J.: "Idem privilegium (i. e. facultas ad primam tonsuram et quattuor ordines) competit cardinalibus, si sacerdotali caractere insigniti fuerint etc. . . ." (Institutiones Juris Ecclesiastici, § 29, no. 87, p. 75, editio altera etc.)

All these require the sacerdotal dignity (excepting Phillips' apparent contradiction in his Compendium). I have found a few who generalize, viz. that cardinals etc. I submit some citations:

1. Bonal: "Etsi ordine episcopali praediti non sint, Cardinales possunt conferre ordines minores etc. . . ." (Instit. Canon., Tractatus III, 48, Quaeritur 3^o, 3, p. 314.)

2. Taunton: "They (cardinals) can give tonsure and minor orders etc. . . ." (Cyclopædia of Canon Law etc., sub vocabulo Cardinals, no. 10, (5), p. 134.)

3. See Ferraris above, sub no. 12, secundo loco.

4. Craisson generalizes in like manner.

5. De Luca: "Utrobivis sit constitutus titulus, est insuper Cardinali in eodem potestas conferendi, praeter tonsuram, ordines etiam minores." (Praelectiones Juris Canonici, Titulus XV, no. 221, III, p. 333). However in another place he says: "si vero de ceteris conferendis ordinibus (i. e. subdiaconat. (?) minores ordines) res sit; ut in presbyterali saltem ordine sit constitutus et indultum etc. . . ." (Ibidem, Titulus III, no. 40, II, sub a, p. 60.) Of course he here speaks of "minister ordinis" etc. and not of cardinals.

Would we not conclude from the overwhelming number (i e. seventeen) that only cardinal priests can confer tonsure, etc. and not cardinal deacons?

J. A. K.

THE CATHOLIC BOYS' BRIGADE AND THE BOY SCOUTS.

Qu. The Lieut.-Colonel of the Salford Diocesan Regiment of the Catholic Boys' Brigade who writes in the REVIEW makes it plain that the English Bishops are thoroughly alive to the danger of the new education proposed for our boys. It is the very danger which we are combatting by our parish schools and which calls forth protests against Catholic boys entering the Y. M. C. A. and other organizations that are working for the moral uplift of the young on a purely ethical basis such as justifies the philosophy of paganism and ignores the distinctly obligatory nature of the Christian precepts. It is true that, as General Sir Baden Powell emphasized in his recent tour through the United States for the purpose of rousing enthusiasm in behalf of the Boy Scout, the regulations of the movement encourage religious exercises according to each one's conscience; but so do all similar enterprises, including the Public Schools. They all end by uniting in discriminating against Catholic practices simply because the Catholic Church demands not a neutral religious profession only but a positive and definite exercise thereof based on positive and definite belief in Christ's teaching. Such exercise of religion is sure sooner or later to become a mark for criticism which must affect a boy who is sensitive to the imputation of "being different."

Couldn't we get some army chaplain or, better still, one of the officers of the Catholic Boys' Brigade to do what Sir Baden Powell is doing, that is come over here to give us a few points and create some enthusiasm on the subject? There is enough at stake to make it worth while.

I have written this, not knowing whether or not there is any such action already taken. The Archbishop of St. Louis ought to be interested since the protest against the Scouts came, if I remember rightly, from his diocese. But there are others, like the Archbishop of Milwaukee, or Boston, or St. Paul, whom one would like to see take a hand in this matter. Perhaps an article in the REVIEW on the difference between "Clerical Lascia Fare" and "Episcopal Foresight", or such like, would rouse our combined consciences. We seem unfortunately just now more interested in Roman millinery and electric stage setting than in taking care of our poor boys, who

as soon as they leave school have to shift for themselves, unless a stray Holy Name Society gets hold of them, or some zealous pastor keeps them from drifting under "Socialist" influence.

A SECOND ASSISTANT.

Resp. An active campaign in the Brigade interest would be undoubtedly successful, if a few enthusiastic priests backed by enthusiastic and influential laymen could be got together to form a propaganda committee. This is the way the Catholic Boys' Brigade has been established in many places in England. We think it would be easy to enlist the aid of some one of the Catholic officers to do what General Sir Baden Powell has done by his recent tour. The general meetings of the Saint Vincent de Paul Society, the Summer School, and kindred assemblies, offer a field for expounding the Brigade cause to intelligent men who could act as leaders in the movement.

On the other hand, it should be remembered, as Mr. J. Percy Keating points out in his thoughtful letter on the subject, that there is every opportunity of carrying out the popular Boy Scout idea, as represented in its American form of organization, without forfeiting the influence and advantages of Catholic discipline and practice. Pastors may organize their own Boy Scout Battalions, and at the same time profit by the prestige and protection given to the organization as a whole. This was not the case at the beginning of the movement, when the English Constitution of the Boy Scouts was adopted here. At present the movement appears to shape itself in such a way as to allow perfect freedom and independence to Catholic organizations under the general rules of the national Boy Scout system. That lessens considerably the danger of religious defection, whilst it increases the fraternal and national spirit of union.

CATHOLIC BOY SCOUTS IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you permit me to add a few words to the discussion on the subject of the Boy Scouts. The letter of Mr. Festus J. Wade and the answer of the Editor of the REVIEW in your November number certainly throw light upon the advantages and disadvantages of the

movement from the Catholic standpoint, and furnish food for thought. But some definite conclusion should be reached without delay, for with the approach of Spring and the impetus given by the recent visit of Sir Baden Powell I fancy the ranks of the Scouts will be largely augmented and our Catholic boys are as likely to catch the fever as others; and if safeguards can be had they should shortly be forthcoming, if at all.

It seems to me most improbable that a separate Catholic Brigade such as exists in England will take definite shape in this country. Certainly there seems to be no such prospect at present; and therefore if the existing scout organization can be so adapted to our Catholic ideas as to eliminate the dangers pointed out by the article in the REVIEW, surely the opportunity should not be slighted. I believe these dangers can be eliminated, even though I am in full accord with the REVIEW as to their nature and extent. The chief danger, as the article says in substance, lies in the absence of a religious motive underlying the moral code which the movement seeks to inculcate, and the consequent disadvantages under which the Catholic boy suffers in associating with others whom he is led to believe may attain the same end without any religious sanction,—a circumstance which naturally leads him to set an indifferent value on his own faith. Under the system of organization of the Boy Scouts, however, this danger, as I take it, may be avoided, especially in this country where, as I learn, the organization is not as closely knit as in England and the unit of organization in all that pertains to character building may be independent of the governing body. The principle of segregation may thus be utilized. In this matter my own experience may avail. I was asked to join the local council of the Philadelphia body, having been selected, as I was told, because of my faith, and in the hope that by personal contact with the practical working of the organization I might dispel any unfavorable impressions I may have previously conceived, and help remove any such impressions from the minds of others. I had no predilections either way, being only concerned with the welfare of the *genus* boy, who interests me amazingly. My experience has led me to the following conclusions.

The leaders in the movement in and around Philadelphia are men who have not the slightest trace of religious prejudice, so far as I can discern. They believe that religion is indeed the real basis of morals, and therefore not only agree but actually insist that every boy in carrying out the Scout idea should practise his own faith in such way as involves no disadvantage to him. They conceive therefore that the scout formation might better be de-

veloped on religious lines where preferred, and to this end the organization readily adapts itself. The unit is the patrol consisting of eight boys; three patrols or more form a troop, which is governed by a scout master. The troop is independent, in its interior control, of the general body. It meets at the call of the scout master, who must be at least twenty-one years of age and to whom the boys look for guidance in all that concerns scout life. Through him alone do they communicate with the higher bodies whose concern it is to promote the unity and efficiency of the body as a whole. The study is nature,—scoutcraft, woodcraft, campcraft. There are no halls in common where the several troops congregate for undenominational services, lectures, and the like; each is a separate entity living its own life and recruited from its own separate source. A troop may be formed from a parish, a Sunday School, a choir, or a Sodality, with its own scout master of the same faith, and under the eye of the pastor. And the combination of all under a single organization has the advantage of uniformity in the tests and standards upon which honors are awarded, in the cheapness with which supplies are furnished, and in the instructions which add zest to the activities of scout life. My experience therefore has taught me to believe that under such auspices the Catholic boy may be safely admitted to all the delights of the outdoor world under influences and incentives which contribute to the formation of character in the highest sense. And my earnest suggestion would be that measures should be adopted to discourage Catholic boys from joining undenominational troops as they are now doing, and to urge them to form separate patrols on their own parish lines.

J. PERCY KEATING.

Philadelphia, Pa.

PRESENTATION OF THE CUP AT THE MARRIAGE CEREMONY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The following concerning the wine cup at nuptials (*Linz Quart.*, 1903, p. 730) may interest the readers of the REVIEW who recall the discussion on the subject in your pages some time ago.

The "W. Pr. Corresp." remarks that there is no general prescription to add to the nuptial Mass the blessing of wine and to offer this blessed wine to the bridal couple to drink, since the Roman Ritual is silent about it. But since laudable customs in the rite of matrimony in different regions should be retained, according to the prescription of the R. R. (Tit. VII, C. 3, N. 5), the above-

mentioned custom is to be observed, where it exists, especially in places where even the diocesan ritual prescribes it (e. g. ritual of Eichstädt). That just the blessing of wine is added to the marriage contract is explained in the formula with which the wine is blessed for the bridal couple to drink: "Bibe amorem St. Joannis etc." Thalhofer says: "In virtue of the blessed wine which at the end of the nuptial Mass is blessed for the bridal couple, or, where the Mass is not celebrated, immediately after the marriage ceremony, they shall be preserved in their conjugal state from everything noxious for body and soul, as St. John the Apostle, by virtue of his love and the blessing which he made over the cup of poison offered to him, remained uninjured by poison." When the blessing of wine and the offering of the same shall take place may most likely be known from the prescription of the respective diocesan rituals. The rituals at our disposal place blessing and offering of the wine always immediately after the nuptial Mass or after the marriage ceremony.

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THE PRIVILEGE OF THE MISSA DE REQUIE.

We have been repeatedly asked whether priests who have obtained the *privilegium personale* to say one or more Masses *de Requie* each week, are debarred from making use of this privilege in dioceses where a similar privilege is granted to all the clergy by special faculty obtained through the Ordinary.

The question can be answered only by reference to the tenor of the faculty itself. If the personal privilege is granted in terms that indicate no limitation, and if moreover it does not conflict with the express terms of the general faculty granted to diocesan priests through the bishop, then it would appear to be cumulative. Thus a priest who has received the faculty from the Holy See to say three Requiem Masses each week, if he lives in a diocese where by statute priests are allowed to say three Requiem Masses, would have the right to say six such Masses, until his faculty is duly revoked by competent authority.

THE NEW PSALTERY IS "AD LIBITUM" FOR ANY DAY DURING 1912.

The London *Tablet* prints a letter according to which the Sacred Congregation of Rites has decided the question proposed by Bishop Casartelli of Salford, whether the new Psaltery may be used on any day without thereby binding a priest to its permanent adoption during the present year. The answer is in the affirmative, excepting for *All Souls' Day* when the new office is obligatory upon all. As regards the Mass, priests are at liberty to say the ferial Masses except on doubles of the first and second class. The following is the text of the decision, dated 24 February, 1912:

"1. Licere cuivis officium divinum persolvere aliis diebus ex novo Psalterio, aliis vero ex antiquo ad libitum perdurante anno 1912.

2. Quoad Missam standum esse Kalendario ecclesiae ubi missa celebratur; excepto tamen tempore Quadragesimae quo, qui utuntur novo Psalterio possunt dicere Missam de feria currente, exceptis tamen diebus duplicibus primae vel secundae classis, juxta rubricas ad normam Bullae *Divino afflatu*, tit. 10, n. 2."

HOW TO BEGIN "LAUDS" IN PRIVATE RECITATION.

Qu. Will THE ECCLESIASTICAL REVIEW please settle the following question in its next issue if possible:

A maintains that in the private recitation of the Office Lauds should begin absolutely with "Deus in adjutorium . . .", even when they are not said immediately after Matins. Moreover, he states that there is no rubric to be found in the Breviary which directs that Lauds when separated from Matins should begin with Pater and Ave Maria, because Lauds is a continuation of Matins, both forming one hour, so to speak.

B holds that in the new Psalter just issued it is distinctly stated that in the private recitation of the Office, if Lauds are separated from Matins, the former must begin with the Pater and Ave Maria. Furthermore, he adds that the custom, now prevalent of not reciting the Pater and Ave Maria before Lauds, even when separated, is due to the fact that in choir Lauds is invariably said immediately after Matins, and as forming one service with it.

G. J. H.

Washington, D. C.

Resp. Liturgists have hitherto been at variance in regarding Lauds as a canonical hour distinct from Matins. The reason which was advanced¹ for considering Lauds as an integral part of Matins is the text of the general rubrics (tit. 34, n. 5), where the phrase "preces feriales dicuntur tantum ad Matutinas" evidently includes Lauds. Accordingly Father John T. Hedrick, S.J. in his admirable *Introduction to the Roman Breviary* (referring evidently to this interpretation) writes: "Lauds are not a distinct canonical hour, but are a part of Matins. Hence the Pater and Ave are not said before them, even when they are separated from Matins" (p. 43, n. 94).

The S. Congregation has settled this question, and by the new rubrics of the *Ordinarium Divini Officii ad Laudes* indicates that Lauds constitute a distinct part of the canonical Office, to be introduced by Pater and Ave whenever it is not said in immediate connexion with Matins.

PROFESSOR ALOISIO VINCENZI'S "LUOUBRATIO DE PERSONA
CEPHAE."

To the Editor, THE ECCLESIASTICAL REVIEW.

In reference to J. F. S.'s inquiry concerning Professor Aloisio Vincenzi's *Dissertatio* (Vol. XLVI, no. 3, ECCLESIASTICAL REVIEW), allow me to suggest that your inquirer will find it embodied in Prof. Vincenzi's "*De Hebraeorum et Christianorum Sacra Monarchia et de Infallibili in utraque Magisterio*" in tres partes divisa. Editio altera, Romae ex typographia Vaticana, 1875. In a copy of this work in my possession the question of Cephas and Peter is discussed in pars III (de Act. Apost. XV. and Epist. ad Galat.). Cf. also, *Zeitschrift fuer Kath. Theol.*, Innsbruck, 1883, p. 474.

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¹ See Van der Stappen *De Divino Officio*, qu. 50.

Criticisms and Notes.

SERMONS AND ADDRESSES OF HIS EMINENCE WILLIAM CARDINAL O'CONNELL, Archbishop of Boston. Three volumes. Cambridge: Riverside Press. 1911. Pp. 242—402—432.

The three handsome volumes appearing as the literary product of Cardinal O'Connell will be supposed at this time to claim attention chiefly as coming from a man whose recognized administrative ability has raised him to an exalted position in the ecclesiastical world. The writer of these *Sermons and Addresses* was known from the beginning of his ministry to possess the gifts of a forceful speaker. But the virtue of eloquence is something that can exist apart from the force of logical speech, constructive thought, and graceful literary expression, not to speak of that peculiar gift of originality which with some writers becomes the characteristic of their style.

In Cardinal O'Connell's *Sermons and Addresses* we find the touch of all these qualities; and it is this that gives them a value as Catholic literature. They are not the conventional repetitions of everlasting truths and principles, stated in arrestive or pleasing language. They go farther and allow us to study the man in the preacher, the citizen in the ecclesiastic, the teacher of morals in the priest, and the thinker in the leader of his fellows. And this fact is probably of greater worth than would be the study of them as models of priestly eloquence.

The greater part of the work contains doctrinal and festival sermons, homilies on the Gospels, panegyrics of Saints, dedicatory sermons, eulogies of Bishop Delaney, Archbishop Williams, and Pope Leo XIII, and conferences on moral topics. These date, with the exception of the pastoral addresses at the end of the second volume, to the early period of the Cardinal's priestly activity, and are characterized by simplicity and soundness of doctrine, strength and terseness of expression, withal by an unmistakable art which, whilst it gives elegance and grace to the appeals, betokens thoughtful elaboration. Where this art is wanting, the reader is duly warned of the reason, as in the "Notes on the Early Church".

The pages that more immediately interest us are those devoted to the pastoral addresses and those appeals to the intelligent public which deal with social conditions, as when the Cardinal speaks to corporations or societies on the duties of Catholic citizenship; on patriotism; on the unity of purpose in Federation, the uplifting

of public morals, and the safeguards against such "Modernism" as pursues the youth in the United States. In these the Cardinal gives clearly defined direction and marks a well thought out, practical program for united action. Among the most striking addresses in this connexion we would mention such as "The Church and the Republic", "Strength of Life", "Patriotic but not Political", "Federation Wall against the Enemies of God", "The Social Education Congress", "The Catholic Total Abstinence Union", "The Y. M. A. at Boston College", and "The Church's Stand" in which we are told what the Church stands for, what she is doing, and what are the reasons for her stability and strength.

To priests as such the Addresses to the Clergy and Pastoral Letters, of which there are altogether about a dozen, will be the most interesting, inasmuch as they are put forth with a strong realization of actual needs in the Church, under our changing social conditions, and with due regard for the old landmarks of truth and authority in doctrine and discipline. A masterpiece of appeal to the clergy is the Synodal Address delivered in Boston Cathedral, February, 1909, in which pastors are called on to labor for a renewal of faith and religious ardor in the men of their flocks. It deals in a sympathetic way with every phase of the diocesan and religious needs, yet in so terse and immediate a way that every show of eloquence other than that which comes from the call of one who is strong in the intellectual convictions of a generous faith, is forgotten.

Those who know something of the peculiar genius of the Italian language will recognize in the address "*L'influenza di Roma nella formazione del Clero Americano*" the inimitable grace and swing of the Tuscan orator which cannot be acquired unless one has lived in Italy. But it is also an answer to the question why should we send our students to Rome when all that science and discipline can give them may be found at home.

THE MUSTARD TREE. An Argument on behalf of the Divinity of Christ. By O. B. Vassall-Phillips, C.S.S.R. With a Preface by Mgr. Benson, and an Epilogue by Hilaire Belloc. New York, Cincinnati, Chicago: Benziger Bros.; London: B. & T. Washbourne. 1912. With Appendices. Pp. xiv—530.

In his preface to what Mr. Hilaire Belloc calls (and the reader of the work will surely agree with him) "a very original and striking piece of work," Monsignor Benson says: "It is the common method . . . of Catholic apologists to begin by establishing the Divine

Authority of Jesus Christ, then that of the Church, and finally, as a necessary consequence, the truth of the doctrine she proposes to our belief—a method which has been in the past (as no doubt it will also be in the future) of incalculable service toward the conversion of souls" (p. ix). In other words, the traditional method of apologetic has been to argue from the Divinity of Christ to the divine mission of the Church Catholic.

Believing that a reversal of this method will be useful to meet the difficulties of many souls at the present time, particularly of those who are puzzled by the apparent discrepancy between the Catholicism of the twentieth century and the Christianity of the New Testament, Father Vassall-Phillips takes the great *fact* of the Church as it exists to-day, examines it, and shows that *it could not be what it is* unless its Founder were Divine. For the Church, he shows us, is a moral miracle, or a series of miracles in the moral order, for which it is impossible to account by any merely human founder or organizer. From a Church having divinity stamped upon her, the argument lies to the Divinity of Him who, if we study His life in the Gospels, is seen to have foretold, intended, and consciously provided for all that we have in the Catholic Church of to-day. Christ prayed for and willed that His Church should be distinguished by a unity that should be a picture on earth of the Unity of the Three-in-One. His Church possesses that unity as a living fact. Christ said that He would build His Church upon Peter, the Rock. The Church Catholic of the twentieth century demonstrably rests upon and is held together by its dependence upon Peter in the person of his legitimate successor. We might point here, for instance, to the recent affair of Modernism and ask, "What would have happened to the Church had Modernism not been authoritatively condemned by him alone to whom all Catholics, bishops, priests, and laity alike, would listen as to the representative of God and the spokesman of Christ's Body?" Again, Jesus Christ said "Whose sins you shall forgive, they are forgiven." To-day thousands of confessionals are thronged by the Catholic millions in perfect faith in that promise of Christ. Could the words of a mere man have produced this phenomenon, which our author shows, as he shows in respect to each of the phenomena of Catholic life chosen for the purposes of his argument, to have been a constant phenomenon in the Church from the earliest times till now? So with those tremendous words of the great Teacher: "Unless you eat My Flesh and drink My Blood, there is no life in you: He that eateth My Flesh and drinketh My Blood hath eternal life: He that eateth Me, the same shall live by Me;" so, too, with the fulfilment of that promise in the solemn declaration "This is My Body," "This

is My Blood." From the beginning till now, the Holy Eucharist has been the distinctive rite of Catholic Christians: the Body and Blood of Christ, which Catholics believe to be "truly, really, and substantially present in the Blessed Sacrament of the Altar," have been the life of millions of souls throughout the centuries of the long life of the Church, and are so to-day. In that Blessed Sacrament is, indeed, the very life of the Church Herself. It is the centre about which all else that she has of priesthood, sacrament, and holy rite gather and to which they are referred. This, too, is a living actuality, visible and recognizable; and it is a moral miracle not to be accounted for except by the fact that He who said those words upon which the Catholic doctrine is founded was God Himself. So, too, with devotion to Our Blessed Lady. Were she not the Mother of God, this devotion could not have been. So with the Sacraments of Confirmation and Extreme Unction, of Order and Matrimony; so, too, with the Religious life—all of them are witnesses to the Divinity of Him to whom all of them can be historically traced.

Of course to this line of argument those who belong to any of the various schools of liberal thought to-day will reply: "All this that exists in the Catholic Church to-day is an interpretation put upon Christ's original simple teaching: it is the result of subjective Christian faith." Apart, however, from the historical proofs he is able to bring forward to show that the Catholic interpretation of Christ's words is justified, Father Phillips in effect replies: "Precisely; all this *is* Catholic faith: but this faith itself, its very existence, is one of those moral miracles to which I appeal. Were Jesus Christ not God, this faith of so many millions could not be." Catholics are kept in unity of faith because they believe that the Church and her head are infallible. If they did not believe this, they would not listen to the Church's definitions and teaching. But to get millions of men to hold this faith, and to obey, despite the fact that religion is the one thing above all others that men are most inclined to dispute about and in spite also of differences of race, of ideas, of education, and of temperament—this is beyond the power of man, and He who said "these things shall be," is proved, by the fact that *they are*, to be not merely human but truly divine.

The work, as Father Phillips says, is directed against the rationalist denial of Christ's Godhead. And a most effective argument it is. But it will undoubtedly serve another purpose too. It is a demonstration of the fact that the Catholic and Roman Church is the only Church that can claim to have been founded by Jesus Christ Himself. Missionary priests who have to deal with

non-Catholics, with prospective converts and inquirers, will find in this book a mine of useful information and telling argument. They will find, too, a presentment of the Catholic case peculiarly adapted to the usual state of mind of such people. While he uses the *facts* of the existence of the Church, of Papal Supremacy, of the Sacrament of Penance, of Catholic belief in the Real Presence, and so on, as standing proof of the Divinity of Him to whose original teaching and ordinance they can be traced, the author at the same time proves that these doctrines and practices are to be found in the New Testament and in primitive Christianity. Not only as a defence of Christianity against Rationalism, but also as a defence of Catholicism against Protestantism, and of the Catholic and Roman Communion against the claims of those who falsely usurp the name of Catholic, this book will be of great value.

It must not be imagined that the author, in supplying us with a specimen of apologetic from a somewhat unusual point of view, is either belittling the traditional methods, or engaging in anything unauthorized or "novel" in the bad sense. Far from it. He is careful to state at the beginning his belief in and respect for the more usual methods. "Beyond doubt," he writes, "it is of great importance that every educated man should keep a firm hold upon the more usual course of Christian apologetics in all its overwhelming strength. For thus he will be enabled to demonstrate the Divinity of our Lord, even independently of the existence of His Church; and this once done, he will hardly find insuperable difficulty in establishing the claim of the Catholic Church to be the creation of Christ, safeguarded by Him from error, and endowed with authority infallibly to teach in His Name. But I believe that it may be well sometimes to reverse the procedure, and to argue now, not from cause to effect, from Christ to His Church, but from effect to cause, from His Church to Christ. And this on the admitted principle that not only every effect must have a cause, but also that every effect must have an adequate and a proportionate cause" (p. 51). Applying this procedure to the matter in hand, we must admit "that the Catholic Church of to-day, in the beginning of her history, had, like every other existing organization, some adequate and primary cause. If she answers to the promises and conceptions of her Founder so precisely as to stand before the world a super-human work, beyond the power of man to accomplish, then that Founder is, as He declared Himself to be, the Lord our God." Here we have our author's thesis.

As we have indicated, the process of argumentation is not unauthorized, nor is it new, though it has not been very largely used in modern times. The Vatican Council appealed to the divine fact

of the Church as a standing proof of her divine mission, and, consequently, of the divinity of her Founder. "Nay, more, the Church also, by reason of her wonderful growth, of her marvellous holiness and unexhausted fruitfulness in all good works, by reason of her unity throughout the world and her unconquered stability, is in herself a great and ever-living motive of credibility, and an unimpeachable witness to her own commission from God".¹ From St. Augustine and St. John Chrysostom the author is able to quote passages which substantially contain his own argument—from the Church to Christ. Especially noteworthy is the quotation from St. Augustine's sermon (No. 237) on the Resurrection. Father Phillips's treatment of the thesis of Harnack as to the origins of Catholicism, and his remarks on the question of the Fourth Gospel, will be especially useful to those who fancy that modern "scientific" history has disposed of the Church's traditional teaching in these matters. The argument from the unity of the Church is well drawn out, and aptly applied to remove the difficulties of an agnostic frame of mind. In the Chapter (III) on the Papacy, the parallelism between St. Peter's answer to Christ's question, and our Lord's declaration "Thou art Peter" etc.; as well as that between St. Luke 22: 31-32 and St. Matthew 16: 18 is drawn out and emphasized in telling fashion; and the passages in which, here and there throughout the book, the general argument from effect to cause, from the Church to Christ, is summed up in its application to particular features of Catholic life—e. g. the argument from the fact of the Papacy on pages 150 to 152, somewhat remind us of the famous parallels drawn out by Newman, in the *Essay on Development*, between the Church of antiquity and the Church of to-day. The two final chapters deal with various difficulties which may be felt by some minds against the author's conclusion, and they will prove, we think, to be not the least useful part of the book. The "Appended Notes" will be read with interest likewise, especially Note C, which deals with the much discussed expression "Quid Mihi et tibi est?" used by our Blessed Lord to His Mother during the wedding at Cana.

It was a happy thought to get Monsignor Benson and Mr. Hilaire Belloc to write the Preface and Epilogue respectively. They both have something illuminating to say: and Mr. Belloc's remarks upon the kind of apologetic required for many minds in these days are worthy of serious consideration. A word of praise must be added for the excellent make-up and arrangement of the book. The marginal sub-titles of sections are most helpful. We think that a more taking title might have been given to this very striking work.

¹ *Constitutio de Fide*. Cap. iii. See p. 50 of Father Phillips's book.

OBJET INTEGRAL DE L'APOLOGETIQUE. Par A. de Poulpiquet, O.P.
Paris: Bloud & Cie. 1912. Pp. 579.

J'AI PERDU LA FOI! Réponse à l'Incrédulité Moderne. Par R. P.
Ramon Ruiz Amado, S.J. Traduit de l'Espagnol par l'Abbé Ev.
Gerbeaud. Paris: Téqui. 1912. Pp. 246.

**Y A-T-IL UN DIEU? Y A-T-IL SURVIE DE L'ÂME APRES LA
MORT?** Par Henri Hugon. Paris: Téqui. 1912. Pp. 214.

Even those who are not specialists in Apologetics are aware of the stream of books on that subject unceasingly pouring forth from the European, especially the French, press. One who is influenced more by the extent than the essential content of that literature may well suppose the subject practically exhausted and that nothing worth the saying, or the reading, remains to be said. And yet when one takes up the first of the books above listed, he learns that Apologetics is in a very bad way. Not only is it despised outside the Church (which is nothing to be wondered at), but inside the Church it is in a sad state of disorder if not of ill repute. And why? Largely because of the maltreatment it has received at the hands of its doctors. Some score of years ago Apologetics was discovered to be aging, decrepid, tottering on its last legs. Some of its friends got together and, seeing that the old physics, blood-lettings, and liqueurs were of no avail for restoring its vigor, they went to work with massage and the newest batteries, thinking to galvanize it into fresh life. In part they succeeded; on the whole they have signally failed. And again, why? Because they didn't know and don't yet know what Apologetics is; they don't understand its system, its real genuine nature, and as a consequence they don't understand the proper method of treatment.

These are hard sayings, and probably those to whom they are applied will not care to hear them, much less to admit their truth. All the same, the author of *L'Objet intégral de l'Apologetique* makes them fearlessly and maintains them vigorously. He asserts that Apologetics is in discredit, first, because of the indefiniteness of its special subject-field; many of its champions confound Apologetics with *fundamental theology*, a confusion which consequently confounds the principles (objective and subjective) as well as the methods of the two disciplines; secondly, because of the confusion of its general subject-matter, Apologetics is frequently made up of fragments of science, philosophy, psychology, anthropology, history, and what not; thirdly, because of the excessive optimism of its defenders—an exaggerated confidence in the statement, in the in-

herent value of their constructive arguments and the thoroughness of their answers to difficulties ; and so on.

These and other serious charges against many of the existent works on Apologetics are of course not made at random ; they are substantiated by Père Poulpiquet. He then proceeds to analyze the concept of credibility, to show the synthetic character of its motives, the nature of the evidence for revelation ; and the solidarity from an apologetical standpoint of the motives of credibility. These subjects make up the first part of his book—extrinsic Apologetics. The second part treats of intrinsic Apologetics—that is, the approach to faith from the side of man's will. The objective value of this method is well established, the limits of the two methods are indicated, and the necessity of their union, in view of the fact that both reason and will have their essential functions in the act of faith, is made evident. The third part of the work is devoted to showing what Apologetics is not. Its differentiations from faith, from theology, from philosophy, from history—these are clearly determined and the integral object of Apologetics set forth with rigorous distinctness.

One cannot but recognize that if the precise definitions and exact methods which are employed throughout this book were universally introduced into Apologetics, the science would not only be absolved from its sins, both of commission and omission, but would at once have reached a state of ideal perfection. Unfortunately the goal is still far ahead, though it is happily in sight ; and is surely worth the striving for. In the meantime authors will continue to frame *Apologies*—defences of the groundwork of faith—which even though they may fall short of the ideal laid down by a justly exacting *Apologetic*, will accomplish their measure of good.

Among works of this kind may be placed the second in title above. Every priest who has spent some years in the sacred ministry has met with men or women who have confessed, sometimes sadly, to a loss of faith. How to regain the gift will depend on the reason of its loss. Should the reason be in the head, the mind—usually it is in the heart—a clear, thorough understanding of the reasonable grounds of faith will go far to placing the conditions whereon faith is restored. To state those grounds in a readable style is the purpose of the book above-mentioned. Of course, there exist already many books, especially in French, having the same object in view. The fact that the translator has gone to the Spanish to add another to the list may be taken as a sign of some special merit in the present work. That merit does not lie so much in the subjects discussed—for these are substantially those held in common by the class to which the book belongs—as in the

clear and clever style in which they are presented; and so it may be commended on the author's own motive that books of the kind should be multiplied in forms as various as are the states of mind of persons who lose the faith.

The third book above, on the existence of God and the immortality of the soul, is a succinct summary of the ethnological data for the two truths. The voice of humanity echoed from every tongue and clime, from prehistoric ages onward to the present day, is made to utter its testimony. Although the line of thought is familiar, the book is serviceable for the orderly and interesting survey it affords.

THE ROMANCE OF A JESUIT. Translated from the French of G. de Beugny d'Hagerne by Francesca Glazier. London: Burns & Oates. 1912.

Although this book has the same title as a work of M. Daniel Barbé (*Roman de Jésuite*) and is written with the same object, namely to defend the good name of the great Society of Jesus from the stupid or malicious assaults of ignorance and hatred, the stories which are made the vehicle of the author's purpose in each case are very different. Here we have a tale of a young Frenchman who, reduced to poverty and left helpless in the world with a young sister to take care of and provide for, is induced for lack of money to undertake the odious rôle of spying upon a certain Jesuit house in order to obtain much-needed proof of the political machinations of Jesuits. He is employed for this purpose by a Minister of the Government who is anxious to get real first-hand evidence which he may be able to use in Parliament against the Society. The hero of the tale, Charles Durand, consents to apply for admission as a novice at the Jesuit house at Saint-Acheul, and, when he has found out all he can, he is to report to his employer. It is needless to say that he is one of those young Frenchmen who have lost the faith, though he had received a pious up-bringing. His irreligion is a great grief to his sister, who is in every way an admirable girl and a devout Catholic. The plot of the tale after Charles's acceptance as a novice is rather obvious. Of course he can find nothing in the Jesuits which is not good, edifying, and worthy of admiration. He comes to love his fellow-novices. He can see no sign of any political machinations, or of anything except whole-hearted devotion to the duties of a life undertaken for the love of God and men. Eventually he is converted, and wishes in real earnest to join the Society. The Superior wisely tells him to set to work—after he has given his employers an honest report of his conclusions and convictions—and earn a living for himself and

his sister till such time as she may be in a position to provide for herself, and he be left free to become a Jesuit if he still feels called to the Society.

The book is not on the whole very powerful. The story of the hero's conversion and the description of the real life and characters of his unsuspecting hosts are its strongest parts. Besides, the tale has suffered in translation, from the real difficulty of rendering French conversation naturally in English, especially when, as in the present instance, the conversation is mainly dialogue. The interest rises when the letters which Charles writes to the Minister begin to show his change of mind, and the final series, when he almost unburdens his mind to a fellow-novice and later when he confesses his deception to the Father Superior, are well done. The book might usefully be placed in the hands of one who is prejudiced against the great Society which it was written to defend.

CROWN HYMNAL. By Rev. L. J. Kavanagh and James McLaughlin.
Boston: Ginn & Company. Pp. lx-560. 1912.

This is a serious and careful attempt to supply children in the parish schools with a comprehensive, well-edited, attractively printed and moderately-priced volume of hymns. In its 620 (lx and 560) pages are found nearly two hundred English hymns and some seventy or eighty Latin hymns, a number of Latin psalms (the *Dixit Dominus* in the eight modes), the approved litanies, a number of plain chant Masses, etc., together with morning and evening prayers, devotions at Mass and Vespers, etc. Despite the number of pages required for this complete manual for children, the volume is not large, but compact. The plain chant is in modern notation and is the approved Vatican chant. In this edition for the use of children, only the melodies of the hymns are given. Another edition will contain the accompaniments for organ or piano. The scholarly abilities of the editors will doubtless preserve this forthcoming edition from the common fate of many Catholic hymns, of having the accompaniments written in "piano" style of broken chords, while the instrument at hand is usually a melodeon or organ. It would be desirable that at least the organ edition should contain the names of the authors of the English texts or translations, the composers of the melodies, the authors (so far as may be ascertainable) of the Latin hymns, and an index covering these subjects. This would demand much editorial labor, but a glance at any good non-Catholic hymnal (e. g. the "English Hymnal" or "H. A. & M.") will illustrate the interest and value attaching to such editorial labors.

We notice in the "Holy God" (p. 2) the frequently found non-rhymic lines:

Infinite Thy vast domain,
Everlasting is Thy Name.

Since "domain" and "name" are not rhymes, the other form (also frequently used) would of course be preferable:

Infinite Thy vast domain,
Everlasting is Thy reign.

The second stanza:

Hark! the loud celestial hymn
Angel choirs above are singing,
Cherubim and seraphim,
In unceasing chorus praising . . .

is obviously incorrect in rhyming "singing" with "praising". Change "singing" into "raising", and the interests of both meaning and rhyme are conserved. In the third stanza, should not "Apostolic *strain*" be "Apostolic *train*"?

The hymn, "I rise from dreams of time" (p. 85) might have been omitted without loss, in view of its obvious misuse of Shelley's famous Serenade, its sentimentality, and its poor rhythm in the third stanza (which makes the singing as difficult as the printing is defective). It would have been desirable, also, to have submitted the much-used hymn, "To Jesus' Heart all burning" (p. 96) to the editorial file, in the interests of rhyme and rhythm.

The "Tables" and "Glossary" are excellent features of the volume (pp. 532-556). "Capella" (p. 539) ought to be "Cappella".

H. T. HENRY.

PERONNE MARIE; Spiritual Daughter of St. Francis of Sales. 1586-1637. By a Religious of the Visitation. London: Burns & Oates. 1912.

This is a charming account of a charming and saintly character, Peronne Marie de Chatel, one of the original Religious of the Visitation under St. Jane Frances de Chantal. The spirit of the gentle St. Francis of Sales pervades the whole life of this holy nun, and one rises from the perusal of the little book with the feeling of having dwelt, for a space, in the serene atmosphere cast about them by sweet souls and simple lovers of Jesus. Peronne did not give up the world without a great effort, by reason chiefly of an

earthly love that promised every happiness. For eighteen months she had to live in the same house with her suitor, and "keep him in ignorance of her inclination, while he persisted in his efforts to win her affections. He had composed an anagram on her name; and the words kept ringing in poor Peronne's ears till she forced herself to keep them out, by learning by heart pages of a spiritual writer (Louis of Granada), which she recited to herself whenever she felt tempted to dwell on the flattering verse."

She had much originality in her various practices of devotion, and early cultivated a habit of speaking to God with a naive and devout familiarity. Her prayers, of which several specimens are given in this little biography, are full of Christian faith and unction. One day, reading the Psalms, she was struck by the sentence: "Do not become like the horse and mule that have no understanding." Reflecting that understanding is the essential distinction between rational and irrational creatures, she resolved to apply her mind to meditation and thus to raise herself, not only as demanded by the dignity of her nature, above the animal creation, but likewise above her own nature, so that by following the impulses of grace God might be the end and object of all her thoughts. It was then that the grace was bestowed upon her of turning her mind with facility to loving discourse with our Lord and with His Blessed Mother." This habit of "loving discourse", of a kind very individual and characteristic, is one of the features which gives so much charm to the life of Peronne Marie. Like all saints, she had her struggles and trials. She endured the trial of desolation, when Her Lord and Lover, who had made Himself known to Her in those mystic communings with which He honors holy souls, seemed to have forsaken her. She told this trouble to certain intimate friends in Religion, and drew from them letters of wise advice and consolation. She was too much inclined to timidity and want of confidence in her ability to perform the duties of office when they were put upon her. But she persevered, and all those who lived under her direction had reason to thank God that they came under her holy influence. Her relations with her spiritual Father, St. Francis of Sales, reveal to us his wise discretion and gentleness in the direction of souls. Many spiritual lessons may be learnt from this simple story of a holy life, and from Peronne Marie's own sayings, of which the authoress gives us a plentiful store. The story is well told, and may be recommended as a good specimen of hagiography calculated to edify and to console all classes of Catholic readers. To many also who are not of that fold it could hardly fail to appeal.

THE CATHOLIC DIRECTORY FOR INDIA, 1912. Sixty-second annual issue of the Madras Catholic Directory and Annual General Register. Madras: The Catholic Supply Society. Pp. 546.

With the spread of Catholic missionary propaganda in the United States and the establishment of a college intended to train missionaries for foreign countries, our interest in the progress of Christianity in the East grows apace. The latest issue of the Madras Catholic Directory throws much light upon the condition of the Catholic Church directed by the Apostolic Delegation of India. The report includes, besides India proper, Ceylon, and Malacca, and also Burma, the latter province being actually outside the Delegation, though part of the Indian Empire.

The present issue of the Directory is made remarkable chiefly by the statistical Appendix which contains a report of the Census of all the Christian missions in India, Burma, and Ceylon from 1851 to 1911. It is the first time, we believe, that such a report has been offered to the public, and the compiler, the Rev. J. C. Houpert, S.J., manages to throw a flood of light on the past and present condition of Christianity in India. The information, whilst quite new to perhaps most students of missionary enterprise, gives food for serious thought regarding the needs of the Indian missions.

Father Houpert's account is made from detailed reports; it includes Protestant mission statistics and compares efficiency without any attempt to discredit the efforts of non-Catholic organizations. The area covered by the report is 1,802,000 square miles, containing 324 million souls,—more than one-fifth of all the inhabitants of the world and more than the population of America, Africa, and Australia (Oceania) together. To estimate the relative influence of Christianity and the results of Catholic missionary efforts in these districts it will not suffice to take account merely of space and numbers, since the conditions of the work are widely different in different parts of the empire.

A clue to the "Missionary occupation" question, to use the author's words, may be found in the following: There are 36 Catholic missions to-day in India and Burma. These have some 8,000 stations or spheres of influence. The census of 1901 gave for these countries 731,183 towns and villages. Accordingly only one per cent of the towns and villages of India experience direct Catholic influence. If therefore one hundred missionary societies entered India to-morrow they would find the field free in ninety-nine per cent of the localities of the country. "Come" is the cry of 320 million non-Christians of India; or, as the Macedonian said to

Paul: "Pass over and help us!" And the practical answer of many Catholics will doubtless be to pray, to give, to go.

HANDBUCH DER PARAMENTIK. Von Joseph Braun, S.J. 150 Illustr. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1912. Pp. 292.

This volume might be called a compendium of Father Braun's larger works on the subject of altar furnishings. It is suitable for students in seminaries, and for those generally who do not aspire to an exhaustive and scientific study of the question of paramentics. It has a special value of course for priests and artists, inasmuch as it enters upon the discussion of the materials, forms, colors, symbolism of the sacred vestments. Whilst it gives the history and gradual development of the sanctuary appointments and vestments, it distinctly emphasizes the present usage. The latter part of the work is devoted to decoration and "mobiliar". We miss any reference to thrones (episcopal), which seem to us to belong to this position, especially since the author deals with the episcopal vesture in the previous chapters, and since the drapery of the Ordinary's regular seat in the sanctuary forms an integral part of the decorative scheme as regards both material and liturgical color. But we may be at fault in assuming that this lay within the range of Father Braun's program for some reason known to himself, as we find the book in every other respect so complete and accurate as to leave nothing to be desired. We trust the time will soon come when such books will be accessible to English readers. So far none of the recently published excellent works of German and French writers has been translated or adapted, unless we regard as such the *Designs for Church Embroidery* in medieval style, which is published in English and French, as well as German, by B. Herder. The author's former works on vestments, as well as his monographs on the architecture of the Jesuits in Germany and Belgium, are unique and monumental in their sphere.

DOMINICI SCHOLA SERVITII sive Institutiones Spirituales in usum religiosorum. I. De Vita Regulari. Scripsit P. Bonaventura Rebstock, O. S. B. e Congreg. Beuronensi. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co.

Not only religious, but all who value the best forms of spiritual training, will be delighted with this little manual of St. Benedict's rule, which deals with prayer, the Holy Sacrifice, study, labor, recreation, and the excellence of solitary communing with God. Its typography and form make it a pleasure to handle the volume.

**DIX PIECES POUR ORGUE OU HARMONIUM. Par Louis Raffy. Op.
62. St. Laurent-sur-Sèvre (Vendée), France: L. J. Biton.**

This is No. 10 in the series of *Selecta Opera pro Organo vel Harmonio ad mentem "Motu Proprio" S. S. Pii X (22a Novembris, 1903)*. We welcome this, and all similar attempts to furnish churches or chapels that must depend on a small organ or perhaps on a "melodeon" for the instrumental helps to singing and to church services generally, with appropriate pieces for the organist. Conceived in the spirit of the legislation published by Pius X respecting Church music, the carefully wrought compositions of the present installment deserve recognition and approval. They are original in conception, of only moderate difficulty, and are not, like so many compositions for the harmonium, of a merely fragmentary character. Written specially for the melodeon or harmonium, and not "adapted" from piano pieces or secular compositions, they are strictly in the class of organ compositions and carry with them no haunting suggestions of secular music. A word of praise should be said of the elegant engraving and typography and the very moderate price (3 francs—60 cents) for thirty-five pages of full-sized sheet music.

H. T. HENRY.

Literary Chat.

It is coming to be generally, if not universally, recognized that the "Social Question" can be solved only by the coöperation of the three agencies of Church, State, and the individual. The problem far exceeds the range of individual, even though organized, efforts, whilst only the Utopian idealist, blind to the perverse selfishness of human nature, expects that religious motives alone will suffice to induce men to coöperate for the common good. The strong arm of the State enforcing wise civil legislation is in the actual conditions of society an essentially necessary factor for effecting any permanent economic reformation. On the other hand, outside of certain fairly obvious lines, the extent of State interference is a vague and ever debatable territory. To draw the right line between excessive paternalism and *laissez-faire* liberalism surpasses the legislative prudence of a Solomon and a Solon combined. However, an approach at least to what the State ought to do may be made from the side of what the State has done and is actually doing.

Some notice was lately given in these pages to a recent study of this broad field of economic legislation—*Social Reform and the Constitution*, by Professor Goodnow (New York, Macmillan; 1911). Another work covering the same ground, but with some additional details, is now before us—*The Attitude of American Courts in Labor Cases*, by Professor George Groat (New York, Longmans, Green, & Co., 1911). The author has confined himself to the judicial opinions formulated by the federal, supreme, and circuit courts and the State courts of last resort. Extracts from such decisions which relate to more than five hundred cases dealing with various aspects of the labor problem are given in the words of the respective judges themselves.

The special value of the work consists not entirely, though inclusively, in these decisions themselves: but rather in the arguments upon which they are based. The book affords a survey of the political, social, and economic principles which guide the courts in their decisions of the cases in question. The usefulness of such a summary and instrument of reference for the student of social problems is sufficiently obvious and becomes still more patent when it is noticed that the list of subjects embraces such actual problems as the strike, boycott, picket, blacklist, closed shop contracts, rights of unionism, payment of wages, hours of labor—miners, bakers, barbers, women—tenements, etc. The book, it should be noted, belongs to the *Studies in Economics* (No. 108) issued by Columbia University.

More recently in the same series we find a brief monograph on *The Ricardian Socialists*, by Esther Lowenthal. The term Ricardian Socialists, it may be observed, is a case of *lucus a non lucendo*. The writers to whom the term is applied followed in point of time rather than theory the author of the *Principles*. They may be said to be a connecting link between the prior Utopian and the subsequent Marxian school, combining as they do in their theories certain idealistic with other economico-scientific elements. Whether Marx really owed anything to the "Ricardians", or whether he simply happened to hold certain views in common with them, it would be difficult to determine. The chief members of the Ricardian School were William Thompson, John Gray, Thomas Hodgskin, and John Francis Bray. The pamphlet before us contains an analysis of these authors' economic opinions and will therefore prove serviceable to students of Socialistic theories as a time and labor saver: *non enim omnia possumus omnes*.

Mr. Paul Carus, the founder, publisher, and editor of *The Open Court* and *The Monist* is one of America's most prolific writers. His special field is philosophy, though nothing human is alien to him. With parts even of the *substance* of his philosophy a Catholic fortunately can agree. For instance, Dr. Carus is a strong champion against the Pragmatists of the immutability of truth. "The consistency of the world," he holds, "is both universal and eternal" (supposing of course the world susceptible of such an attribute). "What is true here is true everywhere and what is true now is true forever." Besides this, Dr. Carus is the sworn foe of agnosticism, against which system of laziness he has written much and vigorously.

On the other hand, from the most essential elements of Mr. Carus's theories the Catholic student is obliged *toto coelo* to dissent. His opinion on the nature of the human soul is simply the fanciful, not to say phantastic conception devised by the Parallelists. "The soul," he says, "is not body and the body is not soul, but they are one of which the soul is the inner and the body the outer aspect." This idea of course tallies quite with the author's monistic conception of the universe, although Mr. Carus declares this conception to differ from pantheism no less than from atheism; it is none the less a projection or an injection into the real order of the mind's idea of Being (dynamic); in other words, it is nothing more than an hypostasized abstraction. Formerly Mr. Carus held God to be the soul of the universe, but subsequently he "proposed a more definite conception", thus: "The God of Science [Mr. Carus knows of and believes in no other] is that principle which constitutes the cosmic order of natural law . . ." If by "constitutes" were here meant the creative and sustaining principle, every Christian theist would recognize the conception as his own; but it cannot mean this since Mr. Carus rejects such "traditional views of the churches", for they "are only surrogates that did service so long as the truth [conveyed by Mr. Carus's idea] was not yet forthcoming."

Nevertheless, however widely a Catholic must dissent from Mr. Carus's opinions, he cannot but recognize the earnest zeal and labor which their author

has spent in defending and propagating them. Some estimate of that industry may be gained from a small volume of two hundred pages entitled *Philosophy as a Science* published by the author. It contains an epitome of his philosophy and summaries of his books and articles.

A second edition, "aucta et emendata," of the second volume of *Elementa Philosophiae Aristotelico-Thomisticae*, by Father Gredt, O.S.B., professor of philosophy at St. Anselm's, Rome, has just appeared (Herder, St. Louis, Mo.). As notices of the work have already appeared in these pages it will suffice simply to call attention to the fact that the merits of the original are enhanced by the recent revision.

The Living Witness is the title of a small volume containing "a lawyer's brief for Christianity." It is a clear, straightforward summing-up of the divine claims of the Church; and being written from the lay and the legal viewpoint will no doubt influence for good minds that are not so easily affected by the professional theologian. Slight inaccuracies might be corrected in a future edition. For instance, it is not precisely true that we cannot "conceive of space without limit." We cannot indeed *imagine* limitless space, but we can and must *conceive* of space as limited. The two acts, to imagine and to conceive, are essentially different. Again, "when we speak of a person's character we refer to his soul, and not to his body"—rather, we refer to *both*. Character belongs to the *man*, to the person, and not to either one of his components as such. These, however, and other such minor inaccuracies tell nothing against the substance of a book that is otherwise solid, clear, and cogent. (Herder, St. Louis, Mo.)

A sheaf of thoughts gathered from the harvests of fifty years' service in the Master's field is offered as a token of gratitude on the occasion of his golden jubilee by Father Engelbert Bachmann. The little volume, which bears as title the author's pen name "Uriel," contains many good thoughts, instructive, wholesome, and pleasant—*bona honesta, utilia, delectabilia*. Some are in prose, others in verse. We will not insist on calling "Uriel" a poet since he deprecates the title, though he confesses "to an almost irrepressible desire of writing in metre and rhyme." *Quidquid sit de hoc*, the following lines will be admitted to convey good advice:

"Rules for Good Health.

"The head keep cool; the feet keep warm;
By eating, drinking do no harm;
Excess, not work, avoid with care;
Live useful, cheerful, kind to all;
Then may your grave claim Honor's pall."

The following stanza is of another vein, though no less suggestive:

"Tabernacle Key.

"There is a key, though small it be,
Most precious duly rated;
It ought to be, ought ever be,
Of truest gold, though we behold
It seldom more than [even?] plated."¹

An erroneous system of theory or practice is best refuted by trying to discover the measure of truth it possesses and making that the point of departure to lead the adherent from its excesses or defects to the system that is most perfect. A good illustration of this method is given by Monsignor Benson in his *Non-Catholic Denominations*, in which, as has been previously shown in this REVIEW, he analyzes the elements of truths held by the various religious

¹ Louisville, Kentucky: Anzeiger Co. 1912.

bodies, in order to indicate the bridge over which they may be lead to pass to Catholicism. A similar illustration, though on a smaller scale, is presented in a neat little pamphlet entitled *Christian Science and Catholic Teaching*, by the Rev. James Goggin, of St. Edmund's College, England. The author clearly and succinctly draws out the elements of truth contained in Christian Science. Also, no less clearly, its exaggerations, and the consequent dangerous errors to which those exaggerations lead. And lastly he shows how the Church possesses whatever of truth, without the errors of exaggeration, that is contained in the system in question. The critique is temperate and respectful. Fun is not poked at the Eddyites. As a consequence the priest need not hesitate to put the pamphlet in the hands of an intelligent person who may have unhappily been lured aside, or is tempted that way, by the new doctrines (The Ave Maria Press, Notre Dame, Indiana).

A recent booklet entitled *Girls' Clubs and Mothers' Meeting* will be found highly serviceable in that important line of priestly duty, the care of working girls. The subject has come most prominently to the front in recent times and our Catholic ladies are manifesting commendable zeal in the good cause. They require of course the priests' help and guidance. The book just mentioned offers many wise and prudent suggestions gathered from ripe experience, such as devoted women will be glad to accept and practically utilize. When we add that the book is from the pen of Madame Cecilia, enough has been said in its commendation, though we shall return to it on a future occasion.

Biblical students and indeed all educated readers who take an intelligent interest in Holy Writ will welcome a critical edition of the Latin Vulgate recently issued by the Clarendon Press (Oxford and New York, Henry Frowde). It is a small, compact volume of nearly seven hundred pages, neatly printed on thin paper. It has abundant marginal references and textual variations, the work bearing testimony to the scholarly labor of the editors, the Anglican Bishop Wordsworth of Salisbury and Professor Henry White of Oxford. The title is "Novum Testamentum Latine secundum Editionem Sti. Hieronymi ad codicum Manuscriptorum fidem recensuerunt," etc.

A small volume of conferences in French on education (*L'Éducation Chrétienne*) by the Abbé Henri Le Camus is deserving of special attention. There are just a dozen discourses to less than two hundred small pages; which means that each conference is short, pithy, straight to the point, with plenty of good practical hints for parents and teachers, and even priests. It is published by the Téqui house (Paris) which has also issued recently a small volume on *Contemplation* (by Pére Lamballe, Eudiste). It contains a summary of the principles of mystical Theology, a digest of the teaching of the masters—SS. Thomas, Francis de Sales, John of the Cross, and Teresa.

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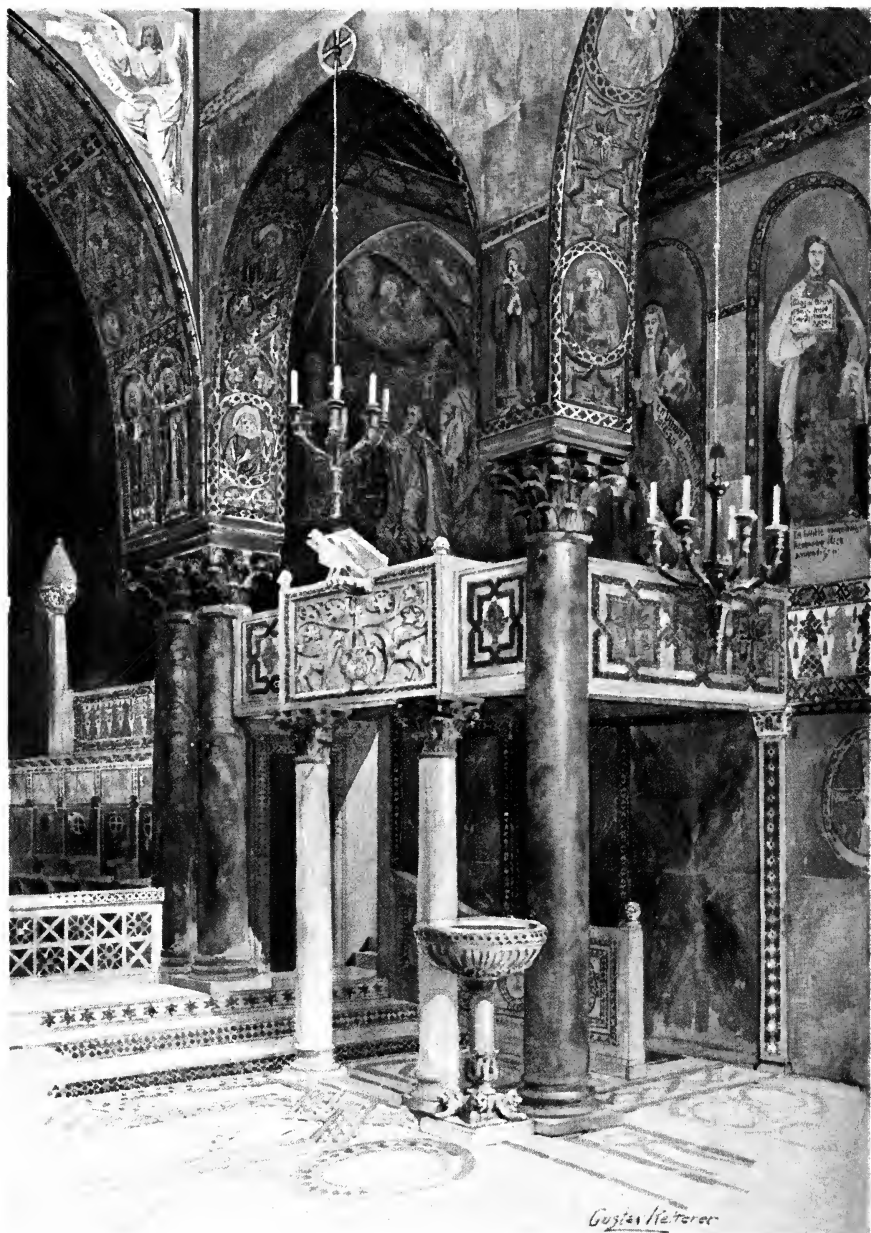
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CAPPELLA PALATINA, ROYAL PALACE, PALERMO
Detail sketch of the most beautifully decorated chapel in the world

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—MAY, 1912.—No. 5.

EASTER AND CALENDAR REFORM.

THE Apostolic Constitution *Divino afflatu* (1 November, 1911) not only provides a new arrangement of the Psalter for recitation in the Divine Office, but announces also that this is but a first step toward a general revision of the Breviary and Missal. A revision and emendation of the Breviary have been foreshadowed for some years past, and liturgical scholars have suggested various re-arrangements of the psalter and revisions of the lessons and antiphons.

Side by side with this projected reform a purely secular movement looking to a change in the Gregorian calendar has manifested itself in activities, some of which might appear at first sight ludicrous, while still others might commend themselves to a careful study of the question as both feasible and appropriate.

In view of this double trend making for revision of things so interrelated as the calendar and the Divine Office, a Looker-on in Venice might have supposed that some mental convergence of the two wholly dissimilar movements—the one within, the other without the Church—had led the *Gaulois* of Paris to announce that the Holy Father had actually determined to adopt a new date for Easter. Commenting editorially on the article in the *Gaulois*, the *N. Y. Independent* (28 Dec., 1911) remarks: "Hereafter, beginning with 1913, Easter will be celebrated on the first Sunday of April." Such a change would allow a variation of only seven days in the assignment of Easter and of the many movable feasts dependent on it, whereas the present calendar ad-

mits a variation of thirty-five days (22 March-25 April). Assuming the announcement to be correct, the *Independent* notes the various classes of the community that will be affected differently by such a radical change in the date of Easter, and amongst them "the hard-working everyday priest who will no longer have to carry two breviaries toward the close of the various seasons of the year." It expresses concern for the Protestant Churches also, "who, on leaving Rome, carried along not only the fundamental doctrines, together with scholastic philosophy, but also in great part the liturgical year. In adopting the old Catholic rite of Salisbury—the Sarum—the Anglican Establishment took it all. The others observe Lent, Easter, Pentecost, Trinity and so on like Catholics. Now Anglicanism and orthodoxy must conform or else present to Christendom a double liturgical season." It is also concerned about the effect of the new date upon certain States which make Good Friday a legal holiday, and wonders what will happen if "Rome and the Protestant world divide," and concludes that "it all seems a fair warning to our legislatures to hold aloof from any identification with Church festivals."

The editorial cites a number of obvious difficulties standing in the way of any projected reform in the date of Easter, but it fails to suggest the immense gains that would accrue to many classes in the community if such a change, made in the interest of simplicity and permanence, were practically feasible. The secular gains have been loudly acclaimed in recent years by those who favor a fixed Easter—and some mention of them will be made in this paper. There is, however, no need to indicate with any fulness the immense changes which such—or some similar—limitation of the date of Easter would cause in religious duties and offices of piety. The great question that rose in the minds of readers was doubtless one of fact. Did the Holy See contemplate anything of the kind? Pius X did indeed declare in his Apostolic Constitution that the re-arrangement of the psalter was but one step forward in a series of contemplated emendations of Breviary and Missal. But the one step was itself a long stride; for it included things which were, it is true, highly desirable, but none the less startling, such as the recitation of the whole

psalter every week, the restoration of the Office and Mass of Sundays to their old place of distinction, the shortening of the Office (a boon indeed to the "hard-working, everyday priest"), a limitation of the transference of feasts, a reduction of the suffrages on semi-double feasts to a single one, the recitation of only one Office on 2 November, etc. Despite these startling changes, one hesitated to believe, for several notable reasons, that the Holy See either had fixed, or was contemplating the fixing of, a permanent date for Easter.

In view of the confident assertion of the *Gaulois* and of the comments thereon of the *Independent*, it was very appropriate that the Catholic weekly, *America*, should briefly note (16 March, 1912) the fact that "the Roman papers reprint from the *Kölnische Volkszeitung* a letter of Father Vido, the Superior General of the Regular Clerks of St. Camillus of Lellis, who is charged by the Holy Father to make a report on the question of reforming the calendar by fixing a permanent date for Easter. The letter requests copies of learned articles in connexion with the question, and expresses the hope that Germany will take the initiative in the matter. The phrase is said to have produced a painful impression at Rome." Whatever may be thought of the phrase, the fact that the Holy Father is apparently considering the possibility of altering the traditional date of Easter is assuredly interesting to all Catholics; and it is because of this Catholic interest in the matter (and not as an answer to the invitation of Father Vido for learned articles on the question) that the present paper undertakes to sketch hastily and briefly the present status of the calendar-reform movement.

The various schemes of reform fall into two classes. First, there are the attempts to fix the date of Easter without any change in the existing Gregorian Calendar. Second, there are the proposals for a fundamental revision of the present calendar which shall remove its anomalies and, incidentally, fix the date of Easter.

A NEW EASTER IN AN UNCHANGED CALENDAR.

The proposals are very varied.

(a) The announcement in the *Gaulois* credits the Holy Father with the intention of fixing Easter on the first Sunday

in April. This would give a week of possible variation for Easter and the movable feasts dependent on it—a great retrenchment of the present limits of thirty-five days, or five weeks.

(*b*) An International Congress which met at Prague in 1908 is said to have discussed the confusion and loss in business affairs due to the wide variations in the date of Easter, and to have passed a resolution in favor of a fixed date of less variability. It suggested the first Sunday after the 7th of April. This date was taken because of computations assigning the 7th of April as the date of the crucifixion of our Lord—and the Feast of the Resurrection was accordingly to be placed on the Sunday following this date. The proposal exhibits a desire not to run strongly counter to religious traditions and sympathies.

(*c*) Like the two solutions just noted above, that of Professor Hoffman permits a variation of a week. He suggests the first Sunday after the 3rd of April.

(*d*) Professor Foerster proposes the third Sunday after the spring equinox, calculated at the longitude of Jerusalem. He selects the meridian of Jerusalem for the reason that the equinox varies somewhat in different longitudes, and Jerusalem has of course its historical significance in relation to the feast.

(*e*) In Rome, the early Christians celebrated Easter on the first Sunday after the first full moon after the 25th of March (their spring equinox). In the third century, the crucifixion of our Lord had been assigned by computation to the 25th of March. This date has been recently selected as a point of departure, so that Easter would be placed on the first Sunday after the 25th of March.

(*f*) Historically associated with this date is the apparent assignment by some bishops of Gaul, who were perplexed by the paschal computations, of Easter to the 25th of March as to a fixed day of the Roman calendar.

(*g*) In the east, the Jewish Christians celebrated Easter on the 17th of Nisan, which might (according to the legal reckoning) be any day of the week.

(*h*) In Antioch, however, the Sunday after the Jewish Passover was chosen.

(i) In Alexandria, the Sunday after the first full moon after the 21st of March (the spring equinox) was chosen for Easter.

Into the Easter controversies that formed so prominent a phase of early Church history, it is not necessary to enter here. Since the time of the Council of Nicæa the present rule has been in force, making Easter always fall on Sunday. But with respect to the disputed date of the crucifixion of our Lord, it may be pointed out that a very recent computation fixes 27 April for the 15 Nisan of the year 31 (the year in which, it is argued, our Lord must have died).¹ Easter would then have corresponded with 29 March; and the new site for Easter might be assigned for either the Sunday nearest to, or nearest after, the 29th of March.

(k) All the recent suggestions thus far enumerated have respected the thought that Easter should fall on Sunday. But a bill introduced into the British Parliament last year fixed Easter always on the 14th of April. Commenting on it, the *Literary Digest* (27 May, 1911) declared that "this will evidently make Easter come on a weekday oftener than on a Sunday". Perhaps, however, the writer assumed this too hastily; for many proposals for fixing absolutely the date of Easter on a definite day of the month contemplate, not the present Gregorian Calendar, but a reformed, symmetrical, or "Normal" Calendar, as will appear from the suggestions now to be considered.

EASTER IN A REFORMED CALENDAR.

Against all the suggestions which will be grouped under this heading, there appears to be the exceedingly great—probably, from the Catholic standpoint, insuperable—objection that they include *dies non*, and thus destroy, while nominally retaining, the form of the Christian and Jewish week of seven days. The ordinary year has 365 days, that is, 52 weeks plus one day. The Leap Year adds a day, making 52 weeks and 2 days. What is to be done with the extra day or extra two days, in a "symmetrical" Calendar?

(l) The so-called "Normal Calendar" constitutes a normal month of 30 days, but to the third month of each group of

¹ See Power, *Anglo-Jewish Calendar*, etc., 1902, p. 91.

three months adds a day, thus: January, February, each 30 days (normal months); March, 31 days. Thus all the months except March, June, September, December, will have 30 days each, while the four excepted months will have 31 days. This scheme provides for 364 days. The 365th day will be New Year's Day, and may be so styled, but will not count as a day of the week or as a day of the month. It will be a *dies non* for calendar purposes. The extra day in Leap Year would similarly be a *dies non*, might be styled Leap Day, and would be inserted between the end of June and the beginning of July in each Leap Year. All the four quarters should then be exactly alike, so far as days of the week and of the month are concerned. The months in any quarter would thus appear:

| | 1st month. | | | | | 2d month. | | | | 3d month. | | | | | |
|-----------|------------|----|----|----|----|-----------|----|----|----|-----------|---|----|----|----|----|
| Mon..... | 1 | 8 | 15 | 22 | 29 | | 6 | 13 | 20 | 27 | | 4 | 11 | 18 | 25 |
| Tues..... | 2 | 9 | 16 | 23 | 30 | | 7 | 14 | 21 | 28 | | 5 | 12 | 19 | 26 |
| Wed..... | 3 | 10 | 17 | 24 | | 1 | 8 | 15 | 22 | 29 | | 6 | 13 | 20 | 27 |
| Thurs.... | 4 | 11 | 18 | 25 | | 2 | 9 | 16 | 23 | 30 | | 7 | 14 | 21 | 28 |
| Fri..... | 5 | 12 | 19 | 26 | | 3 | 10 | 17 | 24 | | 1 | 8 | 15 | 22 | 29 |
| Sat..... | 6 | 13 | 20 | 27 | | 4 | 11 | 18 | 25 | | 2 | 9 | 16 | 23 | 30 |
| Sun..... | 7 | 14 | 21 | 28 | | 5 | 12 | 19 | 26 | | 3 | 10 | 17 | 24 | 31 |

It was hoped by those who favored this reform that it might be introduced last year, since New Year's Day in 1911 was a Sunday, which should therefore be a *dies non* or O in the Calendar, January 1st, 1911, being called Monday. The first day of every year would thus be Monday, and the first day of each quarter-year would also be Monday. Similarly, the first day of February, and the first day of every 2nd month in each quarter would be Wednesday; and the first day of March and of every 3rd month in each quarter would be Friday. The advantage of the system is that it divides the year symmetrically, and makes any definite day of a month the same day of the week in every year (e. g. the 24th of March in each year will be Sunday, the 13th of February will be Monday, and so on). One unpleasant feature of the arrangement is that it seems to make Sunday the seventh, instead of the first, day of the week. As has been noted above, the still more intractable fact is, that it makes *dies non* of one or of two days in a year, so that they fall, for ecclesiastical purposes, nowhere.

(*m*) A slight amendment of the Normal Calendar has been proposed in England—that the 365th day should be Christmas and not New Year's Day.

(*n*) In September, 1911, Sir Henry Dalziel, leader of the Ultra-radicals in the House of Commons in England, prepared a bill for the reform of the calendar. He proposed that New Year's Day and Leap Day should be *dies non*, that the week should measure accurately not only into every year, but as well into every month. He would have the first two months of every quarter-year (i. e. January, February, April, May, July, August, October, November) consist of 28 days, and the third months of the quarter-year (March, June, September, December) consist of 35 days. Leap Day was to be intercalated between the last day of June and the first day of July, and New Year's Day was also to be set apart. Whether the bill was ever introduced into Parliament, and if so, what its fate was, we do not know. It was styled the Fixed Calendar Bill, and probably shared the fate of the Calendar Reform Bill introduced in the House of Commons in 1908, which did not get farther than the "second reading" stage. Dalziel's suggestion makes it possible for every year and every month to begin on a Sunday. The dispatch (dated London, 16 September, 1911) from which the above details have been taken, adds: "A clause in the bill lays down that the New Year Day and Leap Day shall neither be accounted days of the week, and shall not, except where specially mentioned or provided for, be held to be included in any computation of days, but shall otherwise be public bank holidays. The conditions of labor on those days and the remuneration therefor, under the bill, would conform as far as possible to what prevails on Sunday. A fixed date, 15 April, is selected for Easter Day." The details are interesting for their illustration of one commercial phase of the problem.

(*o*) Another arrangement of the calendar is that proposed by Elsa Koopman in *Monismus*, who "suggests that the leap-days be allowed to accumulate for twenty-eight years, and then be disposed of in an uncounted 'leap-week'. She would set her calendar in motion with 1911, thus throwing her leap-years 1939, 1967, 1995, 2023, etc. She would omit the Sunday as Herr von Hesse-Wartegg proposes, would give

January, April, July, and October thirty-one days each, the other months thirty; would set Sunday, 14 April as Easter; Christmas for the fourth Tuesday of December, Thanksgiving for the 29th of November. Her January, April, July, and October begin on Monday; February, May, August, and November on Thursday; March, June, September, and December on Saturday." The correspondent who writes thus to the *N. Y. Nation* (10 November, 1910, p. 441) adds that "It is doubtful whether the standing still of the calendar for a week every twenty-eighth year would not occasion more confusion than the present arrangement."

(p) A German scientist, Dr. Hantigger Mohr, would have all the months of thirty days, add four "quarter-days" outside of all months and weeks, and for the 365th day create a universal Thanksgiving Day for the whole of Christendom. The suffrages of the Peace and Arbitration societies might be obtained by dedicating this day to an international celebration of "the victories of Peace." This scheme for equalizing the months is like that adopted by the French Republic (22 September, 1792), which provided for twelve months of thirty days each, but added the remaining five days as *jours complémentaires* to the month Fructidor, the third of the summer months. Napoleon abolished the calendar of "the Republican Era" in 1806.

Other suggestions (including one for the construction of a "Long Year" every fifth year, by adding to December the omitted odd days of the four years plus the single leap-year day) may be omitted here, in order to consider one which, while revolutionary in the highest degree, would supply the most symmetrical solution of all.

(q) Although championed with ardor to-day, it dates back essentially to Auguste Comte in the middle of the nineteenth century. Every month should comprise twenty-eight days, or four weeks; and there should be thirteen such months in the year. This would provide for 364 days. The extra month would be inserted between June and July; and the odd day (the 365th) might be styled New Year (a *dies non*), or might be assigned to Christmas (as Mr. Cottsworth would have it) in such wise as to make it fall between 22 and 23 December, so that it should follow Sunday and precede Mon-

day (and be therefore a *dies non*). The *Philadelphia Ledger* (8 January, 1912), commenting editorially on the proposal, remarks very sensibly that the displacement of Christmas from the 25th "in order to bring it adjacent to the Sunday holiday, would inevitably arouse ecclesiastical opposition." The additional day of a leap year might be placed before or after the added month, or, more symmetrically, might separate its two fortnights. "Anno" has been suggested as the name of the yearly "odd" day, which should follow the 28th of December. "Sol", "Midyear", (or perhaps some name to be created by the Esperantists) might denominate the added (13th) or Midyear month.

It is at once clear that Easter could, in such a fundamentally transformed calendar as any one of the above suggestions would introduce, be assigned to any desirable Sunday, and that it would never vary.

Thus one strong advocate of the Normal Calendar, Baron von Hesse-Wartegg, would place Easter on the 7th of April, a date which, besides approximating, as some think, the probable date of the Resurrection of our Lord, "strikes an exact mean between the 22nd of March and the 25th of April, the present extremes of oscillation" (*Public Ledger*, Philadelphia, 8 May,, 1910). Koopman would place Easter on the 14th of April; Dalziel selects April the 15th.

THE PROPAGANDA FOR CALENDAR REFORM.

The selection of a permanent date in an unaltered calendar does not seem to be a very difficult problem, if the ecclesiastical authorities should move in the matter. So far as its own interests are concerned, the question is absolutely within the jurisdiction and the good pleasure of the Church. Liturgically, this is solely her province, and historically it has ever been such. No movement looking to a revision of the calendar is well-advised that does not seek first of all her approval and patronage, and this for the double reason that her interests are most intimately concerned, and that, even if they were not, she has held a historical supremacy in this very branch of international progress such as must entitle her to every courtesy from civil governments and from learned societies. But there is, furthermore, an obvious impracticabil-

ity in any suggestion for reform of the calendar which does not obtain her approval. Catholics are spread everywhere throughout the earth, and form no inconsiderable portion of the population of every progressive civil society. How shall a revision succeed that meets everywhere their "passive resistance"?

Now this modern movement for revision had not an auspicious birth. It is not necessary to hark back to the crude experiment of the French revolutionists' calendar to illustrate this fact. Neither need one dwell on the sporadic attempts of Frankfurt-on-Main, seventy years ago, or later on of Leipzig, to fix a local Easter for local purposes. Such provincial efforts were of course foredoomed to failure. But the proposals of the Positive Society, founded in 1848 by Auguste Comte, were more ambitious. The Society did not realize the hopes of its founder; but the disciples who gathered around him constituted themselves into a kind of church, and drew up a Positivist Calendar which replaced the names of saints by those of men whom the Society elevated to the dignity of the greatest helpers of civilization. This calendar comprised thirteen months—a feature which has found in our own day ardent champions.

The present-day movement has been careful, however, of the traditional rights of Sunday as a situs for Easter. Thus the International Congress of Prague in 1908 simply wished to have the whole matter discussed. Even the Chambers of Commerce which are interested in the subject, have not placed "big business" so far to the front as to divorce the question of Easter from its religious significance. It is said that the first decade of years of the present century has witnessed more than three hundred resolutions drawn up by such Chambers, by learned societies, and by corporate institutions, in favor of a fixed Easter; and the schemes so far proposed have as a rule been careful to consult for a Sunday Easter. Lacking thus far, nevertheless, the important element of Papal approbation, not to say initiative, the "resolutions" do not appear to have been taken very seriously by the world they were intended to benefit. A writer in the *Philadelphia Public Ledger* (8 May, 1910) called attention to a meeting in the following month (June) of the International Chambers of

Commerce, to be held in London, the first subject for whose deliberation was to be the "Unification and Simplification of the Gregorian Calendar, and the Establishment of a Fixed Date for Easter". The Netherlands Chamber of Commerce was to urge strenuously the proposal of G. S. de Klerk, who advocated the "Normal Calendar". This calendar was enthusiastically supported, it is said, by the press of Belgium, Germany, France. It had energetic propaganda at the hands of Privy Councillor Baron Ernst von Hesse-Wartegg, who had introduced the time-zone idea by which all Europe was covered by three time-zones, those of West Europe, Central Europe, East Europe. He had experienced much opposition to this reform, doubtless due partly to patriotic motives, partly to the habits already formed by the long use of meridian times. He accordingly argued that the change of the calendar would be a simpler procedure than the removal of the old meridian times; and, failing international agreement, contended that Germany and Austria might exercise a constitutional right to enforce the new calendar by executive action.

The year 1910 was the year for taking action; for, happily, 1911 began on a Sunday, and if this were made zero—or *dies non*—in the Normal Calendar, everything would move along smoothly. If 1910 passed by without favorable action, the world must wait some years longer for an appropriate New Year Day on Sunday. But, as we know, the critical year passed away, and 1911 came—but with it came no change. The world is still discussing (with no very loud clamor, apparently) the old subject; and the goal seems to be as remote as ever. Meanwhile, however, two or three bills were introduced (in 1911) in the British Parliament—and they, too, seem to have slept in committee.

If we seek a reason for this apathy of the "Philistines" on the subject, we may find analogues in the movement for an International Language, such as Esperanto; or, in English-speaking countries, for Simplified Spelling. No one denies the benefits that would accrue from either, but few are sufficiently interested and energetic to change the old ways for an untried new way. Is there no machinery able to move the vast inert mass? History testifies to one notable illustration of the "lever long enough" desiderated by Archimedes. The

world was actually moved by the lever of Papal authority in 1582, and the Gregorian Calendar was triumphant finally throughout Western Christendom, although good Protestant folk in England loudly complained that the Pope was taking eleven days out of their lives. Would it not be well if those who sincerely labor for a reformed calendar, or at least for an Easter that shall fluctuate less notably than at present, were to ask for Papal support and encouragement?

Would Russia and the Balkan States accede to a new calendar? Probably they would. And the imitative and progressive nations of the Far East would soon follow. It is curious to reflect that the staid old civilization of China, hoary with its immemorial centuries of tradition, should have made the first official act of its new regime a promulgation that the Republic shall begin its year with the first day of January. The dispatch announcing this marvellous fact may well be included in this paper: "The first official act of Dr. Sun Yat Sen was to change the Chinese calendar. He made New Year's day the first day of his presidency, thus marking the commencement of a new era and making the Chinese year begin henceforth on the same day as the year begins in most other countries of the world. Dr. Sen took oath to-day as provisional president of the Chinese republic and was invested formally with executive powers" (Dispatch, dated 2 January, 1912, from Nankin).

EFFECTS OF A REFORM.

Fixing a date for Easter without changing the calendar otherwise, and fixing that date so that Easter would always fall on a Sunday, would involve a fluctuation of a week. If the rule were, as the *Gaulois* declared it would be, to fix Easter on the first Sunday in April of each year, the day of the month would range from 1 April to 7 April—one week. The same would be true of the proposal to place Easter on the first Sunday after the 3rd of April. It could then fall on any day of the month from 4th to 10th of April—a week. So also if the date were fixed for the Sunday nearest the 7th of April, there would similarly be a week of possible fluctuation. Any such proposal would be a great advance in convenience over the present wide divergence of 22 March—25 April, or five

weeks, and would meet practically the arguments of those who clamor for a symmetrical calendar. What are these arguments?

An argument which lies on the very surface of experience, is the confusion wrought in many broad spaces of professional and commercial life by the variations in Easter. School terms arranged in three annual divisions (September to Christmas, Christmas to Easter, Easter to June) suffer, the second term being short in some years, long in others, and the third term being correspondingly affected. The law courts, and the banks, and even the modistes are ranked as sufferers. In Europe, "At Easter are signed agricultural labor contracts. Houses are sometimes rented from Easter to Easter, and for many kinds of business Christmas and Easter are the two culminating points. Sometimes there is a lapse of three months, and sometimes a lapse of four months between them. An early Easter promises cold and wet weather and checks traffic and amusements. Where theatres close on Palm Sunday, as is common in Europe, thousands of actors are thrown prematurely out of work when Easter is early. Easter is an important time for tourist traffic, and for hotels; and it is the interest of all those engaged in these businesses that its date should no longer vary as it now does by as many as 34 days." The writer (Hamilton Davis in *Public Ledger*, 8 May, 1910) who thus summarizes some of the woes of a variable Easter, declares that "the movement is strong in England", and "is stronger still on the Continent, where the present movable Easter disorganizes the life of some 300,000,000 persons. In many parts of France, Germany, and Italy, Easter is for practical purposes the beginning and end of the year." If the variation of Easter were restricted to a single week—as so many of the suggestions already mentioned contemplate—it seems clear that the complaints cited above would lose practically all of their force.

Of a somewhat different tenor are the objections to our present wide divergence in Easter, mentioned by an English parliamentarian, Robert Pearce, in a letter to the *London Daily Chronicle* (quoted in *Literary Digest*, 27 May, 1911): "It upsets the financial year of Great Britain and Ireland,

which ends on 31 March, bringing sometimes two Easters into one financial year, and sometimes a year without an Easter at all. The value of statistics is much injured in consequence. It inconveniences the commercial and financial worlds in several ways. In all manufacturing centres Whitsuntide is observed as a holiday by the many thousands of the wage-earning classes, and the dislocation of business contracts and engagements occasioned thereby is not only extremely inconvenient, but often occasions much loss. Similar troubles beset Bills of Exchange. . . . The schools and universities, including the elementary, the secondary, and public schools, are terribly upset by the shifting Easter dividing the best of the educational year into unequal and inconvenient parts." The absolutely fixed Easter, in a reformed calendar, appears to be the only adequate solution of the problems here presented.

The principal interest the question has for liturgists is the simplification of the calendar. Even those who are very expert in such calculations, whether for large countries or for local dioceses or churches, err again and again in their conclusions. Priests in the United States have had the difficulties in computation and arrangement of the Ordo brought home to them by the occasional divergences between the two Ordos issued by Pustet and Murphy. The calendarist must not only have carefully constructed tables (and these demand much labor of the minutest and most exacting character), but he must have in memory, and in conscious use, many decrees of the Congregation of Rites, local calendars of saints, principles of transference of feasts, and so on. In his *Manuale Calendistarum* (1907), Dom Joumier recognizes that the redaction of an Ordo for a diocese, religious body, conventual or parish church is "praecisionis simul et memoriae opus, cui haud semel docti rerum liturgicarum viri impares essent", and further on remarks, with an ingenuousness which doubtless forbids the suspicion of a dry humor, that those who have been charged by their bishops to construct an Ordo have a just claim, on this title, to the prayers of all the clergy. It is true that the provisions of the *Divino afflatu* lessen their labor considerably; but not a little remains. A restriction of the variation of Easter within a week would of course still

further lessen the difficulties of the calendarist. The acceptance of a Normal calendar for a symmetrical year would remove all his difficulties forever.

The Holy See recognizes the difficulties both of the calendarist and of those for whom he works. *Ordos* do go wrong, despite learned studies, meticulous carefulness, and devoted patience; but a priest who thinks his *Ordo* is probably wrong (*"qui probabilius judicat errare Kalendarium"*) should nevertheless stick to the direction in his *Ordo*, and not to his own judgment concerning the Office, the Mass, or the color of the vestments.² Confusion is thus avoided, even if correctness is not assured.

Every priest would doubtless welcome heartily a reform which should limit the variability of Easter, and of the Offices and Masses of the year dependent thereon, to a week. But if it were within the range of possibility to have an absolutely fixed and invariable Easter, the simplicity of life would be enviable indeed.

Who can picture the many "occupations gone" (of calendarists, of publishers, of experts in many lines of liturgical requirements); the simplification of the Breviary (so that every day the Divine Office might be printed in full, without the necessity of many "fingers" to keep the various places of reference in the volume, while a priest would have the pleasant assurance that this printed daily office would suffice for each year, without change); the possibility of so ordering a year of Offices that Sundays, and feasts, and ferias, could be adequately related in such wise that no feast would ever be omitted through concurrence with some one of higher rite, and all should have due observance in every year—who can picture all this without feeling some attraction for the various schemes looking to a Normal Calendar, a "symmetrical year", and an absolutely undeviating Easter?

Arrayed against the arguments of liturgists and of business men and school men and the various other classes represented in the protests against the present system, there is the natural clinging to settled forms of procedure, and to ancient traditions having more to recommend them than the merely

² S. R. C. 13 June, 1899, no. 4031.

venerable force of long prescription. The latest word we have read on the subject is that of an editorial writer in the *Boston Pilot* (6 April, 1912), who declares that two reasons against the change are (a) respect for antiquity and (b) the desire to remain in chronological conformity with the past; and that these two reasons are not the least of the "undoubted advantages" of the present system. He does not specify the undoubted advantages; and on examination, his two reasons practically merge into one; for the desire to be in conformity with any custom is based on our respect for that custom; that is to say, "respect for antiquity" is about the same thing as "the desire to remain in chronological conformity with the past" (or antiquity). He points out, nevertheless, that this respect is not merely sentimental, but is based "on a very good reason of fact. Our present Easter is a movable feast, because the Jewish Pasch which was its prototype and mystical figure was movable," and "it is no mere sentiment to desire to retain in the realization what is so characteristic a note in the type." He adds the further reason, that "the present system was instituted to preserve the connexion between Sunday and Easter, so that Easter would always fall on that day when the great event which it commemorated occurred." With respect to this contention, it is only necessary to repeat that nearly all the schemes proposed for fixing Easter, whether within the present calendar or within a reformed calendar, provide a Sunday for Easter, as has been amply shown above. But the strength of the contention that as the Jewish Pasch was movable, so also should be the Easter prefigured by it, is somewhat weakened by the fact that the Jewish Pasch was not movable in the same sense as Easter is; for it was fixed on a definite day of a definite month (its variability arising from the inadequacy of a lunar year to fix days with any certainty). And yet it was movable in a sense in which our present Easter is not, namely, in the fact that (legally) the Pasch might fall on any one of the days of the week, whereas our Easter is now restricted to Sunday. The further argument of the writer is also answered in the proposals to have a Sunday always for Easter: "To anyone who knows the intimate relation which our Sunday bears to Easter in its origin and its liturgy,





A MODERN DECORATIVE TREATMENT OF FIGURE WORK IN ST. ADALBERT'S CHURCH, PITTSBURGH, PA.
 Redrawn especially for "The Ecclesiastical Review" by Mr. George Sotter and Mr. Arthur Sparks

the thought of having Easter fall on any other day is unbearable. To desire also the preservation of the sacred memories of Holy Thursday and Good Friday in their relation with Easter also restrains many from accepting any reform of the present system, which preserves them, and this is not mere sentiment." The writer seems unaware of the overwhelming majority of proposals to keep Easter on Sunday: "Doubtless a compromise could be effected by keeping Easter always on Sunday, but by so fixing this Sunday as to preclude a variation of over a week". Many such compromises have been suggested, even in an unreformed calendar. Many others have been proposed for a reformed calendar.

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THE DECORATION OF OUR CHURCHES.

CHURCH DECORATION is regulated by basic laws and fundamental rules that are easy of application. The object of this paper is to indicate some of these principles and simple admonitions to enable architects and artists, priests and people to keep steadily in view what to aim at and what to avoid in the interior decoration of churches. Sculpture is not considered here since it is proposed to deal with it at length in a subsequent article.

PURPOSE.

A Catholic church is the dwelling-place of the Most High God, where His faithful children assemble at stated times to visit Him and pay Him homage. Hence the erection of a church building presents a noble opportunity for a people to express their faith and love and sacrifice. If in addition to its beautiful proportions and its exquisite details it be adorned and enriched by real artists and skilful craftsmen, it will receive by this fact a new and added degree of splendor and glory. When we contemplate it in the exalted purposes for which it is intended, and the sublime uses to which it is put, it should unquestionably be the dominant structure in any community. Structurally, it should be the most beautiful building, and its decoration should be the most distinguished,

because the precedents of Catholic art and architecture are the finest in all history.

Decoration of any sort is expensive, but consistent decoration need not be more costly than tawdry substitutes. Moreover, it is most fitting that materials of great price, of fine texture, and of costly workmanship which are too valuable to be used daily in the homes of ordinary citizens, should be dedicated to the service of God and find a place in His church in order to give the sacred edifice a splendid and monumental character as a public and solemn pledge of love and sacrifice, and a token of the honor in which God's earthly residence is held.

EXPERTS.

But to attain this result is not within the power of every one. Experts must be consulted. "*Cuique credendum in arte sua*"—and in the subject of church decoration we must sit at the feet of a talented architect.

One of the functions of an architect is not only to make a building perfectly adapted to its needs, but also to make it beautiful. The interior decoration of any building lies just as much within his realm as does its exterior embellishment, and he is just as much in his own province in the inner adornment of any structure as with any exterior problem of mass, line, composition, and ornament in relief.

As a result of entrusting the interior decoration to the guidance of the architect, the color and ornamental scheme will accord well with the architecture, bringing out properly its structural lines and proportions. Thus the architectural and decorative features will be correctly adjusted; and the ornamentation will neither conceal nor stultify the structural lines of the building. It will not only please the eye, but will attract and hold the attention, and the various parts will be so blended and coördinated into one consistent whole that the effect will be a symphony of color, no detail of which could be omitted or displaced without bringing discord into the architectural symphony.

Hence the vital importance of having a first-class architect. If an architect is unable to direct the decoration, he should not be engaged even for the building, since decoration

is as much within his scope as is any other element of design. It should be no more difficult to choose a good architect than an expert in any other branch. His standing in the profession, the opinion entertained of him by members of his own art, the work he has produced when left with a free hand, his success in open and fair competition with other leading architects, all this will enable us to select with certainty an architect who has all the necessary qualifications for the construction and adornment of a church. And as everything relating to the building should be left to him, the most important step of the whole undertaking is to choose the best man, without regard to parish lines, personal friendships, racial preferences, and commercial favoritism.

DESIGNS.

If a competition is decided upon for the decoration of the church, the architect should prepare the specifications, state the sum to be expended, and give his own ideas as to the designs required; and the person submitting the best design for the specified price in the competition should be awarded the work. Small models, sketches, drawings, and cartoons of the decorative scheme should be submitted to and approved by the architect and they should be strictly followed. This is the method employed in Europe, where serious attention is given to this matter.

If the competition is decided without the aid of competent authority and the cheapest bid is accepted regardless of the artistic merit of the design, the result cannot be other than bad. Furthermore, without experts to judge the competition, men of mediocre ability are placed on the same level with genuine artists and skilled craftsmen, and with such a handicap no artist able to produce anything worth while can succeed.

To avoid unnecessary expense to the competitors, elaborate competitive designs should not be required. An intelligent architect is able to select the most appropriate design by the spirit displayed in the tentative sketch. A competition, however, is not always necessary. If the decorator's reputation is well established, he can be fairly entrusted with the work after submitting an acceptable design at a reasonable price. The coöperation between architect and decorator

should extend to the adjustment of every detail, for after all it is the interesting detail that determines largely the success of the work.

PREREQUISITES.

True church decoration is not a pretext for covering up a shabby or unworthy building, or for furnishing a mask for structural defects, or for the purpose of giving an impression of pomp and splendor to an edifice that has no feature worthy of respect. The structural work should have been so well done originally that no guilty conscience should be prompted to hide imperfections.

No great amount of money should be spent on decoration if the building is bad, or its location temporary and subject to the fluctuating population of the average American city.

Genuine church decoration supposes that the artist is to adorn a building already possessing fine architectural qualities. He should feel that something beautiful has been built and he should do everything in his power to accentuate this natural charm. Hence the decoration itself must be an essential and integral portion of the fabric, and the decorator is merely to bring out into higher relief its beauties, to embellish its structural form, to make it still more lovely and precious, and to intensify the religious atmosphere which it already enjoys; in other words, the decoration of a church should be as much an organic part of the structure as the leaves and flowers that blossom from a tree.

CHARACTER.

Church decoration must be grave and serious in character. It should have an atmosphere of solemnity and dignity. Hence anything that is gay, or frivolous, or capricious, must be studiously avoided. There should be nothing cheap or tawdry, nothing trivial or artificial, no straining for effect, no ostentation, nothing that calls up thoughts of the café or the opera. There must be no deception, no theatrical gorgeousness, no gaudy ornamentation. Everything should be reverential, quiet, restrained, and restful. It is quite as impossible to produce a genuine religious or devotional interior with gaudy ornament, especially when lighted with innumerable

electric globes, as it is to produce Gregorian music on a street piano.

The dominant note in all church decoration should be one of tranquillity and repose. "Come unto Me all you who labor and are burdened, and you shall find rest for your souls." Once we pass the sacred portals of the church we should be conscious of a strong line of demarcation between the feverish turmoil of the busy world and the hush and peace of the sanctuary. "My kingdom is not of this world," and it cannot be repeated too often that secular decoration should find no place in a religious edifice.

True decoration must be flat, formal, and conventional, without painted shadows, simulated mouldings, or feigned architectural features. It must conform to the admitted canons of mural decoration, and not go beyond the limitations of this art. Thus perspective pictures on the wall as well as in stained glass are contrary to the principles of this art. God is a God of truth, not of sham, and in decoration there should be nothing false or deceptive, no imitation marble, no vista of receding painted arches, no graining of cheap wood to make it deceive the eye, no painted plaster to cheat the unwary into believing it to be other and more precious material. If we cannot have something rich and precious it may not be our fault. If common plaster is all we have, God will accept plaster from us; but it should be honest plaster, and we should not attempt to mislead the worshipers into the thinking it is Sicilian jasper or alabaster. Mural decoration should frankly recognize the wall surface underneath, and it should accentuate the structural function of the architecture. Hence ornamentation should be used sparingly, and only at the proper places, to call attention to the salient points of the edifice, and to bring out its hidden and unsuspected beauties.

SIMPLICITY.

Rich and gorgeous materials may be employed in a decorative way, but they should be used consistently, soberly, harmoniously, and with tranquillity and self-restraint. A splendor and reverence will then be secured legitimately by the genius, labor, and love expended by architect and artists on

materials that are in themselves intrinsically precious and lovely.

The price paid for decoration does not necessarily make it worthy; on the contrary, a church erected and decorated at great cost may be vulgar; for richness without thought adds nothing to a building. If ornamentation is carelessly applied, if it lacks coördination, if it emphasizes the wrong features, if it does not lend itself to the general effect, it detracts rather than enhances the religious atmosphere of the edifice. Richness in itself does not mean beauty. It only gives an opportunity to increase the interest and beauty of splendid architecture when applied by skilful artists. To insist upon a church being harmonious does not imply that any inconsistency is created by having in it work both simple and rich, in varying degrees. There is nothing inconsistent in a plain church having a finely carved pulpit. A general harmony must of course always prevail, both as to color and details; nevertheless this does not prohibit a certain freedom, originality, and individuality in decoration.

AVOID COPYING.

The ornamentation and decoration should not be a copy of any other existing decoration. The principles of the old and recognized masters can be adapted to our modern life and needs, but due advantage should be taken of the progress of art through successive centuries. This would have the effect of encouraging artists and fostering a healthy growth and development of Christian art, thoroughly saturated with the old spirit, but adapted to modern means and times. Christian art does not desire a continual repetition of old themes, but the reverent spirit of the ancients perpetuated and carried on to new and fresh achievements.

In the ornamentation of churches, no two need be alike. Each can have its distinguishing characteristics that give it individuality. If we go up and down the whole of Europe, and visit church after church, erected and decorated during the period when Christian art flourished, we will not find any two of them exactly similar. It is here that ecclesiastical art foundries and stock designs have deeply wounded Christian art and brought it so low. As a result of turning out such

stereotyped work, making each piece of so-called art exactly like another, we have vast numbers of churches from Maine to California, and from the Great Lakes to the Gulf, all similarly decorated, without being differentiated in any notable degree.

INDIVIDUALITY.

It is well to lay stress upon this personal and individual character in a church building. It adds a wealth of beauty and human interest and religious quality which reveal the personal work of craftsmen who love their art and who put their soul into it. Hence their work becomes as it were a bit of their lives. These are things that no stock stencil-work can reveal, but they make a building live, and give it vitality and freshness and a personal appeal to those who know what skilful hands can produce when they work lovingly.

This personal expenditure of human ingenuity will enhance immeasurably even materials that are in themselves of great value; be they metal or stone or wood; even common materials, if they are wrought artistically and by real artists, may thus become priceless.

OVERCROWDING.

It is not at all necessary, neither is it desirable in the present age, to cover the walls of a church entirely with decorative figures, or to fill every square inch of surface and occupy every panel with representations of events recorded in Holy Scripture. Such a wealth of Biblical subjects was appropriate long ago when church decoration constituted in large measure the Bible of the poor; but now that everyone can have a copy of Holy Scripture, it would be more fitting to decorate the walls sparingly and in a less confused and crowded manner with formal portrayals of the principal figures and scenes of the Old and New Testaments, or the lives of the saints, in order to bring such topics more forcibly to the minds of the people.

The basilica type offers the best opportunity for a fine decorative scheme because of its plain wall surfaces and its simple, austere lines. One of the accompanying illustrations shows that here in America a sincere and worthy church can be built and finely decorated for an outlay proportionate to

the resources of any parish. The church is that of St. Mary and the clerestory walls give the history of her life in the style of Beuron Benedictine monks, a style by the way which has not been fully appreciated or understood here in America. This school frankly accepts all the principles of the art of mural decoration down to the last detail and the result is splendid from every point of view.

FOCAL POINT.

The decoration should be so planned as to make it develop gradually and consistently from the entrance toward the apse, increasing in dignity and splendor and importance as it advances. The sanctuary should be the focal point of the entire scheme, to which all should be directed, and from which all should radiate.

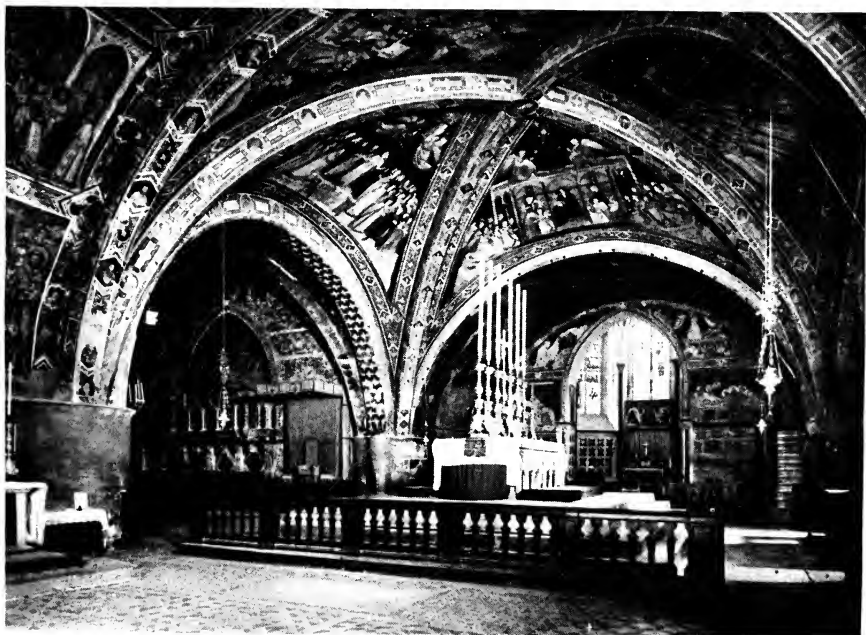
While the body of the church allows great liberty in ornamentation, there should be a well-defined distinction when we come to the Sanctuary, Lady Chapel, or shrines of patron saints. Then the entire scheme, while being strictly coördinated with the whole plan of the church, should nevertheless be differentiated so as to give it a character all its own.

If the Blessed Sacrament is reserved on the High Altar in the Sanctuary, symbolic decoration may be divided into a number of subjects, some of them referring to the Holy Eucharist or to the Holy Sacrifice of the Mass and the Cross; each, however, should have some organic connexion with the general scheme. The symbolism of color and ornament in the Lady Chapel should naturally strike their dominant note in references to the Blessed Virgin; and the Baptistry too offers splendid symbolical and decorative possibilities.

The same thing must be said for any other chapels, be they memorial or otherwise. We must not forget that they are parts, not the whole, and they must keep their place, and not thrust themselves forward with too much boldness. Here again we see the necessity of having a plan well thought out and studied in advance, even though it take years to actuate it. Memorial chapels, erected and decorated by the piety and generosity of families, would then not be mere adjuncts but integral parts of the whole scheme, to which they would lend their quota of dignity and beauty and completeness.



AN OLD ITALIAN ROMANESQUE CHURCH
With modern decorations in oil. Note the paintings of Saints
below the capitals of stone piers



THE FAMOUS BASEMENT CHAPEL OF ST. FRANCIS OF ASSISI
Showing the fresco decorations of the Saint's life by Giotto



ST. MARY'S CHURCH, MCKEESPORT, PENNA.

A modern basilica for an average-sized parish. The figures are in oil, painted on canvas. They are done after the Beuron School. The columns are grey granite; the capitals stone; the floors fire-proof. Total cost, \$53,000.

SYMBOLISM.

A symbol is an allegorical representation of a Christian principle under a tangible image. It answers one of the cravings of the human mind. From the very beginning of the world, man has experienced a certain pleasure in exercising his intellectual faculties by conjecturing the answer to the half-revealed and half-concealed riddle thus presented to him under a visible formula, and of preserving secret from others the hidden truths therein summarized. It is undeniable that any truth set in an allegory is more emphatic, more pleasing, and more impressive than when formulated in technical words.

Early Christian symbolism has a deep mystical import. It expresses that with which we are already familiar and illustrates the thought of the people, giving expression to what all feel but all cannot say. One of its great advantages over more precise forms of representation lies in its ability to express ideas that are outside the range of exact definition. Christian art, like every other art, was symbolical in its beginnings. It deals with the unseen world, and it leaves room for ulterior suggestion; hence it furnishes more to the imagination than the hand of the artist is able to depict. To those who are familiar with the symbols found everywhere in the Roman Catacombs, and in the early Christian basilicas, the repetition of the same themes on the walls and ceilings of modern churches carry us back across a gulf of centuries to the very beginnings of Christianity.

FIGURE WORK.

It is essential to know that single figures or groups of figures painted on any wall and to be seen from a distance must be painted differently from those intended for an easel picture to be framed and hung on the walls of an art gallery. This is a very important point and one which the modern decorator most often ignores. The usual practice to-day is to engage a figure painter to do the work in his studio far away from the effect of light and distance of the place in which the figures are to be seen. The result is that they are dull, do not carry to the distant eye and generally do not harmonize with the color scheme of the wall decorations.

Of course if the studio be darkened to obtain the same light as the church, and the pictures are kept strong in outline and pure in color, and the work examined through an opera glass reversed, to make them appear at a great distance,—good results may be had. But this is not generally done. The pose and arrangement of drapery have also a great deal to do with the effect of such work in the church. Both should assume some of the dignity of the surrounding architecture so as to form a component part of the whole. The color should be strong yet harmonious, the drawing virile, and all folds and other details should be outlined with rather wide lines. A purely naturalistic result is here not desirable because these figures come under certain architectonic and decorative laws that ordinary easel work can ignore. The school of Giotto recognized these principles; hence its great success as examples of the mural decorator's art. The figures that are reproduced here will clarify my meaning.

INSCRIPTIONS.

A much greater use of inscriptions and texts taken from the Inspired Word of God should be made. The sanctuary, the side chapels, the confessionals, baptistery, choir, sacristy, and walls afford abundant space for a wealth of Scriptural texts that by their continued repetition will sink into the very fibre of the beholders, and make them household words.

Whilst making no claim to decide the question of the language of inscriptions and recognizing grave reasons and weighty traditions in favor of the official language of the Church, I wish to urge the consideration and appropriateness of inscriptions in the vernacular. As one of the great objects of church decoration is to impress the worshipers with the splendor and solemnity of God's own house, their failure to understand Latin will prevent them from realizing the full import of the beautiful and fitting texts from Holy Scripture introduced throughout the church. Inscriptions should of course be appropriate to the place, and of such a nature that their dogmatic meaning will be readily comprehended. Moreover, the inscriptions, if placed high up in the church, should be of such size as to permit their being read easily even in a dim light.

MATERIALS.

The materials used in church decoration should be such that they can easily be kept clean. Hence water colors, as being too perishable, should not be used. Of its very nature the decoration should be permanent and lasting, and, with ordinary care, capable of being kept fresh and bright for generations.

The style of architecture, of course, will determine the nature of the decoration. If the structure, like the Westminster Cathedral, is a Byzantine church, with its great domed surfaces, and its vast wall spaces, which lend themselves with such facility to magnificent ornamentation, a scheme of mosaic color decoration can be carried out that would be impossible in a Gothic building. The latter requires less wall decoration, since the large stained glass windows furnish almost enough color; besides, the architectural lines are more decorative and varied in detail.

Differences of race, climate, and history determine in very great measure the architectural style, and the style of architecture determines the quality of the decoration. In warm climates, for instance, where the sunshine is brilliant, the sky clear, the atmosphere bright during most of the year, and the heat correspondingly intense, the churches have small window openings, for it is not necessary to admit much light and the warm air must be excluded. As a consequence the large wall spaces found in Southern churches call for special treatment that will give them a degree of dignity and beauty; hence we find mosaic and mural decoration reaching such unsurpassed development in the South. A warm sunny climate and a dry atmosphere are eminently suitable for fresco work; these decorations, even if exposed to the open air, will retain their original freshness for centuries.

On the other hand, in northern countries, the home of gray mists and clouds and a hazy atmosphere, where the days are not ordinarily very bright, there must be large window openings to admit sufficient light; hence we find stained glass largely used, whereas in the South it is almost unknown. In the North, as a result of diminished wall spaces, painting is used much less, and in Gothic structures it is scarcely used at

all. This explains too why fresco painting is almost unknown in the North, where the cold and damp atmosphere tends to destroy all but the most carefully protected pictures.

In America, with its vast stretch of country, with its variety of climatic conditions, it is impossible to lay down general rules or to indicate any special kind of decoration that will fit all parts of the United States, except to state that for the most part decoration will have to be in oil painting. Mosaic decoration, however, is the ideal, as well as the most permanent and expensive, and should be seriously cultivated and encouraged so that in time it may return to the important place it occupied in past ages.

COLOR.

A splendid color scheme is not produced merely by the use of brilliant or gorgeous local tints, applied independently and without due relation of one to the other. There is all the difference in the world between color and color, between a number of heterogeneous, bright, gaudy, unblended tints, promiscuously applied, and a consistent, harmonized color scheme.

Color is one of the chief elements of beauty and interest in church decoration, for it forms the very essence of painting. It is a commonplace to say that colors are the result of rays of white light falling upon various substances, each of which has the property of absorbing some of these rays and reflecting others. Thus red absorbs all other rays, except red, which it reflects; violet absorbs all, except violet, and so on. Moreover, each color has its contrasting or complementary color, green being the complement of red, orange of blue, and yellow of violet, and so on. Complementary colors, as is well known, when placed side by side heighten the effect of one another, while colors that are not complementary, when placed in juxtaposition, diminish one another.

It is the business of the artist and decorator to study color effects, to observe their local modifications, the gradations of light and shadow falling upon them, and not to accept any color as absolute, but to view his problem with each color standing in relation to every other color, in the whole area to be covered and in the proper light. A color that is out of tone, or one that is too brilliantly lighted, or too strong in

proportion to the rest of the decoration, affects the eye just as a false note in music affects the ear, for color values are to the painter what harmonies are to the musician.

ALTAR PAINTINGS.

Christian art would receive a fresh and a vital impulse if church decoration would hearken back to medieval days when altars had their appropriate pictures painted by the greatest masters the age afforded. Such was the origin of some of the most perfect works of art the modern world has known. Let us take but one artist out of a large number that might be mentioned. Who can think of Raphael and forget his St. Cecilia in Bologna, or his St. Catherine in London, or his Madonna di Foligno, or the Transfiguration in the Vatican, or his Madonna of the Fish in Madrid, or his Sistine Madonna in Dresden? All these masterpieces, now unfortunately transplanted from their original settings were originally altar paintings. The paintings of Fra Angelico are especially fine examples of altar pieces, possessing as they do great spirituality and beauty of line and color. If the money that is now lavished on top-heavy marble altars and onyx communion railings and strange candelabra were spent in securing good altar paintings, the beauty and interest of our sanctuaries would be wonderfully enhanced. The church deplores the non-existence of Christian artists, forgetting that these cannot rise full-blown from the sea. Once the demand for serious work is created, the supply will be sure to follow. It is incumbent upon us to encourage Christian art and great artists by giving them work. The artists are at hand and can produce Christian art if the Church will only seek them out and employ them. To give America one worthy chapel or a sanctuary done according to sound decorative principles is to do more for the progress of Christian art in this country than to decorate twenty churches unworthily.

Statues should not be painted unless they create a discordant note in an otherwise perfectly color-balanced church. Then they should be colored to fit in with the general scheme, and to make their detail carry to a greater distance.

The roofs or ceilings, if they are of wood, present fine opportunities for the decorator. The ceiling of San Miniato

in Florence as well as the other Basilicas offer old examples, while the ceiling of St. Edward's Church, Philadelphia, is a good consistent American example.

FRESCO.

Several references have been made to fresco painting, and it would be well to indicate the precise difference between a fresco and an oil painting. In true fresco, *buon fresco*, as the Italians call it, the plaster is previously applied to the wall, and whilst it is still fresh and damp the colors are moistened with water and then applied. In this way the painting really becomes an integral part of the wall, for the colors in drying become firmly bound up with the wall itself, and should last as long as the building. This method is suitable for comparatively dry climates only, and thus we see it confined almost exclusively to Italy. From its very nature, it will be seen that fresco painting is very difficult and very expensive. It must be done while the plaster is still wet, and the painter prepares only so much of the wall surface as he can paint in a day, or at one time, and hence it demands broad, rapid, skilful treatment, great sureness of hand, and unusual dexterity of touch, for nothing can be altered once the plaster is dry.

The frescos by Giotto at Assisi, in the Arena Chapel in Padua, and in the Bardi Chapel in Santa Croce, Florence, well merit the study of church decorators for the reason that in the realm of fresco the name of Giotto stands preëminent, and his personality, his genius, and his work occupy a large niche in the artistic history of the later thirteenth and the early fourteenth century. There is no painter in the long annals of history who can surpass Giotto, and few indeed can equal him in his dignity, nobility, and sincerity. In his directness, his conciseness, and dramatic force, he stands as one of the first among the great painters of the world.

MARBLE.

There is always a calm dignity about marble. It is a material so superb, so stately, and so enduring that when it is used in large masses a magnificent effect can be produced by the skilful employment of its rich sobriety of coloring and its harmonious contrasts. Marble is one of nature's choicest pro-

ductions. Of all opaque colored materials it is the most perfect, for not only has it the widest range of color of any natural substance, but it has infinite variety, and gives sudden and brilliant surprises. Hence marble properly comes under the head of color decoration. Altar marbles like other component parts in a scheme of ornamentation must be subordinated to the general effect. The marbles must not be selected at random and without regard to their influence on the general color harmony of the interior. It is a serious error to have great quantities of white marble in a church or a sanctuary because of the difficulty of harmonizing it with more subdued wall tones. How much finer, for instance, it would be if, when the church is designed, the altars were selected with a view to harmonizing with a fine scheme of future color decoration.

MOSAICS.

As before stated, the art of mosaic decoration is the ideal and the most permanent. The small cubes of glass when properly set will outlast the age of the building they adorn and the shimmer of gold and luscious color fill the eyes as no other medium can.

The art of Christian mosaics began to develop in the fourth century, and it held its prominence for 300 years, being characterized by singular beauty and magnificence. Christian artists here struck out for themselves a field of decoration that was practically untouched by the ancient Romans, who did not seem to have realized its possibilities as a color field. By applying to the walls of the principal churches these almost imperishable mosaic cubes of marble and colored glass, with their consequent glow of color, we find mosaic paintings influencing the whole trend of interior decoration for nearly a thousand years. Gradual deterioration of the art is discernible in the eighth and ninth centuries, and almost complete prostration took place in the tenth century. It sprang into life in the eleventh; creditable work was produced in the following century, and a notable impulse was given to it in the thirteenth century, when it began again to be largely employed as a decorative medium. Since the days of the Renaissance, however, and until recently, mosaic work has been al-

most entirely relegated to the mechanical industrial arts, its object being the reproduction of the works of the great masters in oil. In its flourishing period it was undeniably a real art, in which Christian artists can lay claim to distinct originality, for the execution of the mosaic pictures which still adorn the great basilicas and chapels and churches of Rome and elsewhere was the work of some of the most noted contemporary artists.

In the nineteenth century mosaic work was once again called into life, and at the present time its value as a decorative medium is being more and more realized.

There is a twelfth century church in Palermo that may well be presented as a model of all that ecclesiastical decoration should be. It is the Cappella Palatina, in the Royal Palace of that sunny Sicilian capital. Scarcely a detail of its gorgeous interior needs alteration, or could be improved upon, and from every point of view it has achieved a perfection unattained in any other edifice in Christendom.

The Cappella Palatina, which forms the frontispiece of this number, was erected in 1130, by Roger II, and its materials are the richest and rarest that the earth has produced. It is of modest dimensions, measuring approximately 108 x 42 feet, and consists of a nave and aisles of five bays or arches, with a vaulted choir, terminating in three apses. Not a square inch of the surface, floor, roof, walls or cupola is free from exquisite gemmed work of precious marbles and mosaics.

The upper walls are covered with mosaics, the lower portion of the wall is lined with slabs of beautiful grey cipolino marble and rich crimson porphyry, divided by delicate patterns of inserted enameled gold and colored glass. The floor is inlaid with circles of serpentine, encased with white marble and surrounded by winding bands of Alexandrine work. There is no church in Europe in which the marbles are so choice and so rare, or where the effect of their combination is so pleasing. St. Mark's in Venice is the only building worthy of comparison with it. The effect of the perfect blending of the red, green, white, black, and pale yellow, turquoise blue and emerald and scarlet and gold mosaics and marbles is indescribably soft, rich, and lustrous.



ST. PAUL'S CHURCH, BUTLER, PA.

Marble altar inlaid with enamel mosaic and various colored marbles. Reredos in oak, picked out with azure, crimson, and gold. Wall decorations in oil



THE FINEST EXAMPLE OF AN EARLY RENAISSANCE
CHURCH INTERIOR

The detail and color of the marbles are known for
their refinement and harmony of color



CHANCEL OF EPIPHANY CHURCH
PITTSBURGH

Modern work in oil. Altar of various
colored marbles and enamel mosaic



CHAPEL OF SS. GREGORY AND AUGUSTINE IN WESTMINSTER CATHEDRAL, LONDON
A beautiful example of modern mosaic and marble work

The interior is a deep shadowy abyss of color. Its dim religious atmosphere, so suitable to a place of worship, gives it an inexpressibly poetic effect, and the peace of ages seems to reign within. The singular beauty of its architecture, the perfect symmetry of every detail, the unaccustomed splendor of the priceless old marbles and mosaics, resplendent with tawny gold, as if cast in metal and softened and mellowed by the lapse of 700 years, the silvery shafts of light falling athwart the dusky golden choir, through veils of drifting incense, the harmony of its thousand sparkling tints melting gradually into a wondrous symphony, produce such a marvelous glow of color as only the great Titian could rival.

TILES.

There is a possibility of developing decorative hand-made tiles in such a way as to provide a new and permanent decorative material to the history of decoration. Those who have seen various panels or rooms done in Rookwood colored tile will realize the wonderful possibilities inherent in this material. In the church of St. Francis de Sales, Philadelphia, there is a serious attempt at using a similar material, although it was here confined to architectural motives, the pictorial side evidently not being considered. The difficulty, however, of applying this or other burnt clay products such as brick or terra cotta to the entire interior of the church lies in the bad effect this hard material has on the acoustic properties of the church, because of its failure to absorb the sound waves.

HINTS.

Factory methods, the stupendous ignorance of the average decorator, and the desire to ornament a whole church for the price of the sanctuary scheme, have done more to debase this great art than the constructive efforts of a whole school of real artists will be able to repair in fifty years. Decorations for a noble edifice cannot be selected as one would choose wall paper. The building as a whole must be studied, its particular excellences must be accentuated and brought out and all its parts harmonized and coördinated. This requires a special treatment for nearly every square foot of surface. Since colors lose their depth and brilliancy when seen at a distance,

and since the peculiar gradations of light and shade are nowhere the same, and since the effect of colors is changed under electric light, every church presents its own problem and must be given individual study. Hence the avoidance of everything that tends to commercialize decoration, or to make it possible to pick ornamentations from a catalogue.

PLAN AHEAD.

When the church itself is designed, a comprehensive and coherent scheme of decoration should be considered by the architect, which can be carried out gradually by real artists as the means of the congregation permit. The tumultuous rush of Western life manifests itself in church decoration as in other things and the majority of pastors want their churches decorated without a moment's delay, once their mind has been made up. Usually the money at hand is limited and to complete the decorations at once necessarily restricts the cost and a cheap and hasty design is of necessity the inevitable result. How much better it would be to decorate a church by degrees, one chapel at a time, as is being done so nobly and so magnificently in the new Westminster Cathedral, according as the resources of the diocese, or the piety of individuals, make it possible; or decorate the transept, or ceilings, or an aisle, and leave to another generation, if necessary, its proportionate share of the glory and the burden of carrying on the work. There is a further advantage in this—the edifice will be a growing thing and successive individuals can add their quota to the general perfection of the edifice, without feeling that everything has already been done. To place all the burden on a few, and leave nothing at all to posterity in the way of beautifying the house of God is to deprive succeeding ages of a blessed opportunity.

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THE APOSTOLATE OF DAILY COMMUNION.

THE Decree "Sacra Tridentina Synodus" of 20 December, 1905, has for the most part met with an enthusiastic and zealous furtherance on the part of clergy and laity alike. Especially has the provision of section six, that "parish priests, confessors, and preachers should frequently and with great zeal exhort the faithful to this devout and salutary practice", received ready and willing obedience. In countless parish organizations, schools, and convents, priests and religious have labored unceasingly to bring about a verification of Père Lintelo's utterance at the Eucharistic Congresses of Tournai and Metz that "daily Communion is the normal regime of the Christian in the state of grace". The Apostleship of the Press has been well served by Fathers Lintelo, Zulueta, Antoni, and others whose books have passed through repeated editions and translations in many lands, while the Eucharistic League in England, and its kindred organization in the United States, have received a charter and an inspiration in the Decree of that Sovereign Pontiff who proposes through the Eucharist to renew all things in Christ.

Side by side with this enthusiastic reception, however, there has been manifested in some degree a spirit of opposition, unvoiced perhaps for the most part, but none the less surely felt. The Decree was momentous, it was epoch-making. On its disciplinary side it seemed to be subversive of centuries of established usage, and certainly contradicted the opinions expressed by the most eminent theologians and doctors of the Church as to the dispositions requisite for frequent Communion.

ion. And since prejudices inherited or acquired, particularly when associated with religious observance, are not readily set aside, a not inconsiderable number of pastors and parents have set themselves against the spirit of the Decree, if not by active opposition at least by the quiet force of inert conservatism. It was in reference to this silent opposition that His Eminence the Cardinal Archbishop of Cologne wrote under date of 14 January, 1911: "It is a sad truth that this decree as well as the one on first Holy Communion finds passive resistance where it should be welcomed and enforced most of all."

We may believe nevertheless that this opposition is daily growing less. The fire cast upon the earth has been so well kindled that it is bound to leap all artificial barriers of prejudice and conservatism. With the older generation, it may be, the spirit of the Decree will never meet with universal acceptance. But the Church of God is not of yesterday or tomorrow. In the rising generation, in the children of to-day, lies the hope of the future. These little ones of Christ, whose pure hearts have been defended from infancy against the powers of evil, accustomed from earliest years to this daily and supersubstantial Bread, inexperienced in the prejudices and rigorism of their elders, will become in a few years the priests and religious, the fathers and mothers of the Catholic world. Surely we may be pardoned for seeing in the next generation that kingdom of Christ on earth for which our Lord taught us to pray! It would assuredly be an error to restrict the apostolate of daily Communion to the young, but it is among them that we look with the most assured hope for its widest spread and easiest acceptance. Among the elders, daily Communion is an ideal to be earnestly striven for, even though we must be content for the most part with the half loaf where the whole is denied us. But among the children of our schools and parishes, we may preach daily Communion fearlessly and without gloss "as the normal regime of the Christian in the state of grace".

It must be insisted on before all else that the Decree urges daily Communion upon all; hence daily Communion is to be preached fearlessly by every priest permeated with its spirit. Although the Decree itself is erroneously referred to by some

as "the Decree on Frequent Communion" it should be noted that the Sacred Congregation of the Council issued it under the title "A Decree on Daily Communion" (*"Decretum de Quotidiana SS. Eucharistiae Sumptione"*). The old sophism, persisting in some quarters even to the present day, that the faithful must be prepared for the daily reception of the Eucharist by a gradually increasing frequentation, is contradicted in the Decree itself, which cites with approval the opinion of the Fathers that "there is no precept of the Church which prescribes more perfect dispositions in the case of daily than of weekly or monthly Communion". In this connexion the only danger and one which seems sufficiently remote would be an undue pressure upon the individual conscience. With this single exception, the priest truly in accord with the spirit of Christ and of His Church will lay aside all personal prejudices and the consideration of all incidental difficulties to urge in public and private the practice of daily Communion, particularly among the young. Thus will the little ones of his flock be entrusted at the outset of their journey through this world to the protecting arms of the Good Shepherd; thus will their awakening passions be calmed by the voice of Him who said to the winds and the waves: "Peace, be still!" and thus too will his own heart share with God and man the joy and consolation at the sight of a chaste generation.

We dwell particularly on the necessity of fostering this holy practice among children; not that it is to be restricted to them, but because it is most readily begun and propagated there, and because their good example will most readily spread to their elders. Hence it may be opportune to consider the best means of exercising this apostolate. These means we deem to be exhortation and organization.

EXHORTATION.

Of this exhortation the most intimate and at the same time the most efficacious, since adapted to the peculiar needs of the individual soul, is undoubtedly personal guidance in the confessional. Of such private exhortation no more need be said than that the confessor thoroughly permeated with the spirit of the Decree will find abundant opportunities to bring chosen souls to a closer union with their Divine Spouse, weak souls

to the fountain of grace and strength, and sinners to the feet of Him who forgave much to the Magdalene because she had loved much.

Under section six the Decree, after enumerating the spiritual advantages flowing from the reception of the Eucharist, lays down the following precept: "Therefore, parish priests, confessors, and preachers, in accordance with the approved teaching of the Roman Catechism (Part II, Ch. 4, n. 58), are frequently and with great zeal to exhort the faithful to this devout and salutary practice." This citation from the Catechism of the Council of Trent seems to have received but scant attention from commentators on the Decree. It may be useful, therefore, to quote the passage here in connexion with a consideration of this section.

Therefore it will be the part of the parish priest frequently to exhort the faithful that, as they think it necessary *every day* to afford nourishment to the body, they should also not neglect *daily* to feed and nourish the soul with this sacrament; for it is evident that the soul stands not less in need of spiritual than the body of natural food. And here it will be most beneficial to recapitulate the immense and divine advantages which, as has been already shown, we derive from the sacramental communion of the Eucharist. The figure of the manna is also to be added, which it was necessary to use *every day*, in order to repair the strength of the body (Exod. 16: 21 ff.); and also the authorities of the holy Fathers, which earnestly recommend the frequent participation of this sacrament; for the words: "Thou sinnest *daily*, receive *daily*," are not the sentiment of St. Augustine alone, but also, as any one upon diligent inquiry will easily discover, the sentiment of all the Fathers who wrote on this subject.

The Catechism of the Council of Trent, while not of course possessing the supreme authority of the Council itself, may justly be supposed to express its mind. And how clear that mind is in favor of daily Communion we may gather from the above passage. In this short extract the expressions "daily" and "every day" occur no less than five times. The analogy drawn from the daily nourishment of the body by corporal food, the well-known figure of the manna in the desert, of which "every one of them gathered in the morning as much as might suffice to eat", and the explicit exhortation of St.

Augustine to daily Communion which is declared to be the unanimous teaching of the Fathers, assuredly justify the opening words of the Decree "*Sacra Tridentina Synodus*".

Here then is clearly given, both by the Catechism of the Council of Trent and by implication in the Decree of the Holy Father, a wealth of material from which the preacher may draw inspiration for his public exhortations to daily Communion. They are, as outlined above, 1. the analogy of corporal food, 2. the inestimable advantages of sacramental Communion, 3. the Scriptural prototypes, as instanced by the manna, 4. the teaching of the Fathers.

The analogy of corporal food is well made the basis of all explanation concerning the nature of this Sacrament. The mind of Christ Himself is clearly in accord with this manner of exposition. The petition of the Lord's Prayer, "give us this day our daily bread", has been referred by the interpretation of all the Fathers to the Sacrament of the Eucharist; and the outward and visible sign chosen by Christ to veil this mystery is significant of corporal nourishment. Even more clear was His own explicit teaching in the Synagogue of Capharnaum. It was here the multitude found Him after their hunger had been satisfied and their bodies refreshed by the multiplication of the loaves and fishes. Christ therefore strove to raise their minds from the thought of corporal food to an understanding of "the true bread from heaven": "Amen, amen, I say to you, you seek Me not because you have seen miracles but because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto life everlasting which the Son of Man will give you. . . . I am the Bread of Life, he that cometh to Me shall not hunger and he that believeth in Me shall never thirst . . . and the bread that I will give, is My flesh, for the life of the world".¹

The priest may well follow the example of his Master and by a hundred simple comparisons show the resemblance between the food of the body and this Food of the soul. Such resemblances are easy of illustration and possess the advantage of being adapted to the understanding of all. For as

¹ John 6:26-27, 35, 52.

corporal food strengthens the body when it is weak, refreshes it in periods of weariness and exhaustion, passes into bone and tissue to build up the body to the stature of perfect manhood, and finally affords a daily repeated pleasure in the satisfaction of its needs, so does this Divine Banquet nourish and refresh, upbuild and satisfy the Christian soul. By these considerations will his hearers be brought more and more to a desire for the daily reception of this spiritual Food.

"The immense and divine advantages" which flow from sacramental Communion are enumerated and explained in this chapter of the Roman Catechism. The first advantage of which mention is made is *the remission of venial sin*. This point explained and dwelt upon will be of value particularly to that large number of timid souls who seek to multiply unnecessary confessions, to the annoyance of the pastor and the disquiet of their own souls. Let it be made clear that only sins certainly mortal are a bar to the reception of the Eucharist; that through sincere contrition and the healing grace of this Sacrament the soul is cleansed from *doubtful* mortal sins and the venial faults and imperfections inseparable from our daily lives. When this doctrine is once understood and put into practice by the faithful, probably the greatest difficulty which impedes pastors from furthering the apostolate of daily Communion will be removed.

The Eucharist is further referred to as *an antidote for sin and a shield against temptation*. The Decree itself is explicit in calling attention to this advantage of Holy Communion and cites the words of the Council of Trent which call the Eucharist "the antidote whereby we are delivered from daily faults and preserved from deadly sins". These considerations should be powerful with that class of Christians who possess more good will than strength of character. The lives of these are made up of alternating periods of penitence and relapse into sin, and only too often a false sense of shame and unworthiness postpones their recourse to the only remedy which can save them from themselves. Even in those extreme cases where frequent and discouraging relapses into mortal sin follow upon daily Communion, such unfortunates are not to be debarred from the Sacrament, provided only they regain the state of grace through sacramental absolution. On

the contrary, no souls are in greater need of this divine antidote, for, as Fr. Zulueta quotes from St. Cyprian: "It is all very well to call out to souls: 'Struggle on, fight, be brave!'—but that does not suffice. One must arm them, support them, make them strong and victorious by clothing them with the protecting armor of the Body and Blood of Jesus Christ."

Pastors are next enjoined to explain to the faithful *the peace and tranquillity of soul* which is a further consequence of Holy Communion. This peace which the world cannot give proceeds from Him who brought peace on earth to men of good will and who greeted His own with the salutation "Peace be to you!" A loving invitation is to be extended by the pastor to the needy, the destitute, the suffering, the toiling, and the bereaved in the name of Him who said: "Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos". For those to whom the world has nothing to offer but neglect, and life itself extends no hope of betterment, this surely should be a powerful motive for sacramental union with Jesus Christ. From this union, daily repeated, with One who was poor and in labors from His youth, and who died the despised and rejected of men, will spring up an abiding hope of that other and eternal union "when God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow".

Finally, *the happiness of sacramental union* "is to be expounded to the faithful by pastors who, when reviewing the life and words of Christ in the Gospel, show that if we esteem them most happy who received Him beneath their roof during this mortal life or were restored to health by touching the hem of His garment, we should judge ourselves happier still, since, into our souls He deigns to enter, clothed as He is with unfading glory, to heal all our wounds, to adorn us with His choicest gifts and to unite us to Himself."² Thus the zeal of those pastors is justified who make every sermon in part at least an appeal for more frequent Communion, and draw from every Sunday's gospel the lesson of more intimate union with Jesus in the sacrament of love. For as every gospel concerns itself in some way with Christ's intercourse

² Part II, Ch. 4, n. 52.

with men on earth, so can the preacher draw an easy application by urging that continued sacramental intercourse and free approach to Him whose delight is to be with the children of men.

Thirdly, the Scriptural prototypes of the Eucharist of which the Catechism selects the obvious instance of the Manna, afford opportunity for much interesting and salutary exposition. These tales with their simple and obvious applications give to preachers and catechists an easy means of bringing to anchor the wandering attention of childhood. Moreover, this manner of exposition has the sanction of Infinite Wisdom who "except in parable opened not His mouth". Besides the story of the Manna (Exod. 16: 11) we may cite The Tree of Life in the midst of Paradise (Gen. 1: 9), the food offered by the angel to Elias which he ate "and walked in the strength of that food forty days and forty nights unto the mount of God" (III K. 19: 4), the bread which sustained Daniel among the lions (Dan. 14: 32), the Ark of the Covenant (Exod. 25), the Paschal Lamb (Exod. 12: 5), and the various sacrifices and ceremonies of the Old Law. These and similar passages yield excellent results when narrated by those who possess in some degree the gift of story telling and are particularly useful for the catechism class or the short sermon at the children's Mass. If the application is made clear and the narrative vivid, they are more likely to impress the child than much doctrinal instruction.

The writings of the Fathers are the fourth and last source of material mentioned by the Catechism. Such an appeal was characteristic of an age when the Reformers sought to show from the testimony of antiquity that the Church of Rome had departed from her earlier traditions. If the names of Ambrose, Jerome, and Chrysostom carry little meaning to the congregation of to-day, it is much to be regretted. At least, the general fact of this practice of daily Communion in the early Church, backed by the testimony of the Fathers, cannot fail to impress those who still feel misgivings on a teaching which seems to contradict the beliefs of a lifetime. Moreover, for striking illustrations and forceful similes, for fervent appeals and compelling arguments, for the spirit of faith and love and devotion toward the Body and Blood of Christ,

the preacher can find no loftier or more inspiring models than the homilies and commentaries of Chrysostom and Augustine and Cyril of Alexandria.

ORGANIZATION.

To secure permanent and far-reaching results in the apostolate of daily Communion, some definite plan of organization may with advantage supplement the exhortation recommended in the Decree. The importance of organization needs no special argument. The splendid work of the various temperance societies, the sodalities, the Apostleship of Prayer, the Holy Name Society, and the League of the Sacred Heart, affords conclusive evidence of the efficiency of corporate union. With permanent organization, the foundations are laid deep and the work is enduring; without it the effects are transient and likely to pass when the initial impulse has ceased. Thus we may conceive of a zealous pastor securing among his parishioners by earnest appeal and unflagging energy a large proportion of daily communicants. He gives way at length to a successor, a pious and well-meaning man, but lacking in personal force and the qualities of leadership. Undoubtedly the good already effected will endure for a time, and, with the more devout members of the flock, the effect may be permanent. But it will in all likelihood cease soonest where it was most important that it should endure, that is among those weaker souls who require the assistance not only of the supernatural but of the natural as well. Had the zeal of the original pastor been conserved and its effects perpetuated by some form of organization, his successor would have found ready to his hand an easily wielded power to carry on the work begun. Change the situation from the comparatively stable membership of a parish, to the shifting and inconstant attendance of the parish school, and the need for organization is even more apparent. The effect of personal appeal is transient and directly proportional to the qualities of the leader; organization on the other hand, though not dispensing with this guiding power, has a sheer force of its own which multiplies efficiency a hundred-fold.

The first requisite for an organization of this kind has been found by experience to be simplicity. The single condition

of membership should be the reception of Holy Communion every day, or at frequent and definite intervals. Hence it should be sedulously kept free from any obligation to other pious practices, such as the recitation of certain prayers or the performance of certain works of zeal. Where these are mentioned, such as the daily recitation of the indulgenced prayer of Pius X for the spread of daily Communion or the circulation of books and papers recommending frequent Communion, it should be understood that these additional practices are proposed only by way of counsel and are not essential to association.

Of course membership in such an organization involves a pledge to a definite practice of frequent Communion, a pledge, it should be carefully pointed out, in no wise binding under pain of sin. It may be objected that the extreme simplicity of such an organization is in itself an element of weakness, a weakness arising from the fact that members held together by no strong external forms will readily forgo their pious practice. This difficulty has been anticipated and a seemingly effectual remedy provided. The pledge of membership should be definite, both for the frequency of reception and the tenure of the obligation. With this definite "time-element" introduced, the proportion of purely nominal members should become a negligible factor of the whole enrollment.

We have outlined above with some modifications the plan of an organization existing to-day in France. It is known as "The League of Frequent and Daily Communion," has the approbation of ecclesiastical superiors, and is mentioned with approval by Père Julius Lintelo in his book, *The Eucharistic Triduum* (p. 187). It may give additional weight to Père Lintelo's authority in all matters pertaining to the spread of frequent Communion, to recall the fact that at the Eucharistic Congress at Metz, Mgr. Dubois declared on the authority of the Cardinal Legate who empowered him to speak his mind, "that Père Lintelo was, of all the writers on frequent Communion, the one whose works best reflected the thought and desire of the Holy Father".

As a matter of information and suggestion to priests in this country who may not be acquainted with this particular organization, we subjoin a translation of the Statutes of the League.

STATUTES.

1. The League of Frequent and Daily Communion has been instituted to honor the Sacred Heart of Jesus who in the excess of His love has given us the Blessed Eucharist to be the daily bread of our souls.

2. The League is made up of good Christians who undertake, though not under pain of sin, to communicate during a definite period as often as possible, "according to the desire of our Lord Jesus Christ and His Church". There are three degrees.

3. Promoters are to be appointed who will enroll the members, give "letters of convocation", and make whatever reports may be necessary.

4. Once a month the Father Director will call the members together for Mass and instruction.

5. Every day the members will recite the indulgenced prayer of Pius X for the spread of daily Communion. After each Holy Communion let them not forget to pray for their fellow members and for the Church and the Holy Father.

6. Let them become zealous apostles of frequent and daily Communion, encouraging one another to this holy and profitable practice; let them send the little children to the Holy Table as soon as possible; let them try to gain new members for the League and help the circulation of books and papers which recommend frequent Communion.

7. Finally the members of the League should remember that they are not recreant to their engagements if by some accident they omit one or other of the Communions which they have promised, and that consequently they are not deprived of the spiritual favors attached to the League.

Pledge.

I, NN, in honor of the Sacred Heart of Jesus and to secure the blessing of His holy Mother, for the Church, for the Sovereign Pontiff, for myself and for those who are dear to me, promise during (the next year, the next six months, the next three months, the next month) to receive Holy Communion (once, twice, seven times) a week.

Other plans of organization along similar lines are flourishing in many Catholic colleges and high schools in our own country. Moreover, to encourage the widespread observance of the provisions of this Decree as well as those of the *Quam singulari*, the Holy Father has by Apostolic Letter dated 4

January, 1912, approved of a Union or Society for First and Frequent Communion of Children and placed it under the charge of the Congregation of the Blessed Sacrament. These societies are mentioned here only to suggest general means of promoting daily and frequent Communion as urged in section seven of the Decree. The school organizations referred to are marked by even greater simplicity than is the League mentioned above. Besides stipulating for three degrees of membership, with the respective requirements of daily, semi-weekly, and weekly Communion, care has been taken to leave the plan of organization to be modified in accordance with local conditions.

Here again the time element must be taken into account to secure a truly active membership. It is found that the more definite the self-imposed obligation is, the greater will be the likelihood of perseverance. The period of obligation should not be longer than a year, although of course it may be repeatedly renewed. One feasible plan is to issue a membership card, consisting of a tasteful and appropriate picture, on the reverse of which are to be set forth briefly the obligations of membership together with the frequency of reception and the length of time to which the recipient has bound himself in honor. The signatures, both of the member and of the pastor, will give to the whole the necessary stamp of formality. It has been pointed out that if a different picture is provided at the beginning of each year, members who persevere in their pious practice will gradually accumulate a series of devotional Eucharistic pictures, whose value will be enhanced by the fact that each represents a year in the possessor's life of close union with Christ, of great merit for heaven and, it may be, of uninterrupted perseverance in sanctifying grace.

Another excellent plan, which has stood the test of successful trial for several years, is the bestowal on the member of a badge of simple but artistic design and of some intrinsic worth, which he may retain and wear as long as he perseveres in the practice of frequent Communion. This badge is not sold or given away, it remains the property of the association, and a member is bound in honor to return it, whenever he chooses voluntarily to recede from his self-imposed obligation. By this scheme the time element adjusts itself automatically and

the pastor or director will know at any time the extent of active membership. The plans here suggested might also be combined or others adopted better suited to particular conditions, the only essential to the plan is some form of local organization.

In those places where a reasonable objection exists to the further multiplication of pious associations, these provisions could be incorporated as a special degree in some parish organization already existing,—such as the Holy Name Society or the League of the Sacred Heart. While this plan does not recommend itself as the most highly desirable for reasons already given, it may accomplish much good where a separate organization is deemed inadmissible.

Finally, it must be borne in mind that daily Communion is the ideal to be kept steadily in view and earnestly insisted upon, even though a less frequent reception is deemed sufficient for membership. We cannot ignore the fact that in many cases, owing to early hours of employment and difficulties arising from the Eucharistic fast, daily Communion is a moral impossibility and it would be unwise to restrict membership to those who are more fortunately situated. Moreover, those who are already pledged to frequent Communion are more likely to progress to a daily reception of the sacrament than those who have not accustomed themselves to any conformity with the spirit of the Decree.

THE EUCHARISTIC FAST.

Through these means therefore, exhortation and organization, assisted by the all-powerful grace of God, we may look forward expectantly to see all things renewed in Christ by the universal and daily reception of Holy Communion and eagerly await the practical verification of Père Lintelo's dictum that "daily Communion is the normal regime of the Christian in the state of grace". One by one the obstacles to this blessed consummation are being removed, as the Holy Father has made clear the mind of Christ and of His Church through successive decrees. But it has become plain to those who are most earnestly endeavoring to further among the faithful the spirit of the recent legislation that there still remains an almost insurmountable difficulty,—the rigor of the Eucharistic

fast. Thousands of fervent souls would gladly heed the invitation and partake daily of this divine banquet did not their circumstances render such a practice morally impossible. We are aware of at least one pastor who has already petitioned the Holy See for some mitigation of this strict law in favor of his own parishioners, and many others undoubtedly pray that such a favor will not be long withheld. Readers of the *ECCLESIASTICAL REVIEW* during the past three years must have been impressed by the strong appeal made in these columns under the signature of "S.C.B.", who has made a plea for children and for the aged; for the residents of country districts, and for the army of working people in the large cities. In fact, no class of the faithful as a class seems to be exempt from the difficulties consequent upon this strict requirement, except the fortunate leisure class. Why, it is asked, should the Church favor those already favored by fortune and allow the law to press heaviest on those who are at least in equal need of the grace of this sacrament. In praying for this mitigation we might quote the words of Christ, "My yoke is sweet and My burden light."

Only two intrinsic reasons are advanced by theologians to explain the present discipline of the Church, the reverence due to the sacrament and the danger of abuses which might follow its abrogation. In a spirit of submission to the traditions and customs of the Church, we may briefly consider whether or not in the light of present conditions some modification might be reasonably sought.

The argument drawn from the reverence due to the sacrament is undoubtedly of great force when considered solely by itself. It is indeed becoming that no material food should nourish the body before the soul partakes of this spiritual banquet; moreover, the corporal fast as an act of penance for past sins is a fitting preparation for the reception of the God of Holiness.

We say "considered solely by itself," for the question arises here whether reverence for the sacrament or the good of the faithful is to be considered of the first importance. On this point the words of the Decree are strikingly explicit. In speaking of the sacrament it declares that "its primary purpose is not that the honor and reverence to our Lord may be

safeguarded", but rather that "the sacred banquet is directed chiefly to this end, that the faithful being united to God by means of the sacrament may thence derive strength to resist their sensual passions, etc."

It is hard to conceive of an irreverence to our Lord following from the abrogation of the fast which would amount to more than a venial sin, and such, however deplorable, would not, it must be remembered, impede the grace of the sacrament *ex opere operato*. Yet our Lord has been willing to expose Himself to the irreverence of a thousand sacrilegious Communion throughout the world rather than deny Himself to loving souls. Now if all the acts of irreverence consequent on a dispensation from the Eucharistic fast would, when united together, possess infinitely less malice than a single sacrilegious Communion, should the good of souls more than compensate for the possible evil of irreverence in the one case and not in the other?

The second argument advanced against a modification of the present discipline is based on the assumption that many abuses would follow such a practice. The precise nature of these "abuses" is not made clear. If by abuse is meant the lack of fitting preparation, and the present fast is declared a part of such preparation, the argument is a clear case of "begging the question". If it be urged that the faithful will grow careless in the reception of Holy Communion when approach is made so easy, the same argument might be brought against the Decree itself, which has reduced to a minimum the necessary conditions which regard the soul. Even if we concede that in some exceptional instances an individual might slight his preparation on this account, we are again dealing purely with the effect of the sacrament *ex opere operantis* and ignoring its essential power *ex opere operato*.

Might it not be suggested that all dangers from these two sources could be guarded against by the simple expedient of leaving the law as it is, but empowering confessors to dispense in particular cases for a time (say for a month, or till the next confession), where the penitent shows an ardent desire to receive Communion more frequently, but where the fulfillment of such a desire is clearly impossible owing to particular circumstances. Surely the confessor can readily determine from

the dispositions of the penitent, whether a dispensation would be the occasion either of irreverence or abuse.

There remains to be considered the extrinsic argument of prescription, and this is perhaps the most serious of all. Theologians state on the authority of St. Augustine and the traditions of the Church that the Eucharistic fast is of Apostolic origin, though even here an exception seems to have been made for Holy Thursday, almost up to the ninth century. To abrogate a custom of Apostolic origin, although lying within the supreme power of the Sovereign Pontiff, rightly requires the weightiest of reasons. The question then is, do the reasons in the present case seem to justify so remarkable an innovation. We may respectfully think they do. We may reasonably contend that, under the present law, the majority of the faithful are precluded from daily Communion. Now, on the one hand, the desire of the Church according to the Decree is that "all Christians should be daily nourished by this heavenly banquet"; on the other hand, this desire can never be fulfilled owing to the rigor of the present law.

We may take for example that class of Christians among whom we look to see the Decree bear its earliest and most precious fruits, our children between the ages of 7 and 15. Children during these years are or ought to be in our parish schools. In cases where the church is near at hand and where Masses are celebrated at a convenient hour, daily Communion involves no great difficulties; but every parish priest can testify that the majority of school children are not so fortunately situated. In most instances there is required of them the early rising, the trip to the church, the return, a hasty breakfast, the journey to school, and a general disturbance of the family routine. For these children are not, of course, *sui juris*; they must accommodate their own daily order to the family observance. Moreover, attention has been called to the fact that owing to the frailty of their growing bodies, the hardship involved in the early rising and the long fast in the open air repeated every morning would work much harm at an age when sleep and food are almost as necessary as light and air. Would not the Church as a loving mother suffer these little children to come to Christ by modifying a law which hinders their free access?

Another class which forms a large proportion of our Catholic population is made up of working people, that is, men and women who depend for a livelihood on duties which begin at an early hour. Here again, in the majority of cases, the trip to the church while fasting calls either for double carfare or the expense of breakfast in a near-by restaurant, an expenditure which is often prohibitive. Frequently too the time of rising must be advanced as much as two hours. Thus to secure the necessary rest, the short evenings, the only time for social recreation, must be correspondingly curtailed. Experience shows that for a majority of these workers Communion at the Sunday Mass is the maximum of frequency.

In our country parishes daily Communion, even attendance at daily Mass, is generally out of the question. But we may believe that this class should be enabled to communicate at the Sunday Mass according to the express wish of the Council of Trent. Here again the difficulty of the fast obtrudes itself. Even where the Mass is celebrated at a comparatively early hour, the long journey over country roads and the late return make the necessary fast impossible. In fact, in those mission churches where the pastor's second Mass begins as late as ten o'clock, no attempt in many cases is made to distribute Holy Communion; a frank admission that under the present discipline attendance at Mass is the most that can be expected.

We have said nothing of the aged or the feeble or of the mother who must prepare the morning meal for the father of the family and the grown children as well as for the little ones preparing for school. But enough has been said, we think, to show that for a majority of the faithful daily Communion is a moral impossibility, an impossibility consequent on the strict discipline of the Church at the present time.

Whether these reasons are of sufficient gravity to justify a change in the existing law must be decided by the authority of the Church itself. By the judgment of that tribunal, our individual views must be guided. But we may remember that although the Eucharistic fast is of Apostolic origin, the reception of the Eucharist under both forms was of Divine origin, and still the Church for weighty reasons and out of consideration for the faithful saw fit to alter this practice. Thus we might argue that, as the Church abrogated a custom

of Divine origin for weighty causes, she might *a fortiori* for other powerful reasons alter an apostolic ordinance. There is justification for such action in the theological axiom, "sacramenta propter homines".

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HOW MAY WE INCREASE THE EFFICIENCY OF OUR SUNDAY SCHOOLS?

ACCORDING to the Catholic ideal, religious and secular education should go hand in hand. In consequence, Sunday schools, wherein efforts must be made to supply the religious instruction which ought to be given in the day schools, are regarded by many persons as only makeshifts. However, makeshifts though they may be, they have become firmly established and practically necessary institutions, and they may not be allowed, as makeshifts usually are, to pursue their course haphazard. They must receive such encouragement, supervision, and practical improvement as may enable them to do their work with all possible efficiency.

Now it may be said that one of the most serious obstacles to the Sunday school's efficiency lies in the following of methods at variance with those that obtain in the day school. This does not mean that our day school methods are necessarily ideal. But these latter, being observed five days in the week, have naturally come to be regarded by the children as practically essential to all real educational work; and, consequently, if the same attitude of mind toward the Sunday school is to be created and fostered, like methods must be therein employed. The Sunday school, being held, as it often is, in an environment which is unattractive and uninspiring, having to deal with a subject which is dry and hard, relieve it as you may, and having its session at a time when the community as a whole is enjoying rest and recreation, has already too many unavoidable drawbacks. Hence, others that may be banished or lessened by a change or improvement in methods should not be countenanced.

We concede, of course, that the Sunday school cannot adopt the entire method of the day school. Its peculiar nature

renders that impossible. But there are at least two points in the day school method which Sunday schools might generally adopt, with, as it would appear, considerable advantage. One is the method of lesson preparation; the other, the method of supplying the lesson books.

In the more advanced of our day schools, lessons are supposed to be prepared, as a rule, at home. This practice is accepted by every one as wholly reasonable; for the hours in such schools are short, the lessons many, and the children fairly advanced in mental development. But in the lower schools, to which the great majority of the children of Sunday school age go, time is invariably given during the school session itself for the preparation of the lesson. So generally is this regarded as an essential to the method of the lower day school, that so-called "home work" is not only objected to by the pupils, who do it only under stress of dire penalties, but it is also strenuously protested against by very many parents, who regard it as an unwarrantable imposition.

The Sunday school, however, unmindful of this unfriendly attitude toward home-work, perseveres in its practice of devoting the whole time of its session to the recitation of the lesson, taking for granted that the preparation has been made at home. Now there may have been a time when Sunday-school lessons were prepared at home. Indeed, edifying stories are told of how the good fathers and mothers of a generation now dying out, used to gather their children about them of an evening and see to it that the lessons for the coming Sunday were "gotten off by heart". But such a custom, if widespread once (and it is a question if it was ever as widespread as some would have us believe), is but very little observed in these days. Indeed, one needs not to have had a very long experience in going about among our people to realize that not only do extremely few parents think of doing such a thing nowadays, but that, in a large number of homes, conditions, material and intellectual, are such as to preclude its possibility. Consequently our children are forced to do whatever studying is done in the Sunday school itself. Now we all know that even Newton, who is said to have been able to concentrate his mind on a subject even in the midst of the greatest distractions, would find difficulty in memorizing a catechism

lesson amid the hubbub and confusion of a Sunday school in which the whole time is given over to recitation and explanation.

As a matter of fact, our children do not, generally speaking, know their Sunday-school lessons. The very word Sunday school brings to one's imagination a picture of some little fellow standing with hair falling down carelessly over his forehead, hands thrust deep into his overcoat pockets, and brows puckered as if he were making a great effort to remember something, while before him stands a neatly dressed young woman, book in hand, doing her best to make him answer by prompting him. The picture may vary in its details in different places, but the fact which it illustrates is the same practically everywhere,—our children do not adequately prepare their Sunday-school lessons. Nor can we hope that they ever will, so long as we adhere to the present method of preparation. The conclusion, therefore, is that the method of lesson preparation followed in the day school should be adopted in our Sunday schools. In other words there should be allowed during the time of the session itself a period of absolute silence during which the children shall be required to devote themselves to the study of the lesson of that day. If this be done, then may we hope that the great multitude of children who, under the present system, scarcely glance at their lesson at all, will come to the recitation with some idea at least of the matter required of them; while the children who now do come somewhat prepared, will come with still greater preparation. Also, and this is not the least of its advantages, it will afford opportunity to the teachers themselves to become familiar with the subject-matter of the lesson,—an advantage which, under the present method, is not always secured.

The amount of time that such a practice would require would naturally vary according to the length of the lesson. But in Sunday schools having a session of an hour's duration, the lesson ought not to be made so long as to require more than twenty-five minutes for study on the part of a child of ordinary ability. Such an arrangement would permit of twenty minutes for recitation; and this is sufficient. To allow forty-five minutes for this purpose, as is now the custom in

many of our Sunday schools, is a sheer waste of time. Fifteen minutes would thus remain for an instruction. Where more than an hour is devoted to the session (and surely one hour and a quarter once a week, cannot justly be said to be too much), the lesson and the corresponding period for study might be proportionately lengthened.

The second point in the day school method which might be adopted with advantage in the Sunday school is the practice of providing lesson-books. The practice of supplying text-books free to the children is very wide in our day schools. For a time our parish schools refused to fall in with the practice, but finally, on account of the large number of parents who made the burden of purchasing books an excuse for sending their children to the public schools, they were forced to do the same. Undoubtedly, the parish schools generally will be compelled to furnish free text-books when the public schools of the sections in which such parish schools are located adopt the practice, as unquestionably they will do in the course of time. Now as a result of this practice the people, whether rightly or wrongly, have come to regard the receiving of all school books free as a sort of natural right; and they look upon the paying for them as an unwarranted burden, if not an injustice. Notwithstanding this attitude, our parishes still adhere to the practice of requiring parents to pay for the lesson-books of the Sunday school. With what results? First of all, it places the Sunday school in a very unfavorable position. Then again it occasions much of the regrettable willingness of parents to accede to their children's pleadings to be allowed, after Confirmation, to discontinue Sunday school altogether. For the expense and trouble of keeping their children supplied with books (which on account of rough handling are but short-lived) or, on the other hand, the humiliation of being regarded as objects of charity, if their children do not pay for the books like other children, is an argument which can easily put to rest any qualms that might arise in the parents' minds on the score of the early completion of their children's religious education. And finally, entailing as it does the retention of the lesson-books by the children, and the consequent bringing of them to Sunday school every Sunday, it gives rise to the very annoying and very prevalent

habit of children appearing in the Sunday school without their books. Some children lose their books, and are very slow to purchase new ones; others mislay them and cannot put their hands upon them when the time for Sunday school arrives; others still really forget them; whilst others, mostly the boys, purposely forget (?) them, because forsooth the bringing of them would require the returning home after Sunday school is over, when the chestnut grove, or the skating pond, or the birds' nests are in the very opposite direction, or because boys just hate to be seen carrying lesson-books to Sunday school. That boys dislike carrying books to Sunday school may be appreciated by anyone who has observed them as they come along, cramming the books into their pockets (much to the detriment of the books) or diverting attention from their true character by using them as instruments with which to strike their companions. Now this practice of appearing without Sunday-school books is very deplorable,—deplorable, not only because, as a consequence, the children are not in a position to be able to devote themselves to the study of their lessons, but also because it gives rise to much of the disorder and confusion that now exist in many Sunday schools. For the child without a book, having nothing to take up his attention, not only gets into mischief himself, but also leads those about him into mischief.

The remedy for many of these evils, if not for all of them, would be the adoption of the day-school method of supplying the lesson-books gratis,—at least, the higher grade lesson books, which are more substantially bound, and cost more. This is especially true if the practice were adopted in conjunction with the day-school method of allowing time for study during the session of Sunday school. If both of these methods were adopted, the books might be placed in the seats before Sunday school opened and taken up after dismissal. Nor would this course render home study impossible, since those who wished to do so might purchase copies of the lesson-books for themselves; and no doubt it would be found that as many would thus purchase copies voluntarily, as would study at home even if the purchase were compulsory for all. As to the objection that the supplying of books would be too heavy a burden, it might be said that the expense would not

be so great as at first might appear, since books so used would last for a great many years, serving one class after another. Besides, if we consent to bear the burden of supplying secular text-books, should we not be equally willing to supply lesson-books for religion?

However, the providing of free lesson-books and of a time for study during the session, though calculated to improve conditions greatly, would not of themselves enable the Sunday school to do its work with all possible efficiency; for besides the obstacle of inadequate method, there is another and even greater obstacle, viz. the lesson-book itself. That there are serious shortcomings in the lesson-books now actually in use in our Sunday schools is so universally acknowledged as to make their enumeration unnecessary. But what would be useful, especially at a time when in consequence of our Holy Father's recent decree, so many new lesson-books are constantly appearing, would be a statement of the qualities that should be possessed by an excellent and really useful lesson-book—a lesson-book that would be an important factor in producing the highest degree of efficiency. To do this is by no means an easy task; nor may such a statement be made by any individual with the expectation of satisfying everybody interested. But many such statements have been made; therefore, encouraged by this fact, I proceed boldly to mention some of the qualities that to my mind should be found in a Sunday-school lesson-book.

It is necessary to recall at the outset, that the lesson-book of which there is here question, is one that is intended for the Sunday school,—and for the Sunday school *as it is* and as in all likelihood it is to continue to be, but not for the ideally perfect Sunday school. This is of great importance, because entering into the constitution of the Sunday school are certain peculiar conditions which have a powerful influence in determining just what character the lesson-book shall take. Indeed, it may be said that the failure to take these peculiar conditions into sufficient consideration is one of the chief reasons for the shortcomings of many of the Sunday-school lesson-books now in use.

In the first place, one condition which may be said to have the greatest influence in determining the character of the

lesson-book is the lack of fitness of the young men and women who teach in our Sunday schools. Be it remembered, no reflection on the good will and moral character of the Sunday-school teachers is intended. On the contrary, our Sunday-school teachers are a noble body of young men and women to whom too much praise cannot be given for the sacrifices they make, and for the beautiful example of zeal and devotion to the interests of Holy Church they give in coming Sunday after Sunday, year in and year out, to fulfil the trying and often ungrateful task of instilling into the hearts of our children a saving knowledge of the truths and inspirations of our holy faith. The lack of fitness spoken of refers to their want of training in the art of teaching religion. That our Sunday-school teachers lack necessary training will hardly be denied; no, not even in the case of young women who have received a normal school training. Normal school training, no matter how excellent for the ends for which it is given, does not fit a person to teach religion; for this is a very special department of knowledge, requiring, if not wholly different methods, at least an excellent grasp of the truths and precepts to be taught.

In the second place, not only are our Sunday-school teachers insufficiently trained, but practically speaking they cannot be sufficiently trained. To establish training colleges for Sunday-school teachers is practically out of the question. And even if some sort of an institute might be established, it is to be doubted whether any serious practical results would be obtained. To appreciate the force of this, one has only to read Father Feeney's recent article in this REVIEW, wherein is set forth the manner of supplying catechetical instruction to our seminarians. If the long and careful training, such as he outlines, is necessary for men with a sound foundation of theological knowledge, how can we reasonably expect to train a body of young people whose knowledge of religious matters is hardly more extensive than the short answers required of the children themselves, and who, as sad experience teaches, are constantly coming and going, here to-day and away to-morrow. Neither can adequate training be supplied by the many excellent Sunday-school teachers' guides which have appeared and are still appearing; since again practical ex-

perience makes it clear that the vast majority of our Sunday-school teachers will not take the time, even if happily they possess the necessary foundation, to profit by them. No, it would seem that in the future, at least for some years, we must be content and grateful, as we were in the past, if only the Sunday-school teachers will come regularly and faithfully, and, imparting what explanation and amplification they can, will demand and secure a good preparation of the lesson by the children.

Such being the case, it is quite evident that to produce lesson-books for the Sunday school along the lines followed in the text-books of the day schools, where the teachers are trained to explain and illustrate the matters treated, would be a serious mistake. The aim ought to be to produce, as far as possible, a lesson-book that will be *adequate in itself*, and demand, for its comprehension by the pupil, the very minimum of trained coöperation. In a word, the form in which the subject-matter is presented, and the grading, *should be adapted to meet Sunday-school conditions.*

And first, as to the form in which the subject-matter should be presented. For a lesson-book to be practically efficient in our Sunday schools it would seem that the subject-matter should be presented, partly at least, in the form of question and answer. This opinion may go contrary to that of eminent authorities who claim that the narrative form is best suited to the needs of instruction. But in support of it we say, what no one may truthfully deny, that the Catholic Religion is a very distinct and peculiar branch of instruction, with a distinction and peculiarity that come to it from its very nature and origin; and that therefore it does not submit to the application of some educational principles whose application in other branches of instruction is perfectly natural and self-evident. Indeed, we all know from actual Sunday-school experience that unless the questions and answers are written out, the teachers flounder about painfully in their endeavor to ask pointed and useful questions of their own devising; and that the children issue from the class-room with a knowledge of doctrine so vague and indefinite as to fill us with discouragement.

The written question-and-answer form may, it is true, necessitate a conciseness and economy of expression which will frequently render the full import of the statement somewhat beyond the comprehension of the child. But such a condition does not militate against the method, since it would seem to be practically inevitable in the correct statement of a religion as set and doctrinal as ours. As a matter of fact, it was not absent even from our Lord's own statements, or expositions of doctrines. Often He uttered truths which at the time of their utterance seemed only to confound and bewilder the Apostles. "These things I have told you," He said, "that when the hour shall come, you may remember that I told you of them" (John 16: 4).

And as a matter of fact, when the time did come, they did remember. So it is with children. Things which when studied in the catechism are beyond their comprehension, become, with the development of their faculties and the increase of experience, clear and intelligible. Many a seminarian in the presence of an awe-inspiring array of theological questions, has been grateful for the concise and definite statement of doctrine which he learned from the little catechism of his Sunday-school days.

The catechetical form, however, though most desirable, may be rendered valueless and even an impediment in Sunday-school work if it is rudely and clumsily constructed. Indeed, the rude and clumsy manner in which it is constructed in a number of catechisms now in use may be said to be responsible for part at least of the opposition to the form itself, and for much of the inefficiency of those catechisms. No, to be of any material value the questions and answers must conform to certain universally accepted principles of pedagogy. These principles have already been pointed out, some here, some there, by different catechists; but, in view of their absence or partial omission in some of the lesson-books now actually appearing, I feel that a restatement of a few of the more important ones may be neither inopportune nor undesirable.

First of all, then, as the questions of a Sunday-school lesson-book are designed to impart information rather than to test knowledge, they should be teaching rather than testing questions. In other words they should be so framed as to create

the impression in the child's mind that in answering them he is really imparting information, not simply passing an examination. Again, they should be so framed as to arouse the child's interest. Now interest in a general way is centered about things of direct observation, prompting the question *What?*—or in things of reflexion and reasoning prompting the question *Why?*—or *How?* Hence, as far as possible, the questions in the lesson-book should begin with such words. Still again, they should be constructive in aim, being framed about beginnings or stages of knowledge already formed within the child's mind, and calculated to bring the lesson another step, or stage, forward in its progress. In the execution of this principle, however, care should be taken that the beginnings and successive steps that have been made, have been really made *in the mind of the pupil*. Only too often they are made in doctrine, or in useless progress, page after page, through the lesson-book, without any corresponding advancement in the child's knowledge. A progress easily made by the trained theologian is not so easily made by the child's mind. Another point to remember is that the questions should be so definite as to exclude alternate answers. When they are so loosely constructed as to admit for response the answer belonging to the question next following, as is sometimes the case in our catechisms, there is a failure to "strike fire", and the pupil is left with a blurred impression which can never make for accurate knowledge. And finally, the questions should be short and of simple construction. Children are incapable of following the meaning of a long or involved question. The effect of such questions is either no knowledge gained by the child, or at best a confused knowledge.

Now as to the answer, its chief qualities are that it should give just what is asked for in the question, and no more; that it should be simple, avoiding involved phraseology and parenthetical clauses; and that, as a general thing, it should repeat the question. It is known, of course, that this last quality has been seriously opposed by eminent catechists. Nevertheless, it would seem to possess advantages that make its retention highly desirable. How often, for instance, in conversation, do we not find a man, having been asked a question whose answer he does not immediately remember, or does not care

to give, slowly repeating the words of the question. We say, in the vernacular, that "he is sparring for wind," and we know that he is trying to secure time to think of the answer or to invent an evasion. Thus the practice seems natural, taking the place of hemming and hawing, but with this other great advantage, that it really does for the person questioned, what a little run does for one who is going to jump—it gives an impetus, a momentum. Moreover, besides this natural reason in its favor, it has also the very practical one of making the answer a complete categorical statement. And this is of utmost value in Sunday-school work, for as a rule the children throw themselves into the memorizing of the answer without so much as even looking through the question, with the result that if the question is not contained in the answer, they obtain only tail-ends of information without knowing to what "heads" they belong. The objection that such a practice makes the answer too bulky loses much of its weight, if it be understood that answers which are very long (and this ought to happen but very rarely, and then only in matters whose verbal arrangement is not very important) need not be memorized word for word, but may be given in substance. Answers to be thus given might be designated by the use of special type. This use of special type however should not be over indulged in; for instances can be cited where its abuse has served to render the page very unattractive, and thereby has greatly interfered with the lesson-book's efficiency.

The adoption of different types, however, and the observance of pedagogical principles, though calculated to benefit exceedingly the catechetical form, will not render that form capable of adequately supplying instruction to the child. Even the most perfect catechetical form is hardly more than the skeleton of an instruction. It requires for its complete and satisfactory rounding out the flesh and blood of explanation and illustration. But in Sunday schools this explanation and illustration as a rule can not be given by the teachers on account of their lack of adequate training; and neither may it be given regularly by the priest, because his many duties may demand his presence elsewhere than in the Sunday school at the time when the instruction should be given. Besides, the many divisions of the Sunday school may render it im-

possible for the priest to appear in all the class-rooms. Hence the only practical way of giving instruction and explanation is to incorporate them in the lesson-book itself. If this were done, each Sunday's lesson would consist of two parts—one catechetical, the other, narrative—each dovetailing into and rounding out the other. For the best results the different parts might be so printed that when the lesson-book be opened, the catechetical part might appear on the right-hand, and the narrative on the left-hand; the length of the lesson, the character of type, and the rest being selected so as to enable each part of the lesson to be completed on a single page. Catechisms already exist wherein this method of presenting the Sunday-school lesson has been carried out. However, even these lesson-books, not to speak of the defects of the catechetical part, have this against them, that their narrative part is either so poorly written as to try the children's patience, or it is so technical as itself to require development and elucidation. This narrative section, if it is to be at all effective, should be written with a view to making the subject-matter attractive and interesting, keeping it all the while within the powers of the child's comprehension. Confessedly, our Catholic catechists have much to learn in this line from such non-Catholic writers as Dean Hodges, Beatrice A. Ward, and Mrs. Montgomery.

The question as to the part that pictures and maps should play in the efficiency of the Sunday-school lesson-book is an old one, and it need not be dwelt upon at this late day. A word or two may be permitted, however. As to pictures—a few well printed and really informing pictures, properly placed in the midst of the text which they are intended to illustrate, are of far greater value than a large number of vilely printed ones placed here and there with little or no application or reference to the printed page opposite or adjacent to them. As for maps, it may be doubted also whether they are of any practical value when gathered together at the beginning or close of a book. To be really serviceable they should be placed in the midst of the text which they are intended to assist or make clearer to the child, and their applicable and illuminating qualities should be brought pointedly to the pupil's attention by means of direct questions

printed beneath them. In this as in other matters anxiety to keep down the price of the lesson-book has been responsible for some of the inefficiency of Sunday-school work. Unquestionably our lesson-books should be low-priced, but not so low as to sacrifice all attractiveness in printing, illustrating, and binding, since these are real factors, though secondary in Sunday-school efficiency.

Now we come to the second point which has been declared above to be important in the advantageous adaptation of the lesson-book to Sunday-school conditions, viz. the arranging of the subject-matter or grading.

In the first place it may be stated that the chief desideratum is to accommodate the grading of the Sunday school as nearly as possible to the grading in the day school. Sunday schools as now existing in many, if not most of our parishes, make but little attempt at grading; and even where that little is attempted, the grading of the day school is only distantly kept in view. The reason for this is not immediately apparent; but possibly it may be due to the fact that practically all of the lesson-books now in use are moulded on a form that was made before the present systematic grading came into widespread and universally accepted existence. That a grading of Sunday-school work which would be in harmony with the grading of the day-school work could not fail to be beneficial, few, I take it, will deny. Now to effect such a grading ought not to be very difficult, since the time that a complete Sunday-school course ought to take is practically the same as that now covered by the primary, grammar, and high-school courses of our day schools, that is, about twelve years.

In this work of accommodating the Sunday school to the grading of the day school, there should be, as it would appear, a separate Sunday-school book for each corresponding year of the day school; each book being divided into as many lessons as there are Sundays on which Sunday school is regularly held, viz. about thirty-eight. Of these twelve books, the first eight might be taken up with the matter now covered by the ordinary catechism, that is with the elementary treatment of Christian Doctrine. The last four might be given over to a comprehensive consideration of some leading subjects. Though occupied with the matter now treated in the accepted

catechism, these first eight books would not be occupied with it in quite the same way. In practically all of the lesson-books in common use the treatment of the matter follows the plan of the scholastics. But this plan, while correct theologically, is defective from the child's point of view. Without attempting here to outline a detailed course, it may be said in a general way that in the arrangement of the matter, the point to be kept in view should be not the scientific, scholastic order, but the child's point of contact, and the steps he is expected to take in religious life and experience. One can readily see how in such a proceeding the order of many things would have to be changed.

As to the arrangement of the matter for the last four years any plan that would furnish a comprehensive grasp of religious doctrine, and systematize and broaden out the information already acquired in the earlier grades, would be satisfactory. For example, the first year might take up the story of man's need of a Redeemer and the world's preparation for His coming, laying special stress on the history of the Jewish people; the second year might deal with the life and labors of our Lord; the third, with the rise and development of the Christian Church; and the last with the Church's ritual and ceremonial. This outline would seem to make no provision for the study of the Scriptures; but as a matter of fact it does make provision, and, as it seems to me, in the most practical way. In the present scheme of Sunday-school work, acquaintance with Scripture is obtained solely from the study of a separate volume of Bible History. The catechetical lesson-book itself scarcely refers to it at all, not even in such intimately Scriptural chapters as those dealing with our Lord's life and mission. Now judging from the widespread ignorance or confused knowledge of Scripture that exists amongst our laity, it may be reasonably doubted whether these Bible histories are of any real practical value. Indeed it would seem that to be practically serviceable to our children, Scripture should be studied not as a separate subject, but as the companion and intimate associate of doctrine. And this should be done, not by a Bible history, much less, I would say, by directing the children to the Bible through the (to the children) meaningless, if not hated, hieroglyphic method of

chapter and verse, and abbreviated name of book, but by incorporating the sacred narration as an integral part of the lesson-book itself. This is just the method that the scheme outlined above makes possible.

According to this scheme Scripture passages during the first eight years might be found in the current narrative in a great many of the lessons. Thus at the end of the period a large number of beautiful passages would have been read in the very words of the Testament,—and read in connexion with some definite moral lesson or doctrine of which they are the support and illustration, and in connexion with which they would be remembered.

However, it is during the last four years that the great advantage of this scheme for the acquiring of a Scriptural knowledge would be experienced. Scripture is so intimately associated with the subjects suggested for study during those years that the reading of it might naturally be made a part of the regular class work. This reading might be provided for, not by incorporating selected passages in the accompanying current narrative in the catechetical part, as in the first eight books, for in these more advanced matters the narrative part could be very profitably taken up with other explanatory and illustrative material. Nor by sending the children to a Bible, for children do not care to consult separate books. It would seem to be better to include the desired sections of the Scripture in the lesson-book itself, as a sort of appendix. For example, the whole of the four Gospels might be printed as an appendix, or second part, of the volume for the second year,—a year devoted to the study of the Life of our Lord. A reading of the Gospels could be secured by asking questions in the catechetical part whose answer would simply be a direction to a certain page and paragraph of the appendix, wherein the applicable and apposite passages of Scripture would be found. One can readily see, for instance, how many passages of the Gospels would be read in this way in connexion with such a subject as in the miracles of our Lord. In the same way, large sections of the Old Testament and of the Acts and the Epistles might be incorporated as accompanying appendices to the books of the first and third years, whose catechetical part would treat respectively of the world's preparation for Christ's coming and the rise of the Church.

That the scheme here suggested is not mere fancy may be appreciated from the fact that in a large part it has been actually carried out, and with satisfactory results. That it should meet with general endorsement however, or indeed that any of the suggestions herein brought forward should meet with general endorsement, is not expected. If this paper does but lead to wiser and more enlightened suggestions, it shall have well fulfilled its aim, which is to see whether something may not be done to increase the present efficiency of our Sunday schools.

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ROMANESQUE ART.

Studies in Christian Art for the Olergy.

THE fierce clash between the pagan civilization of Rome, relying upon the strength of its ancient traditions, and the vigorous forces of Christianity which engendered in the newly-converted nations the principle of a sublime love stronger than death, produced a spark which in its gradual expansion illumined the world with the light of a new beauty. Sending forth its rays, it called into being, out of the gloom around it, the fair forms of a noble art, altogether its own creation.

Thus appears Romanesque art, a product of the Gospel which Rome alone as the centre of faith and the instructor of truth was capable of forming. With Romanesque art, Gothic art is closely allied in this sense, that both are emanations, twin sisters, of the realization of things eternal, and of the longing which they engender in the soul of him who has opened his senses and heart to them.

The beautiful plant of this twofold Christian art did not blossom into perfection all at once. It grew out of the catacombs, laboriously seeking its way to the surface; at times too it was retarded in its progress by the frosts of political interference and secular enterprise.

Italy had been the prey of barbarian factions. Peace and political order had to some extent been restored by Charle-

magne; but after his death the kingdom was divided; the feudal sovereignties became consolidated, and subsequently exercised a tyrannous power, being continually at odds among themselves, and keeping the people in poverty and wretchedness. Hence, prior to the year 1000, our popular conditions were wholly unfavorable to the development of Christian art. But gradually the episcopal sees and the abbacies, developing the sense of human solidarity, and fighting against the abuses of feudalism, create round about themselves the flourishing medieval communes.

A new life is awakened, powerful corporations of arts and trades are formed; economic affairs loom up; and the Church, which infuses every form of the new culture with her own influence, inspires and directs progress, fosters the arts, and especially architecture: the form of art which above all others illustrates the temper of society and expresses the aims of religion.

In the convents we find workshops and areas reserved for artisans in stone. The monks become the teachers of art in all its forms. Friar Theophilus of Germany dictates the *Schedula diversarum artium*, wherein he treats of the technique of painting, of stained glass, metals, the goldsmith's craft, etc. "About the year 1003," writes the contemporary chronicler Raoul Glaber, "the monks everywhere but particularly in Italy began to build churches, even though there were no need of them, for the Christian peoples vied in having the most beautiful edifices. It seemed that the world, casting off its tattered garments of old, wished to put on the fair robes that befitted the adopted children of the immaculate Spouse of Christ. The faithful built and embellished not only grand cathedrals, but also their more humble oratories."

The name by which this new art was called indicated its origin. The architecture of the convents and churches under the inspiration of a new and vivifying genius, nevertheless draws its constructive principles from the ancient Roman patterns. Like a hearth fire that had burned low, it revives at a lusty breathing, till the heavy bed of ashes glows up from beneath into a bright flame and blazes with new light. Thus the new forms adopted the old name of Rome, called itself Romanesque, or Romance, like the languages which

greened out in the guise of so many newly liberated shoots from the ancient Latin stock.

When this same art was transported to Byzantium, where it unfolded under the Asiatic influence, it was styled Byzantine; but it retained its elementary principles, derived from the art of Rome, whence it is properly classed as Romanesque.

The same style is also called Lombard, because it found its first beautiful manifestation in the region where the Lombards had settled. Another reason why it is called Lombard (not Lombardesque), is because it was largely practised by Lombard masters, who furnished Northern Italy and other countries of Europe with most beautiful edifices.

Others describe it simply as medieval art, a designation which is somewhat vague since it also includes the Gothic art.

The Saxons and the Normans, in the eleventh century, introduced some peculiar elements of their own into the Romance art; and the impetus given to art by the Crusades adds certain characteristic elements not only from Byzantine, but also from Syriac and Asiatic sources. In the course of time the distinctly Roman traditions vanish more and more, until they disappear gradually with the growth of the Gothic style.

The general character of the Romanesque architecture indicates a much greater flexibility than the old Roman art. The scale of proportion between thickness and height in the columns is not fixed; they rise with the freedom of thought which carries the heart to God; they seem to resist all forces of restriction even under the architrave, and continue along with the ribs of the ceiling. The vaults are not spherical, in the Roman fashion, but appear in segments likened to *sails*. Another characteristic of the Romanesque architecture is the wealth of its minor columns and small arches, its arcades or galleries, very gracefully used rather by way of ornamental adjunct than as elements of structural necessity.

The classic architecture of the Roman decadence gave us the basilicas; and this is the style of the oldest cathedrals. Later on the cathedral adopts the form of the Latin cross, with three or more naves. The larger nave is extended beyond the transept, and forms the choir. Here, then, and no longer in the middle of the intersection, as in the basilicas,

is placed the altar. The choir is heightened by several steps, and underneath is hollowed out the crypt: that is to say, a small basement with low and massive vaults. This appears to be a reminiscence of the primitive Christian burial vaults, wherein we find an altar and some tombs. The basilica had a raftered roof, or ceiled in compartments; but that manner of construction, besides being exposed to fires, proved unduly heavy of aspect. So the cathedral adopts the vault with massive stone, or in sections of semicircular ceiling. The architrave of the basilican windows is replaced by the full round arch.

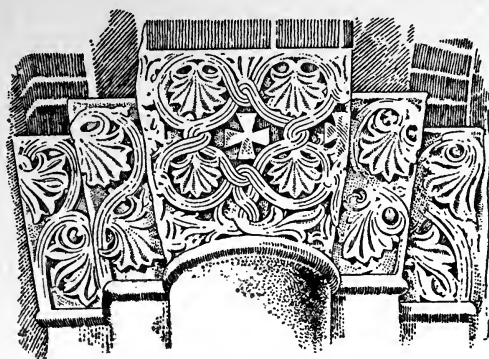
The cathedrals are flanked by two belfries; rural churches have but one nave, and a single belfry built usually on the right. On the outside, when the vault is of massive stone, there are the buttresses; and these we meet again, even more frequently in the Gothic construction. The upper walls, not needing buttresses, bear graceful shafts uniting at the top with an arch. These features, by reducing the surface expanse and monotony of form, beautifully enliven the external aspect of the churches.

For better comprehension of the Romanesque architecture, we may briefly survey its constructive elements.

Columns and Capitals. There is no longer in use the isolated column of the classic architecture, but a collection of long and slender shafts to form the polystyle pilaster, which exhibits various designs and forms; being square, hexagonal, etc. The columns constitute the sum of supports for upholding the sloping sides of the intersecting vaults. Sometimes they have no base, and at other times they rest upon a base that is suggestive of classic patterns; and to these is added, as a special and characteristic feature, the protective foil, which is folded back at the corners of the same base.

The capital of the Romanesque column, which imparts to this architecture so peculiar and congenial a cast, is ordinarily cubic, being formed by a solid that is rounded off at the four nether corners, thus presenting a hemispherical appearance when viewed from below. The faces of this cube are sometimes smooth; at other times they are incised with ornamental carvings of a Byzantine stamp—wreaths of foliage, grasses, and grotesque animals. Occasionally one encoun-

ters truly distinctive plastic designs, and in such instances the capitals are said to be "storied". Collaterally with this commoner form of capitals, there are others of great variety, including corollas, calyxes, etc.



A ROMANESQUE CAPITAL

Portals, Porches (Prothyra), Windows. The Romanesque architecture inaugurates the period of monumental doors, which stand for the most artistic portion of the church front.

The door-posts keep expanding from within outwardly. They are made up of ample spirals, or oblique surfaces, and richly garnished with winding shafts, mouldings, cording, still continuous above the architrave, and recurving with the vault. Not infrequently, a portal or *prothyrum* is embellished with two isolated external columns, resting on lions or other forms of beasts, and supporting a vault with tympanum, of charming felicity. In the lunette beneath the tympanum there is usually painted or carved in relief some figure such as Christ or the Lamb with the Cross.

In the centre of the façade, above the doorway, there opens a round window, partitioned by shafts that radiate like the spokes of a wheel; whence we have the name "wheel window" or "rose window." The other windows are generally narrow and lofty, so that they admit but a feeble light. They are set in the wall with sloping sides, and sometimes they are enhanced by small shafts which bisect or trisect them, etc. Many have sectional "shoulders", a trait proper to the Lombard art.

Cornices. The Romanesque cornices have small extension, nor do they break up the vertical lines of the building, but serve rather as bonds to girdle and combine the same harmoniously. They abound in intaglios and Byzantine conceits; that is, they are decorated in geometrical fashion: serrate, rhombic, prismatic, tessellated; with vertical projections, too, called Romanesque dentils, etc. Often they rise above a line of diminutive arches resting on small pillars, at whose base there will be some bracket, or some odd figure of animal or plant.

Sculpture. Sculpture in full relief hardly occurs as a distinct art. It simply ministers to the service of architecture, and unfolds itself in the field of adornment, wherein it manifests an amazing play of imagination and a prodigious industry in the composition of most singular, beautiful, and quaint designs. The Church managed to attract for her service the labor of those richly talented carvers, who decorated capitals, pulpits, balustrades, choirs, altars, and entire façades, adding to the effect of decorative beauty in the whole. The storied capitals develop complete cycles of legends, narratives, and parables. The ornamental flora still generally suggests the Byzantine artificial style; although sometimes it approaches nature and real life, preluding the marvels of ornamental Gothic art.

It is pertinent to note the incident of beasts in this art, either copied in fac-simile, or fantastic and monstrous. Herein we should bear in mind the symbolic spirit, which would represent by the figure of a giant animal supporting columns, the power of the Church over the demon vanquished and trampled under foot: "Super aspidem et basiliscum ambulabis; conculcabis leonem et draconem. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon." Others, again, discern a Gnostic origin thereof, or maintain that these are conventional marks of the Masters of Como.

Painting. Instead of mosaics, we meet henceforth the fresco in the decoration of walls, vaults, ceiling, and window panes. The traits typical of the figures of this epoch are a certain hardness and rigidity of outline, closely recalling the Byzantine type. There is variety of technique, but the



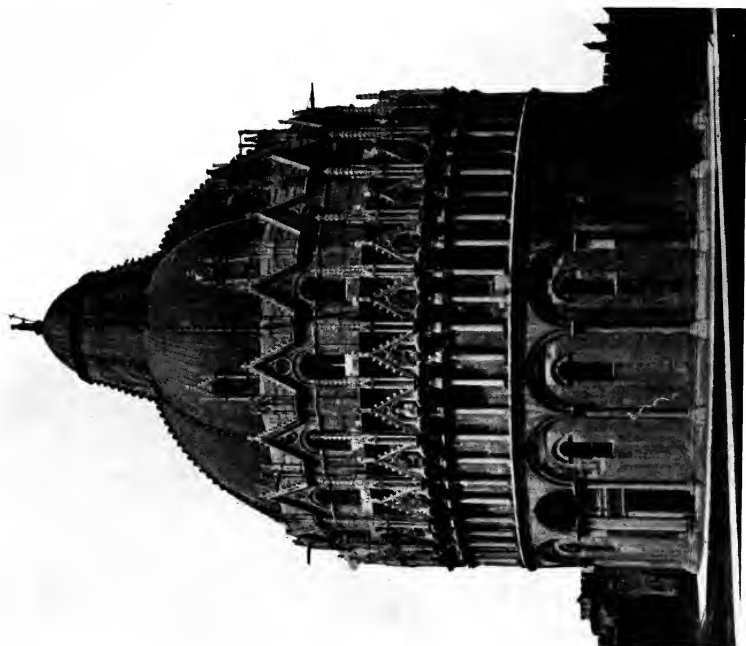
BASILICA OF ST. ANTHONY, PADUA



BASILICA OF ST. AMBROSE, MILAN
Cloister and Façade (VIII and IX Century)



THE CATHEDRAL, PARMA
(XII Century)



BAPTISTERY OF SAN GIOVANNI, PISA
(Diotallevi, 1153. The Gothic additions are of the XIV Century)

spirit is still that of the mosaic work. Though as yet far from the graceful expression of Cimabue and Giotto, we discern in the countenances and attitudes of the early paintings belonging to the Romanesque beginnings, a certain candor not void of charm and sentiment. The artist seems rather to aim at giving the contours of a symbol and at expressing a thought, than at producing the measurements and features of reality.

Painting on glass creates a form of decorative art of the utmost importance, and produces genuine masterpieces. In the tenth century they began to paint on glass with colors which became vitrified by fusion, and stayed indelibly fixed on the groundwork. Shortly afterward, the monk Theophilus, already mentioned for his *Schedula diversarum artium*, taught the technique of this art, which then overspreads the cathedral windows with all sorts of ornamental designs, figures, themes, and allegories.

The Romanesque art may be divided over three chief periods.

I. *Primitive Romanesque Style (1000-1100)*. In this phase, churches with ceilings are the rule. Those few that show vaults are destitute of cording, ribs, or "nervation", and have thick columns. All the outlines of these churches are heavy and crude; their columns have high Attic bases, with cubic capitals, or else the capitals resemble the antique foliaged capitals; whilst grotesque figures are sculptured in the bas-reliefs.

II. *Elegant Romanesque Style (1100-1180)*. The majority of the cathedrals built in this epoch are vaulted. Their pillars are formed by slender columns rising one by one, then joined collectively, soaring aloft and knotted together in the vault. Their bases have the characteristic foil at the corners of the plinth; the capitals are on the calyx plan, with leaves and interlaced ribbons: or, in turn, they will still be cubical capitals, highly decorated. On the outside are friezes and arches, and the main entrance is always adorned with exceeding richness. In every portion we note elegant and pleasing forms, affluent and lively patterns: especially in the girdling and ribbing of the vaults. This style is pure and very exact in the light of artistic principles.

III. *Late Romanesque Style, or Transition Style (1180-*

1250). Romanesque forms are supplemented by important new forms, in a manner anticipating the Gothic style; and therefore this mode of building is also called the Transition style. It discovers a tendency to enliven the patterns in use, and shows symptoms of greater litheness and lightness of construction. There is accordingly discernible a struggle in quest of new forms.

Next may be noted the various different stamps acquired by the Romanesque style in the several countries of Europe. It preserves, indeed, its beautiful and characteristic main outlines, and has everywhere the same comprehensive structure and the same physiognomy; but the different trend of tastes, or diversity of relations with the Latin culture and Latin art, Oriental or Northern culture and art, varieties of climate, customs, building materials, all modified this art in details, and produced a special cast of edifices in one region as contrasted with others. "Thus, for instance (not to go beyond Italy)," as M. Ongaro says, "the Byzantine style assumed and retained its influence on the Venetian coast, where it expanded in a flourishing manner, alongside the development of Gothic art. At Verona, on the other hand, the influence of Oriental art was hardly felt, whereas Romanesque art rose to extraordinary perfection, such as was unknown in Venice."

Suffice it here to draw attention to a few specimens of this period of artistic development. The cathedral, baptistery and tower of Pisa; the cathedrals of Trent, Modena and Parma; St. Zeno and St. Firmus of Verona; St. Ambrose of Milan; St. Michael and St. Peter of Pavia; the church of Angoulême, cathedral of Bamberg (Bavaria); Bonn cathedral, etc., are some of the chief landmarks of Romanesque architecture.

A word in conclusion about the artisans or craftsmen who produced the above-mentioned works. In the cities of Italy, but peculiarly at Como, which then had a special importance because it furnished building stones (those for the cathedral of Milan came from Como), there grew up certain guilds or associations and colleges of artists, masons, ornamental sculptors, marble-workers; who labored not only in Italy, but also spread abroad through distant parts of Europe, to erect and to decorate churches, monasteries, and other edifices.

These guilds of Como were governed by special statutes, and it may readily be supposed that they were bound to be constituted along hierarchical lines, in respect to functions and administration. Hence it is fair to infer that the priors, chiefs, and subordinate officers, must have been skilled in designing: the true *masters* representing the architects and engineers of to-day; whereas the rank and file of artists would have charge of the manual labor of preparing the stones, and the material workmanship.

The statutes of these art societies left large room to religion; for they would found a church and maintain one or several chaplains, beneficiaries of the corporation; while furthermore they put in practice that principle of solidarity and protection in the shape of mutual aid which is wont to be trumpeted by social democracies of present times, as though it were their own invention.¹

CELSO COSTANTINI.

Concordia di Porto Gruaro.

THE PSALM "BEATUS VIR" IN THE BREVIARY.

THE Sunday Office of the Breviary opens its Matin service with the first Psalm of the Hebrew Psalter—*Beatus Vir*.

This Psalm was written after the composition of the main body of the Psalter, and added as a sort of preface to the liturgical collection of "Praises and Prayers" in use among

¹ The artistic family that ranked first at Como, and with its good taste inspired those thousands of famous edifices which its chisel adorned, is renowned in the history of art, and goes by the name of *Maestri Comacini*, or Masters of Como.

The genealogical tree of the *Comacini* is also enriched with other branches, likewise honorably noted in the history of Romanesque architecture; to wit, the Masters of Antelamo and Campione. The former had their origin in the valley of Antelamo, near Lake Maggiore, and wrought especially in Emilia and Liguria; the latter came from the district of Campione on Lake Maggiore, and labored especially at the Cathedrals of Modena and Milan.

Of renown, as well, is the family of the *Cosmati* at Rome, who plied the Romanesque art with closer attention to the classic type; though they also reflect some Byzantine influence, by reaction of Rome's dealings with Constantinople. This distinguished family of craftsmen in marble continued to employ mosaics. Renewing some parts of older buildings, they created very fine products; they decked ambos, tabernacles, cathedrals, altars, etc., with mosaics and polychrome marbles; they reared cloisters of invincible elegance, whose columns, inlaid with mosaics and marble, twist in spiral form and so lightly ascend as to make one almost forget the firmness and the gravity of their structural purpose.

the Hebrews. St. Jerome speaks of it as a Davidic Psalm, but the phraseology points to a much later date, albeit the character of the poem makes it a possible product of any age in which the wisdom literature of the Jewish people called for a compendious introduction in the form of a psalm.

The ideal structure is based upon the doctrinal truth that man, created for happiness, can attain the same only by relinquishing the wrong to which fallen nature disposes him through the attraction of false counsel and evil companionship.

"TRULY HAPPY IS HE"

says the wise teacher, who guards himself against:

1. listening to the counsel of the worldly-minded;
2. keeping company of men addicted to sinful habits;
3. propagating the false principles which are being taught in the assemblies of the godless.

The three steps toward moral destruction are thus characterized by the triple parallel:

abiit in consilio impiorum

stetit in via peccatorum

sedet in cathedra haereticorum.

Note the gradation: *abiit*, designating the man who through curiosity is led away and follows the worldly-minded (*consilium impiorum*). Next, *stetit*, indicating the man who has taken his stand and enjoys the habitual companionship of wrongdoers (*via peccatorum*). Finally, *sedet*, that is, he has settled down among the teachers of false principles (*cathedra pestilentiae*) and immoral works, sitting as it were in the professor's chair. Thus, bad counsel leads to the habitual companionship of evil-minded men; and these, corrupting good morals, make of him who was destined to be a teacher of truth and virtue, a perverter of the people.

All this is declared a hindrance to true happiness and peace. The man that aims at contentment must avoid the triple danger indicated that leads downward to hell.

After being told what he must avoid, he is told what to aim at and what to do. True progress toward happiness involves a corresponding movement upward, away from the earthly toward God who by His Law directs us. The path to peace is opened by fostering:

1. the desire to do right;
2. by occupying one's mind with the truth,
3. in such wise as never altogether to lose sight of the last end and purpose of our vocation; that is to say by keeping it in view day and night.

Hence, the triple element indicated in the

1. voluntas in lege Domini;
2. meditatio in lege Ejus;
3. die ac nocte,

marks the positive side of the wisdom of those who desire contentment here and ultimate happiness in heaven. It likewise indicates our duty toward those whom we are destined to lead to happiness through counsel (*consilio*), through our example (*via*), through our teaching (*cathedra*).

The next four verses are illustrative. The Oriental fashion of teaching in parables, of bringing home moral truths and duties by reference to the things around us, especially to nature, finds its use here.

THE PARABLE OF THE HEALTHY FRUIT TREE.

The man who seeks happiness—the *beatus* (which term signifies every kind of joy, beauty, wealth, and fruition)—is like God's most orderly instinctive creation, symbolized in the tree that grows by the riverside, yielding its fruit in due season; that is to say, his life is well-ordered, attractive in example, helpful in the fruitful resources of his beneficent labors, and most truly successful. With this beautiful symbol of the true pastor is contrasted that of the time-server, who is like the tree that bears foliage but no fruit, the leaves of which make a fair show for a time, and are then carried off by the current of the air symbolizing temporary successes, or, having withered, are blown away to mingle with the dust of the earth.

The last two verses emphasize the separation of the two classes of souls on the day of God's judgment when the all-seeing eye (*quoniam novit Dominus*) reveals all things and shows forth the nothingness of a popularity which is not based upon the observance and teaching of God's law.

Every word of this Introduction hymn, a true model of constructive meditation, is rich in meaning as applied to the gen-

eral theme indicated. The meaning of the words in the annotations below will make this even more clear. The whole resolves itself into the following conclusion: if you would succeed and retain peace of soul, make fidelity in your ministry, which is one also of peace to others, the chief pursuit of your life.

1. Take no advice or example from worldly or evil-minded men ("ne abeas in consilio impiorum").

2. Avoid the companionship of those whose habits of life are loose or sinful ("via peccatorum").

3. Do not associate or identify yourself with scoffers at truth and holiness in whose assemblies false principles are propagated.

4. For it is altogether unprofitable, even as is a fruit tree that shows forth only leaves, but is poor in fruit. God is sure to make the pretence manifest on the day of destruction.

TRANSLATION.

LATIN.

Beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit, et in cathedra pestilentiae non sedit.

Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.

ENGLISH.

Blessed is the man who has not walked¹ in the counsel of the ungodly; ² and has not stood in the way of sinners, and has not sat in the seat (assembly) of scoffers.³

But in the law of Jahwe is his delight, and His law he will study⁴ day and night.

¹ In Hebrew the terms "walked, stood, sat," are in the present tense, denoting a continuous state, and giving the sentence the form of a maxim or principle of ethical teaching. "Walks, stands, sits, in Scripture and Oriental parlance denote the whole of our existence; they further mark the several downward steps on the broad road ending in perdition—

yielding to seduction;
obstinacy in sin,
confirmation in wickedness."

(M'Swiney's *Commentary*.)

² Note the gradation of "ungodly, sinners, scoffers"; the first are the negligent of duty; the second the corrupt in practice; the third the evil-minded and corrupt in principle.

³ The Hebrew equivalent for the Vulgate translation of "cathedra pestilentiae" is "seat", in the sense of "coterie" or "assembly". The Greek makes it "pestilence". The allusion to "corruption" is evident.

⁴ The Hebrew for "meditabitur" is to con it over and over in the low murmuring tone of one who is reading to himself with a view of committing it to memory. (Brigg's *Commentary*.)

Et erit tamquam lignum,
quod plantatum est secus de-
cursus aquarum, quod fructum
suum dabit in tempore suo.

Et folium ejus non defluet; et
omnia quaecumque faciet pros-
perabuntur.

Non sic impii (non sic); sed
tamquam pulvis quem projicit
ventus (a facie terrae).

Ideo non resurgent impii in
judicio, neque peccatores in con-
cilio justorum.

Quoniam novit Dominus viam
justorum, et iter impiorum
peribit.

And he shall be like a tree
planted by streams of water, that
yields its fruit in its season.

The leaves of which are not
wasted. All that he does he
carries through successfully.⁵

Not so the wicked; ⁶ but they
are like the chaff which the wind
drives away.⁷

Therefore the wicked shall
not arise ⁸ in the judgment, nor
sinners in the communion of
saints;

For Jahwe recognizes ⁹ the
way of the just; but the path of
the evil-doer shall lead to ruin.

METRICAL TRANSLATION.

ENGLISH.

(From Bishop Bagshawe's *Psalms in English Verse*.)

Blest is the man who has not been led
By impious men astray
In their designs; and hath not stood
Upon the sinner's way.
Who in the chair of pestilence
Hath never seated been,
The chair of scoffing mockery,
The chair of death and sin.

But ever on God's holy law
His will shall constant wait;
And on that law both day and night
His soul shall meditate.

⁵ The Vulgate translation "prosperabuntur" is a very imperfect rendering for the Hebrew *hiphil*, meaning "he makes or causes things to prosper".

⁶ The repetition is not found in the Hebrew.

⁷ "From the face of the earth", is not in the Hebrew.

⁸ They shall not rise with the just, but they shall be humiliated unto destruction.

⁹ The Hebrew term for "novit" used here denotes God's conscious, all-knowing insight into the reasons of things by which He approves the conduct of His saints, though they are misjudged by men. Hence the word is sometimes translated by "approves".

And like a tree, by running streams
 Well planted, he shall live;
 A tree, which e'er in season due
 Its precious fruit doth give.

With foliage he shall e'er be clad;
 His leaf shall never fall;
 And he shall, in the deeds he doth,
 Be prospered in them all.
 Not so the impious, not so
 The impious shall be;
 But like the dust which from the earth
 Before the wind doth flee.

Therefore the impious shall not
 In judgment rise again.
 Share in the counsels of the just
 Sinners shall not obtain.
 Because the Lord doth know and bless
 The pathway of the just;
 The way of impious sinful men
 Shall perish like the dust.

LATIN.

(From Arthur Jonston's *Paraphrasis Poetica Psalmorum Davidis*.)

Felix, consilio qui nec seductus iniquo
 Per scelus impuro cum grege carpit iter;
 Nec, quibus impietas insistit, passibus haeret,
 Nec possica tuum sanna sedile premit.
 Mente sed aetherei meditatur jussa Parentis
 Seu nox est, roseo seu micat axe dies.

Arboris in morem surget, felicibus auris
 Quae viret ad ripam lene fluentis aquae;
 Cui tempestivis curvantur brachia pomis,
 Nullaque vernantes decutit aura comas.
 Illius adspirans votis clementia coeli
 Omnia propitio sidere coepta reget.

Non ita gens exlex, paleae sed solibus ustae
 Instar erit, volucris quam rotat orbe Notus.
 Judicis haec solium fugiet, coetumque piorum,
 Ultima cum dirimet fasque nefasque dies.
 Nam probat astrorum rector vestigia just
 Diraque cum domino fraus peritura suo est.



Analecta.

ACTA PII PP. X.

ERECTIO PIAE UNIONIS PRO COMMUNIONE PRIMA PUERORUM
AD S. CLAUDII DE URBE IN PRIMARIAM UNIONEM, CUM
FACULTATE AGGREGANDI IN UNIVERSO TERRARUM ORBE.

Pius PP. X.

Ad perpetuam rei memoriam.—Sublimem Divi Petri Cathedralam Nobis divinitus obtinentibus in terris, ob singulare studium quo erga Sacramentum amoris ducimur, nihil antiquius est, quam ut pueri obsitum periculis vitae iter suscipientes, puro corde ad Eucharisticas dapes se sistant, ac tempestive, antequam mundi sordes innocentiae speculum obtegant, tanti mysterii gratia muniantur. Hac provida mente de aetate admittendorum ad primam communionem eucharisticam decretum edidimus, quod incipit verbis “Quam singulari”, et non sine magna animi Nostri laetitia comperimus in hac Alma Urbe ad S. Claudii a Dilecto Filio Nostro Cardinali Vicario in spiritualibus Generali canonice erectam fuisse piam Unionem cui titulus a Prima Communionem Puerorum. Haec enim Unio frugiferum ad finem intendit tum propagandi inter populos illius Decreti cognitionem et implementum, tum instituendi pueros ad normam superenunciati Decreti, ut rite

instructi et apparatus ad Sacram Synaxim prima vice accedant, ac durante pueritia Angelorum Pane se frequenter reficiant. Nunc autem cum hodiernus Procurator Generalis Congregationis a SSmo Sacramento Nos enixis precibus flagitet, ut ipsam piam Unionem ad Primariae gradum pro universo Catholico Orbe evehere de benignitate Nostra dignemur; Nos tam frugiferae Societatis coeptis ultro libenterque faventes, ut uberiora in dies incrementa capiat et in Catholici nominis bonum atque emolumentum eadem, favente Deo, magis magisque succrescat, optatis his annuendum propensa voluntate existimamus. Quare his Litteris, auctoritate Nostra, piam Unionem a prima Communionem Puerorum hac in Alma Urbe ad S. Claudii canonice erectam in Primariam pro universo Catholico Orbe perpetuum in modum erigimus atque instituimus, illique privilegia omnia et praerogativas tribuimus, quae Primariis Unionibus de iure competunt. Porro pia Unionis eiusdem sic in Primariam per Nos erectae Moderatori atque Officialibus praesentibus et futuris, Apostolica similiter Nostra Auctoritate, per praesentes concedimus, ut ipsi, servatis forma Constitutionis Clementis PP. VIII rec. me. Decessoris Nostri aliisque Apostolicis Constitutionibus atque ordinationibus desuper editis, alias omnes eiusdem tituli atque instituti pias Uniones canonice ubique terrarum, sive erectas in praesens sive erigendas in posterum, vel etiam ubique singillatim fideles, sibi aggregare queant; et cum illis indulgentias omnes ipsi Primariae Unioni a Sede Apostolica concessas, quae cum aliis communicari valeant, communicare licite etiam possint. Decernentes praesentes Litteras firmas, validas atque efficaces semper extare ac fore, suosque plenos atque integros effectus sortiri et obtinere, illisque ad quos spectant, sive spectare poterunt, plenissime suffragari: sicque rite iudicandum esse ac definiendum irritumque et inane fieri, si secus quidquam super his, a quovis, auctoritate qualibet; scienter sive ignoranter, attentari contigerit. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die IV Ianuarii MDCCCXII, Pontificatus Nostri anno nono.

R. CARD. MERRY DEL VAL,

a Secretis Status.

L. * S.

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA IUSIURANDUM EXAMINATORUM SYNODALIUM ET PAROCHORUM CONSULTORUM.

Cum nonnulla dubia orta essent circa modum, tempus ac tenorem iurisiurandi ab examinadoribus synodalibus praestandi cum adhibentur ad videndas causas amotionis parochorum iuxta decretum *Maxima cura*, SSmus D. N. Pius PP. X ad haec diluenda dubia, de consulto Emorum Patrum Sacrae huius Consistorialis Congregationis, statuit ac decrevit ut in posterum tam examinadores synodales quam parochi consultores, qui Episcopo sociantur in amotionis decreto ferendo vel in eiusdem decreti revisione, singulis vicibus, in prima sessione, sub poena nullitatis actorum, iusiurandum prout in formula heic adiuncta praestare teneantur.

Idque per praesens decretum S. C. Consistorialis constitui ac promulgari iussit, contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 15 Februarii 1912.

C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adsector*.

FORMULA ADHIBENDA.

“ Ego *N. N.* examinador (*vel* parochus consultor) synodalis (*vel* prosynodalis) spondeo, voveo ac iuro munus et officium mihi demandatum me fideliter, quacumque humana affectione postposita, et sincere, quantum in me est, executurum: secretum officii circa omnia quae ratione mei muneris noverim, et maxime circa documenta secreta, disceptationes in consilio habitas, suffragiorum numerum et rationes religiose servaturum: nec quidquam prorsus, occasione huius officii, etiam sub specie doni, oblatum, nec ante nec post, recepturum.

“ Sic me Deus adiuvet et haec sancta Dei Evangelia, quae meis manibus tango ”.

S. CONGREGATIO CONCILII.

DUBIUM CIRCA VIGILIAS FESTORUM SANCTI IOSEPH ET ANNUNTIATIONIS B. M. V.

Sub die 18 Sept., anno elapso, S. H. C. ad quaestionem: "An post *Motu Proprio* diei 2 Iulii 1911 adhuc servari debeant vigiliae festorum suppressorum"; respondit: *Affirmative*. Cum autem in decreto *Frequentes pluribus*, a S. C. Sancti Officii die 5 Sept. anno 1906 edito, constitutum fuerit ut vigiliae festorum Sancti Ioseph et Annuntiationis B. M. V. servari debuissent iis tantum in locis in quibus eadem festa sub praecepto recoluntur, quaesitum nuper a S. H. C. est: "An per decisionem die 18 Sept. anni elapsi datam, suprarecensitam, dispositioni decreti Sancti Officii sit derogatum". Et S. H. C. respondendum censuit: *Negative*.

Datum Romae, e Secretaria S. C. Concilii, die 25 Februarii 1912.

C. CARD. GENNARI, *Praefectus*.

L. * S.

O. GIORGI, *Secretarius*.

S. CONGREGATIO INDICIS.

Decreto S. Congregationis diei 22 Ianuarii proxime elapsi laudabiliter se subiecit R. Venantius Gonzalez.

Romae, die 27 Februarii 1912.

THOMAS ESSER, O.P., *Secretarius*.

S. CONGREGATIO RITUUM.

I.

DECRETUM INTERPRETATIONIS RUBRICARUM AD NORMAM
BULLAE "DIVINO AFFLATU".

Evulgato novo Psalterio, novisque Tabellis Occurrentiae et Concurrentiae Festorum, non una in praxi fuit interpretatio Rubricarum, quas ad normam Bullae "*Divino afflatu*" Commissio Pontificia ad id instituta confecit, ut videre est in diversis Calendariis pro currenti anno 1912 noviter redactis.

A dubia ergo in posterum praecavenda, Sacra Rituum Congregatio ad petitionem eiusdem Commissionis Pontificiae, referente infrascripto Secretario, statuit et decrevit:

I. Rubrica de Suffragio Sanctorum, quae in Ordinario Divini Officii ad Laudes et Vesperas habetur, interpretari debet iuxta Tit. VII, n. 4 novarum Rubricarum, et ad ambiguitatem tollendam, praefata Rubrica in posterum sic edatur:

“Deinde, extra tempus Paschale... et exclusis diebus, in quibus occurrat quodcumque Officium Duplex aut infra Octavam, aut Dominica in qua commemoretur Duplex simplicatum, fit sequens Suffragium”.

II. Duplicia I. et II. classis sua die impedita, iuxta Tit. III novarum Rubricarum n. 3, transferri debent in proximiorum diem liberam ab alio duplici I. vel II. classis et ab Officiis huiusmodi festa excludentibus; transferri tamen non possunt in Dominicam etiam minorem, iuxta n. 2 eiusdem Tituli.

III. Duplicia I. et II. classis certis Dominicis vel Feriis affixa, si perpetuo impediuntur, iuxta novas Rubricas Tit. IV, n. 2 reponenda sunt in feriam proximam insequentem per singulos annos liberam ab alio Duplici I. vel II. classis aut ab aliqua die Octava, vel ab officiis huiusmodi festa excludentibus, non vero, ut censent nonnulli Liturgistae, in primam diem ut supra liberam, post ambitum dierum infra quos incidere possunt.

IV. Licet iuxta novam Concurrentiae Tabellam, in concursu Duplicis maioris cum alio Duplici maiori, totum fieri debet de Nobiliori cum commemoratione de alio, ideoque Festum Domini duplex maius Secundarium cedere debeat Festis eiusdem ritus B. Mariae Virginis aut Sanctorum Primariis; nihilominus, quando Festum Domini Duplex maius secundarium in Dominica die occurrens concurrit cum festo Duplici maiori primario B. Mariae vel Angelorum vel Sanctorum, Vesperae erunt de praefato Festo Domini, quia in casu Officium Festi Domini subrogatur Officio Dominicae.

Die 24 Februarii 1912.

Fr. S. CARD. MARTINELLI, S. R. C. Praefectus.

L. * S.

* PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

II.

DUBIA.

Hodiernus Kalendarii Archidioeceseos Strigonien. redactor, de consensu sui Rmi Archiepiscopi, sequentia dubia Sacrae Rituum Congregationi pro opportuna solutione humillime proposuit, nimirum:

I. Rubrica, Tit. X, n. 3, iuxta recentem Constitutionem *Divino afflatu*, colorem Dominicae proprium retinendum iubet, etiam si Dominica infra aliquam Octavam occurrat. Quia vero Rubrica Generalis Missalis, Tit. XVIII, n. 4, colore viridi utendum esse praescribit ab Octava Pentecostes usque ad Adventum; quaeritur utrum Dominica II post Pentecosten, nempe infra Octavam Ssmi Corporis Christi, color viridis, an albus, usurpandus sit?

II. Quum anno proximo 1913 post Octavam Epiphaniae immediate sequatur Dominica Septuagesimae, quaeritur utrum Festum Ssmi Nominis Iesu transferri debeat, iuxta recentem disciplinam, in diem immediate sequentem; vel potius, ad normam veteris privilegii memorato Festo concessi, in diem vigesimam octavam Ianuarii?

III. Festum Sanctae Familiae Iesu, Mariae, Ioseph, quod pluribus locis sub ritu duplici maiori concessum est, recensendum ne est inter Festa Domini, ita ut praevaleat Officio minoris Dominicae post Epiphaniam recurrentis?

IV. Et quatenus *affirmative* ad praecedentem quaestionem, quid agendum de Festo Sanctae Familiae, quando Dominica tertia, iuxta computum civilem, post Epiphaniam occurrit in Dominica Septuagesimae aut Sexagesimae?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, reque accurato examine perpensa, rescribendum censuit:

Ad I. Negative ad primam partem; affirmative ad secundam; et in Dominicis infra Octavas occurrentibus color Octavae adhibendus est quando in ipsis Officium non de Psalterio sumitur, sed de Octava.

Ad II. Affirmative ad primam partem; negative ad secundam.

Ad III. Affirmative.

Ad IV. Festum Sanctae Familiae ad instar simplicis redigendum est, quando occurrit in Dominica privilegiata.

Atque ita rescripsit, die 9 Martii 1912.

Fr. S. CARD. MARTINELLI, S. R. C. *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

III.

URBIS ET ORBIS.

(*Continuatur.*)

Tres Tabellae

EX RUBRICIS GENERALIBUS BREVIARII ET EX RUBRICIS IUXTA CONSTITUTIONEM "DIVINO AFFLATU" REFORMATIS EXCERPTAE.

In quarum prima statim videri poterit de quo celebrandum erit Officium, si plura eodem die Festa perpetuo occurrant; in secunda vero, si accidentaliter similiter occurrant; in tertia autem quomodo Officium praecedens concurrat in Vesperis cum Officio sequentis diei.

In quavis ex tribus Tabellis hoc ordine reperietur quod quaeritur:

Primum inveniatur numerus positus in quadrangulo illo, in quo Festa, de quibus est controversia, sibi invicem occurrunt; deinde legatur regula juxta dictum numerum descripta, et ex ea clare videbitur quid sit agendum.

Exempli gratia: Quadrangulum, in quo sibi invicem occurrunt, in prima Tabella, Duplex primae classis et Simplex, erit quod invenitur primo loco in eadem linea in qua inscribitur Duplex primae classis, in quo signatus est numerus 1, quia si ad ipsum quadrangulum tam Duplex primae classis quam Simplex ex eorum locis recto tramite pergerent, in eo sibi invicem occurrerent. Regula autem juxta dictum numerum 1 apposita sic habet:

1. *Officium de primo, nihil de secundo.* Id est Officium fiat de Duplici primae classis, et nihil de Simplici: quia cum in his regulis dicitur de primo, seu praecedenti, intelligitur de Festo in superiori parte Tabellae apposito, ut Duplex praedictum: cum de secundo, vel sequenti, de Festo in inferiori parte sub numeris apposito, ut Simplex praedictum.

In aliquibus autem quadrangulis positus est O, quia nullus occursus aut concursus esse potest inter Festa simul ad idem quadrangulum occurrentia.

Scire tamen oportet quae sint Dominicae et Feriae majores, et quae Duplicia primae et secundae classis et majora per annum, sicut et alia Officia Duplicia vel Semiduplicia, quae uti Primaria vel Secundaria sint retinenda.

Dominicae Majores dividuntur in duas classes :

DOMINICAE PRIMAE CLASSIS : DOMINICAE SECUNDAE CLASSIS :

| | |
|----------------------|------------------------|
| Prima Adventus, | Secunda Adventus, |
| Prima Quadragesimae, | Tertia Adventus, |
| Passionis, | Quarta Adventus, |
| Palmarum, | Septuagesimae, |
| Paschatis, | Sexagesimae, |
| In Albis, | Quinquagesimae, |
| Pentecostes, | Secunda Quadragesimae, |
| Trinitatis. | Tertia Quadragesimae, |
| | Quarta Quadragesimae. |

Feriae Majores dividuntur in duas classes :

| | |
|-----------------------------|---------------------------|
| FERIAE PRIVILEGIATAE. | FERIAE NON PRIVILEGIATAE. |
| Quarta Cinerum, | Adventus, |
| Secunda Majoris Hebdomadae, | Quadragesimae, |
| Tertia " " | Quatuor Temporum, |
| Quarta " " | Secunda Rogationum. |

(Continuabitur.)

DIARIUM ROMANAE CURIAE.

13 February: The Rev. Dugald M. McDonald, parish priest in the Diocese of Charlottetown, Canada, appointed Domestic Prelate.

20 February: The Very Rev. George W. Heer, Rector of St. Mary's Church, in the Archdiocese of Dubuque, appointed Protonotary Apostolic.

11 March: The Right Rev. Matthew Harkins, Bishop of Providence, Rhode Island, appointed Assistant at the Pontifical Throne.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

PONTIFICAL CONSTITUTION erecting the Pious Union for the First Communion of Boys at St. Claude's in Rome into a Primary Union.

SACRED CONGREGATION OF THE CONSISTORY publishes a decree concerning the oath to be taken by Synodal Examiners and Parish Priest Consultors.

SACRED CONGREGATION OF THE COUNCIL solves a doubt regarding the Vigils of the feast of St. Joseph and of the Annunciation of Our Lady.

SACRED CONGREGATION OF THE INDEX announces that the Rev. Venantius Gonzalez has submitted to the decree of the 22 January, 1912.

SACRED CONGREGATION OF RITES: 1. Decree interpreting the Rubrics in conformity with the Bull *Divino afflatu*.

2. Decides some rubrical questions touching the disposition of feasts in the new Ordo for 1913.

3. Continuation of the decree containing the changes to be made in the Breviary and Missal in accordance with recent changes in the Calendar.

ROMAN CURIA announces recent appointments by the Holy See.

THE CATHOLIC BOYS' BRIGADE.

COMPANY, BATTALION AND REGIMENTAL ORGANIZATION.

In the previous articles on the Catholic Boys' Brigade I have outlined the scheme and general scope of the Brigade. I venture now to offer a few suggestions for the organization and coördination of the various Companies which may be formed as a result of a perusal of the foregoing articles. The Catholic Boys' Brigade is essentially a parish organization and the unit is the parish Company with the parish priest at its head. Nevertheless if the movement succeeds, Companies will

be formed in various parishes, which may be geographically situated in such a manner that it is possible, nay even advisable to coöperate in the general movement, as the result of such coöperation is soon evinced by the increased enthusiasm and healthy rivalry which take place between Company and Company.

Joint parades are thus possible, and inter-company competitions may be promoted for the mutual advancement of the companies in general. Several such companies in a diocese form the basis of a Battalion. When these exceed eight in number, two Battalions are formed with their respective commanders of the rank of Lieut.-Colonel. When two battalions or more are formed in one diocese, a Regiment is formed with a superior Officer in supreme command, of the rank of Colonel-Commandant, who administers the regiment as a whole. He takes command when the regiment parades as a whole and is responsible to the bishop of the diocese for the welfare of the regiment. When several battalions or regiments are formed in the country, it is advisable, though not necessary, for a Brigadier to be appointed to command the whole and to be responsible to the highest Church dignitary of the country for the administration of the movement in the country. At the same time a Council General is appointed to assist in the general organization of the movement. This Council General may be appointed, in the first instance, as in England, to propagate the movement, and to grant the commissions to the officers, as in England on behalf of the Cardinal Archbishop. The Cardinal Archbishop is the president and head of the movement in this country and each bishop is the president and head of the movement in his diocese. In the same way as the Cardinal Archbishop, the Brigadier, and the Council General organize the movement in the country in general, so do the bishop, the colonel-commandant, and the regimental council organize and supervise the movement in the diocese. If the diocese is not up to the strength of a regiment then the regimental council is represented by the battalion council.

As a suggestive outline of the organization of a diocese I give the organization of the Salford Diocese, which is the only diocese to reach the strength of a regiment as yet.

REGIMENTAL COUNCIL.

President.—His Lordship Dr. Casartelli, Bishop of Salford.

Vice-Pres.—His Lordship Dr. Vaughan, Bp. of Sebastopolis.

Regimental Chaplain

Regimental Lay Chairman.

Colonel-Commandant.

All Company Chaplains.

Regimental Adjutant.

Regimental Quartermaster.

Surgeon-Major.

Regimental Treasurer.

Regimental Scoutmaster.

Regimental Secretary.

DUTIES OF THE REGIMENTAL COUNCIL

1. To spread the movement and the Catholic scout movement through the diocese by means of the propaganda committee.

2. To arrange for competitions in musketry, ambulance, swimming, etc.

3. To arrange for regimental and battalion camps where possible.

4. To provide and administer the finance of the regiment.

5. To coöperate where possible with outside battalions so as to secure the general advance of the C. B. B. and scout movement.

6. To meet when necessary.

POWERS OF THE COLONEL COMMANDANT.

1. The Colonel-Commandant to be responsible for the regiment to His Lordship the Bishop and the Council General.

2. To appoint all company officers upon the recommendation of the company chaplains.

3. To promote officers in rank according to ability, after consultation with the company chaplain of the officer concerned.

4. To promote existing officers to the rank of field officer after consultation with the company chaplain of the officer concerned.

5. To appoint any other gentlemen as regimental officers whom he may deem specially qualified in any particular branch of the Brigade activity.

6. To fix dates of regimental parades and battalion inspections.

7. To appoint dates for company inspections after giving due notice to company chaplains, who may suggest a more suitable date.

8. To have the power to compel officers to make themselves efficient in any department of Brigade activity that he considers necessary.

9. To have the power to reorganize the companies in the diocese at any time he may consider desirable after consultation with the company chaplains.

10. To dismiss any officer or scoutmaster for insubordination or any breach of the regimental rules at present existing, or which may be hereafter made; but such officer may demand an inquiry which shall be heard before the colonel-commandant, the chaplain, and the officer commanding the battalion, and the colonel-commandant shall make his judgment, which shall be final. Pending the inquiry the colonel-commandant shall suspend such officer if he thinks fit.

BATTALION COUNCILS.

Constitution.

1. All chaplains of companies in the battalion.
2. Lieut.-colonel, majors, and captains of each company in the battalion.
3. The chairman of each meeting to be the senior chaplain. In his absence the next chaplain in order of seniority. If no chaplain be present, the lieut.-colonel to take the chair.

Duties of the Battalion Council.

1. To appoint a battalion secretary who must be a commissioned officer.
2. To appoint a battalion treasurer who shall pay all monies into the regimental treasury.
3. To spread the movement in the district covered by the battalion.
4. To organize joint outings of the various companies in the battalion.
5. To carry out the instructions as detailed from time to time in the regimental orders.
6. To do the utmost to raise battalion funds to provide for battalion outings.

7. To meet when required, the lieut.-colonel of the battalion being the convener.

Powers of the Lieut.-Colonel of each Battalion.

1. To convene battalion meetings when considered necessary, due regard being paid to the convenience of the majority of the clergy.
2. To visit the companies in the battalion at intervals in company with the adjutant to see that they are efficient, the lieut.-colonel being in each case the inspecting officer, and he shall report on the condition of the company to the commandant.
3. To report any officer who is guilty of neglect of duty, insubordination, intemperance, or any act unworthy the conduct of an officer, such officer to be reported to the colonel-commandant, after an intimation being made to the chaplain of the officer concerned. The colonel-commandant to investigate the matter in the presence of the officer concerned, the company chaplain, and the commander of the battalion. The colonel-commandant to deal with the matter as he thinks fit.
4. To be responsible for the military efficiency of the battalion under his jurisdiction.

Duties of the Regimental Adjutant.

1. To visit companies in the different battalions in company with the lieut.-colonel of the battalion in whose district the company is situated and advise him of the state of efficiency of the company. The lieut.-colonel to then make the necessary suggestions and report to the company.
2. To visit companies alone if required to do so by the colonel-commandant and submit a report in writing of the state of efficiency of the company visited to the colonel-commandant.
3. To be responsible for the issue of all regimental orders.
4. To be responsible for the regimental parades ordered by the colonel-commandant.

Duties of the Regimental Quartermaster.

To arrange for catering, traveling expenses, for camp and parades, whether regimental or battalion. He shall receive

the monies required for the same and give an account of the expenditure to the treasurer.

COMPANY COUNCILS.

Constitution.

1. Chaplain, captain, and all commissioned officers.

Duties.

1. To appoint a secretary who must be a commissioned officer.

2. To carry out the orders which may be issued by the colonel-commandant, or the lieut.-colonel commanding the battalion in which the company is situated.

3. To arrange for company parades and outings.

4. Under the supervision of the chaplain to finance the company.

Company councils to be responsible to the regimental council, also all battalion councils. The regimental is subject to the council general.

The foregoing is an outline of the organization of the movement in this diocese, and I offer this constitution as a suggestive basis for the formation of a similar organization.

The regimental council frames rules and regulations for the conduct of the officers in the diocese and transmits these to the battalions and companies in the diocese.

The council general will consist of fifteen original members, six clergymen and nine laymen, nominated by the Cardinal Archbishop. One-third will retire annually by rotation, but will be eligible for reëlection. Each battalion council will be entitled to propose one member to fill the vacancies thus created, and such vacancies will be filled by ballot. Any member who fails to attend three consecutive meetings will cease to be a member and the council will be empowered to elect a successor. The presidency of the council general shall be vested in the Cardinal Archbishop.

The duties of the council general are practically the same as those of the regimental council.

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PERFECT ACOUSTICAL PROPERTIES.

How are the acoustics? is a question frequently asked with reference to a church, a hall, or some other gathering place coming under the general category of auditorium. And yet it is strange that there should be a doubt expressed as to the very purpose for which it was primarily erected, namely that it should serve as a place wherein persons could assemble and hear the words of a speaker, the music of an orchestra, or the voices of singers, and thus obtain the benefits and pleasures of that wonderful gift of God, the sense of hearing. A similar inquiry, after the completion of a building, regarding the strength of walls, the sufficiency of light, heat, or ventilation, the adequacy of the seating arrangements, or other comparatively unimportant matters, would be deemed superfluous. It is taken for granted that these features can be and are all properly worked out by the architect or builder, with the assistance of such experts as he requires, and there is no thought of failure. But the acoustical properties, the question of whether or not the building will properly serve for the fundamental purpose of an audience, has been, and is now with few exceptions, looked upon as something which can be told only after the building is completed and occupied.

There is, however, no longer any necessity for a continuance of this condition of affairs. During the past several years eminent physicists have taken up this important question, and bit by bit have built up the science of architectural acoustics, slowly but surely accumulating the tangible facts with reference to the phenomena of sound which have recently enabled other practical engineers to formulate definite methods for controlling the acoustical properties of any building.

And out of this has come a new profession, that of the Acoustical Engineer, whose province is to assist the architect with his expert advice and recommendations in much the same way as the Heating and Ventilating Engineer, the Sanitary Engineer, and the Electrical and Mechanical Engineer. Without the specialized study and development of these experts we should never have accomplished the high

degree of proficiency exhibited in our modern architecture. The successful architect of to-day is a very busy man, and, like the successful captains of industry in other lines, he finds it necessary, in order to keep up with the best practice, to avail himself of the services of men who have concentrated their work on the problems of the several branches of the profession, and are each expert in their respective fields. Our family doctor, although a most competent physician, would not think of performing on us some delicate surgical operation, but would call to his assistance a specialist in the particular kind of surgery involved. The eminent lawyer to whom we intrust our interests in some important legal controversy would not be doing us justice if he attempted to play the part of a hand-writing expert, or a medical expert, or a sanity expert, when some exact information is needed on any one of these subjects, instead of making sure of the success of our case by engaging for us the services of men who have made a special study of the questions involved and are therefore best fitted to give advice thereon. Just so it is in the matter of architectural acoustics, and the sooner this fact is realized by architects and owners, especially the latter, upon whom, of course, falls the expense entailed, the sooner will we get away from the ancient idea that the acoustical properties of an auditorium is a matter of luck.

Like everything else which is little understood, a great many so-called cures and preventives have been advanced, and unfortunately in many cases large sums have been spent by owners on useless contrivances, in the absence of any definite knowledge of the subject or of competent persons to whom they could turn for advice. In some cases large sums are expended in stringing wires (some 33 miles of wire having been used in one case that has come under my observation) back and forth across the ceiling, in the belief that this would "break up" the troublesome sounds and effect good acoustics. Sometimes a huge silken net is stretched over the heads of the audience, giving an effect so slight that the same amount of good would be accomplished by rolling the net up into a little ball and placing it somewhere upon the floor of the room. Now the only method which experi-

ence has shown to be effective is the introduction of sufficient absorbing material, in the form of a felt, with a suitable impervious surface, so as to be sanitary and permanent, applied to walls and ceilings, to absorb the excess reverberation and render speech and music clear and distinct in all parts of the room, as it should be.

There are, practically speaking, only two factors in the consideration of the acoustical properties of an auditorium, namely, shape (including the size), and the nature of the materials in the various surfaces exposed in the room, including the furniture and audience. By a series of elaborate experiments each of the various materials used in building construction, such as wood, marble, glass, plaster on metal, plaster on tile, etc., has been properly classified with respect to its power for absorbing sound; that is, its coefficient of absorption has been definitely determined. Knowing these coefficients, and having a tabulated list of the square feet areas of all the materials exposed in the room, and taking into consideration, also, the cubical contents of air in the room, and the number of persons which will occupy it at one time (the clothing and body of each individual having a certain coefficient of absorption), the acoustical engineer is enabled to accurately compute the duration of audibility of the residual sound, or reverberation; or, in other words, the length of time which a sound will continue in the room after the source has ceased.

It is definitely known just how long this residual sound may continue in a room used for a given purpose, as for speaking only, speaking and music, music only, etc., without interfering with the good acoustical properties of the room. A sound, such as a spoken word, goes out in all directions from the source (the speaker), certain portions of it reaching the ears of the audience direct, and other portions striking the walls, ceilings, floors, and other exposed surfaces in the room, these latter portions of the sound also eventually reaching the audience, by deflection, perhaps after many deflections from surface to surface, but naturally not until some time after the initial or direct portions of the sound have been heard.

Sound travels at the rate of about 1200 feet per second, so that in a room where the sound (the reverberation) con-

tinues for say five seconds, it will be readily seen that the audience will hear portions of the first syllable of a speaker (by deflection from the walls, etc.) during the utterance of the next twenty syllables (the average speech being at the rate of about four syllables per second), and so with the second and the third and the following syllables, these deflected sounds continuing to accumulate until we have a reverberation, or multitude of echoes, which prevent our clearly distinguishing the words of a speaker and necessitate great exertion on his part to overcome, as far as possible, by making his voice louder and slower, this bad effect of the excessive reverberation.

The only cure for this trouble is the use of an absorbing material, as previously mentioned, on the proper wall or ceiling surfaces, leaving exposed such hard surfaces as will tend to reinforce the speaker's voice and deflect the sound where it is most needed. Great care must also be used not to overdo a room in this respect, so as to destroy its value for musical purposes. Also, it is necessary, when treating wall or ceiling surfaces, to make use of such construction as will be entirely sanitary, and will permit of the form of decoration desired, at the same time keeping up to the standards of good practice in other respects. All these features have been carefully worked out, and are purely the province of the acoustical engineer, whose work should, in all cases, be done under the competent supervision of the architect. It is only by the proper coöperation of the architect and the acoustical engineer, both in the designing of new buildings and the correction of defects in old ones, backed up by the intelligent support of owners, that the best results along this line will be obtained.

There is, of course, in this as in other sciences, much to be learned; but the advances made in the past few years are far greater than most laymen, and even most architects, are aware of, and it is to be hoped that in the near future there will be a more widespread use of the knowledge already gained.

W. R. C. ROWAN.

Criticisms and Notes.

CONCILII TRIDENTINI ACTORUM pars altera: Acta post Sessionem Tertiam usque ad Concilium Bononiam translatum. Collegit, edidit, illustravit Stephanus Ehses. (Tomus Quintus Diariorum, Actorum, Epistularum, Tractatum. Edidit Societas Goerresiana promovendis inter Catholicos Germaniae Litterarum Studiis.) Friburgi Brisg. et St. Louis, Mo.: B. Herder. 1911. Pp. lx-1079.

CONCILII TRIDENTINI DIARIORUM pars secunda. Massarelli *Diaria* V-VII, L. Pratani, H. Scripandi, L. Firmani, O. Panvinii, A. Guidi, P. G. de Mendoza, N. Psalmaei Commentarii. Collegit, edidit, illustravit Sebastianus Merkle. Cum tabula phototypica. (Concilium Tridentinum. Diariorum, Actorum, Epistularum, Tractatum nova Collectio. Edidit Societas Goerresiana promovendis inter Germanos Catholicos litterarum studiis. Tomus secundus: Diariorum pars secunda.) Friburgi Brisg. et St. Louis, Mo.: B. Herder. 1911. Argentorati, Berolini, Carolsruhae, Monachii, Vindobonae, Londini, S. Ludovici. Pp. clxxvii and 965.

In a former volume, the fourth of the series *Diariorum, Actorum, Epistularum, Tractatum*, published under the auspices of the Görres Society for promoting literary studies among the Catholics of Germany, Mgr. Ehses gave us what might be called in popular language the official inside history of the convocation of the Council of Trent, that is a detailed account of the preparatory steps and the immediate conciliar acts, together with the transactions of the first three introductory sessions. Some years earlier Professor Sebastian Merkle had edited the first instalment of *Diaria* referring to the convocation of the Council. He established the definite authorship of Severoli's commentary, which had been attributed by former scholars, such as Theiner and Döllinger, to Massarelli. His volume contains the early authentic diaries of the latter, who as Secretary of the Council did more than any other single man to facilitate the consistent action of the assembled legislators.

In his *Prooemium* to the fourth volume Dr. Ehses goes over the history of the remote preparations and thus is led to touch upon the historical conditions which caused the eventual opening of the Council by Paul III toward the end of 1545. It is well known that ever since Luther's appeal in 1518, from the Pope to a General

Council, the idea had been favorably received, not only by the German princes and by Charles V, but by Pope Hadrian VI also. Later on, in 1538, Paul III had taken active steps for the convocation of the Council, to meet in Genoa, afterward in Vicenza, and finally in Trent, which came to naught. In 1542 a presidential commission was appointed, another in 1545. Cardinals Del Monte, Cervino, and Reginald Pole met at Trent to open the Council, but as none of the bishops appeared, the business was deferred. In May of the same year nineteen prelates met, but their number was deemed too small to open the sessions.

On 13 December, 1545, the first officially recognized session took place, there being in attendance thirty-four bishops and forty-seven theologians. Nearly four months were spent in such work as preparing the schemata and appointing commissions or formulating propositions of reform. Not until April of the following year did the actual work of the Council begin.

It is from this date that the volume before us begins its relation of documents. Naturally the correspondence of Massarelli plays a very important part throughout the whole commentary; and though we have elsewhere become familiar with certain phases of Massarelli's work, as in the volume already referred to and edited by Dr. Merkle, and to a certain extent in Pallavicino's corrections of Paul Sarpi, and in the editions by Theiner and others, the work of Dr. Ehses not merely supplements and corrects but also rounds out with masterly order and accuracy the entire documentary history of the four sessions held between the spring of 1546 and that of the following year.

In an introductory chapter the learned editor describes the method observed by Massarelli in his work as secretary, and notes the successive steps that mark the development and formulating of the *acta*, with their revisions for ultimate publication. The impression one receives from this work is that of a minutely accurate report of the deliberations of the Fathers assembled; and it becomes more and more evident, as we follow the exposition of documentary history presented by Dr. Ehses, that the result of his researches far surpasses that of former historians of the Council, and makes us aware of the sad deficiencies in such works as the *Acta genuina Concilii Tridentini* by Theiner, which have been regarded as authoritative. The historian no less than the canonist and theologian will in the light of these documents have to modify his judgment as to the value of the labors of Paul III and especially of Pius IV, at a somewhat later date, as set forth by Theiner. What Paulus Manutius might have done as editor of the Acts of the Council must remain conjectural; but there can be no doubt that

the present work realizes the best expectations of critical scholars regarding the true history of the period here dealt with.

That period is undoubtedly one of vital importance to a correct appreciation of the doctrinal development of the Catholic faith. The sessions held within its compass define for us the fundamental principles of faith as an answer to the teachings and inferences of the so-called Reformers. On the one hand we have the dogmatic definitions of the canon of the Scriptures, and the adoption of the Vulgate as the authentic version of the Old and New Testaments. Next, the doctrine of original sin and of justification is clearly set forth, and incidentally the position of the Church regarding the doctrine of the Immaculate Conception of the Blessed Virgin is stated. In logical order follow the discussions formulating the canons regarding the sacramental power of the priesthood and the Apostolic succession, under the head of *De Sacramentis in Genere*, which are followed by those on Baptism and Confirmation. On the other hand we have the enactment of disciplinary decrees regarding the obligation of residence of bishops, their qualifications, the conditions for sacred orders, the appointment to benefices and the regulation of certain charity work, such as hospitals, etc. Under the painstaking research and critical discernment which Monsignor Eheses has brought to the exposition of these subjects, we see in a new light the manner in which they were discussed and the legislation to which they led.

With the end of the eighth session comes a gap in the history of the Council. The emperor disapproves of the transfer of the Synod to Bologna, whither the Fathers at the request of the Pope had adjourned, owing to the breaking-out of the pestilence at Trent. Thus the first act of the great reform movement within the Church ends. Before Paul III could reopen the sessions, in November of 1549 death overtook him.

It would lead us too far in our attempt to call the attention of scholars to this truly monumental work, were we to dwell on the value in detail of the commentary, the notes and references, which illustrate the work at every step. Even to the theologian who is interested merely in the scholastic study of the topics discussed, the erudite memoranda occasioned by the discussions among the scholarly men assembled at the Council are of unusual worth. To the canonist it appeals of course on different grounds, whilst the ecclesiastical historian finds here a treasure trove of information which the Indexes render easily accessible for consultation. Other work that Hergenröther, Hefele, Denifle, and others, busy in the field of historical research, had to abandon because they were unable to trace certain sources in the archives of the Vatican and

elsewhere, has been made possible by the patient and judicious erudition of Dr. Ehses.

These volumes are being printed by the Vatican press in a style that vies with the best editions de luxe of such works. B. Herder of Freiburg bears the expense of publishing, while the Görres Society pays for the work of research and maintains scholars in Rome for the purpose. This public-spirited coöperation needs to be recognized by those who profit by its results, and should lead to ready purchase, by libraries and scholars, of the volumes.

In speaking of the above work by Mgr. Ehses, we referred to the valuable labors of Professor Merkle, who published the first four Diaries of Massarelli on the methods and activity of the Fathers of the Tridentine Council. A somewhat exhaustive review of this first part appeared in our pages about ten years ago (ECCL. REVIEW, January, 1902, pp. 109-114), when the volume was first issued. The present work, a continuation of the *Diaria* of Massarelli, was in the printer's hands, six or seven years ago, when untoward circumstances prevented the editor from supervising its completion in Rome, where this work had to be done, because the sources of all necessary corrections were in the archives, and no one else could have taken up the task, not being equally familiar with these sources, their import, and locality. When the author was able to resume his task, some collateral publications, such as Susta's collection of Conciliar Epistles and P. Eubel's *Hierarchia III*, had in the meantime made their appearance; new material had been discovered regarding questions which Dr. Merkle had discussed in the earlier part of his work, and fresh illustrations, of which he was now bound to take further account. Hence there arises a certain unavoidable lack of unity in the work as a whole. But this does not affect the importance of the publication as a source of information regarding the Council. It supplements, so far as its special scope allows, the work of Dr. Ehses, and thus prepares the next step in the history of the Council by the latter scholar.

The first volume of the *Diaria* comprised, as was seen, four of Massarelli's Diaries. Here we have three others from the Vatican collection. They are not perhaps of intrinsically the same importance as the earlier Diaries, at least so far as they serve to give the history of the Council. Their scope is collateral and illustrative of the election of Julius III and of the conditions of Rome at the time, when the struggle after reforms was still uppermost in the minds of churchmen everywhere. In his *Prolegomena* Dr. Merkle points out the difficulties encountered in reconstructing the account from Massarelli's incomplete *Codex autographus*, which

contains only one half of the book, and had to be completed from other sources. The author displays great critical acumen in establishing the authentic records by a comparison chiefly with the recension of Panvini, who completes the original Manuscript of Massarelli; he also shows the attributions to Francisco Bino to be erroneous. There are other writers on the period which Massarelli's Diaries cover; such as Bernardinus Maffeus, Sebastianus Gualterius Urbevetanus and Peter Paul Gualterius. These writers the author examines with the same accurate reference and in the light of their attitude toward the members of the Council.

After having discussed the remaining two Diaries (VI and VII) the editor proceeds to an historical commentary upon the lives and works of Pratani, Scripandi, Firmani, Panvini, Guidi, Gonsalvi de Mendoza, and Nicola Psalmai. Of these the Augustinian Cardinal Scripandi naturally interests us most. Prof. Merkle is fully appreciative of the learning and piety of Scripandi, whose autobiography gives us the facts of his life, whilst his merits not only as a Scriptural but universal scholar are fully recognized by his contemporaries; but the chief interest in the present connexion attaches to his tract entitled *Farrago Concilii Tridentini*, which describes the acts of the Council mainly during the sessions of 1545. He sometimes erred in judgment. From the records it appears that some MSS. belonging to this period need yet to be recovered, and our commentator enters into a critical examination of the librarian accounts.

We must limit our remarks to these indications of this valuable contribution to the history of the Council of Trent. It presents us also with an authentic account of the period that follows immediately upon the death of Paul III, and the pontificates of Julius III, Marcellus II, down to Pius IV.

Thus far we have therefore the first four volumes of a thoroughly authoritative history of the Council of Trent. Two of these contain *Acta*, which form about a fourth part of all the material similar in scope that still awaits publication. Two other volumes contain the *Diaria*, and there is a third volume to complete these. Moreover, the work as contemplated is to include the publication of two volumes of *Epistulae*, and one volume of *Tractatus*; twelve quarto volumes in all. The average cost of each volume in the book-market, about twenty dollars, is slight as compared with the service that a work of such proportions and authority renders to the student of history or of theology.

H. J. H.

PANIS ANGELORUM. Tesoro de Documentos y Prácticas para los devotos de la Sacrada Eucaristia, por un Padre de la Compañía de Jesús. Con la debidas licencias. Barcelona: Gustavo Gili. 1911. Pp. 504.

MEIN LICHTLEIN vor dem Tabernakel, in Gebeten, Betrachtungen und Lesungen auf die sieben Sakraments-Donnerstage vor Grünem Donnerstag und nach Fronleichnam. Von Anton de Waal, Rektor des deutschen Campo Santo zu Rom. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet. 1912. Pp. 240.

LE PAIN EVANGELIQUE. Explication dialoguée des évangiles des dimanches et fêtes d'obligation, à l'usage des Catechismes du Clergé et des fidèles. Tome I. De l'Avent au Carême. Par l'abbé E. Duplessy. Paris: Pierre Téqui. 1912. Pp. 420.

SIMPLE INSTRUCTIONS FOR THE FIRST COMMUNION of very young children. Translated from the French by the Sisters of Notre Dame. New York, Cincinnati, Chicago: Benziger Bros. 1911.

DISCOURS EUCHARISTIQUES. Deuxième série. Discours dogmatiques prononcés au Congrès Eucharistiques. Paris: P. Lethiellieux. 1912. Pp. 385.

Panis Angelorum, by a Spanish Jesuit, is perhaps the most complete devotional book on the subject in our modern ascetical literature. It begins with a doctrinal exposition of the Blessed Sacrament, the Mass, to which are added devotional directions and prayers, various methods of assisting at the Holy Sacrifice and of offering it for different objects. The second part deals with the reception of Holy Communion, in a similar way to that given for the Mass. Then follow a series of meditations on Holy Communion, prayers before and after, hymns and spiritual canticles for public as well as private devotion, conferences, Eucharistic devotions, such as aspirations and prayers for all kinds of conditions and seasons; finally there are historical accounts of various associations in honor of the Blessed Sacrament, such as the Eucharistic League for Priests, the Archconfraternity of Perpetual Adoration and of works for Poor Churches, the Confraternity of the Blessed Sacrament, etc. The volume gives likewise a number of documents, such as decrees of the S. Congregation regarding Holy Communion, and a summary of the indulgences, privileges, and indults granted by the Sovereign Pontiffs to the Archconfraternity of Nightly Adoration of the Most Blessed Sacrament.

Monsignor Anton de Waal, the veteran editor of the *Römische Quartalschrift* whose name has been identified with the "Campo Santo" as the home of German scholarship in the city of Rome, publishes an attractive little volume which is destined to make propaganda for special devotion to the Blessed Eucharist. Like the custom of the six Sundays in preparation for the feast of St. Aloysius, and the seven Tuesdays for St. Anthony, Mgr. de Waal proposes a devotion on seven Thursdays for the two great feasts of the Blessed Sacrament during the liturgical year—Holy Thursday and Corpus Christi. The seven weeks before Holy Thursday would be a preparation for receiving the Easter treasure of Holy Communion, and the seven weeks after Corpus Christi an act of thanksgiving for the divine condescension that gave the same to us. This devotion, after it became known some years ago, found a ready welcome with numerous religious communities in Italy and Germany. Pius X in the spring of 1910 bestowed in favor of these communities a plenary indulgence on each of the fourteen days for those who receive Holy Communion and spend half an hour in devotion before the Blessed Sacrament. Whilst the indulgences are for the present restricted to the religious communities in Italy and Germany, the devotion itself has the manifest approval of the Holy See, and the little guide furnished by the author gives adequate indications of how the devotion may be conducted with well-chosen prayers, brief meditations, and suitable readings on the Blessed Sacrament.

Le Pain Évangélique. This first volume of a series by the author of *Pain des Petits* is conceived on somewhat novel lines, albeit very attractive. The parish priest tells the children that after the Mass next Sunday they will begin the Christian Doctrine Class, where they are going to read together the Gospel of the Sunday which he will explain to them. One little lad rises and asks: "Monsieur l'abbé, may we ask questions?"—"Surely," says the abbé, "you may. We shall talk together just as we do now, and I want you to let nothing pass that you do not fully understand, without asking questions." A little girl taking the priest at his word then and there asks him what he means by "Gospel". He answers and in turn asks them some question, from which he leads up to further explanation about the life of Christ and His holy teaching. It is all done in a very simple yet thoughtful way, and one can understand how it becomes attractive to the adults as well as interesting to the little ones. The abbé Ségur, who had learnt the art of catechizing well from his mother, used to attract the most educated and refined people in Paris, who were anxious and

proud to attend his afternoon Catechism class in the church. To our priests the volume of the abbé Duplessy will furnish an object-lesson on how one can preach from the Gospel text and yet not merely exhort but instruct without going into theological refinements on the one hand, or searching for oratorical devices on the other. The present volume treats of the Gospels from the first Sunday of Advent to Quinquagesima Sunday, including also the feasts of the Immaculate Conception, Christmas (for the three Masses), Circumcision, and Epiphany.

We are glad to mention here a little catechism for very young children, *Simple Instructions for the First Communion*, which is one of the best we have seen for its purpose. A mother ostensibly instructs her six-year old boy, Peter, who can already make the sign of the Cross and who knows the Our Father.

"Now, little Peter, you have just said Our Father who art in heaven . . . It is time Peter should learn that God, so good and kind, has made all things.

"Peter did you notice in the street that they were building a house?"

"Yes, I saw lots of stones and men working."

"What are those men called?"

"Masons."

"Then the houses do not make themselves?"

"No, it's the masons who make them."

"Who lives next door to that house?"

"A baker."

"A baker who bakes bread;—and farther on?"

"A tailor."

"A tailor; what does he do?"

"A tailor makes clothes."

"So it seems that neither a loaf of bread, nor a coat, nor a house can make itself.

"But now what about the little chickens in the hen-coop in the yard—did they make themselves?

"No, they come out of eggs that the hen had hatched.

"But did the eggs make themselves?

"No, the hen laid them.

"Then did the hen make herself?

"No, she too came out of an egg.

"So you see, the hen came from an egg, and the egg came from another hen; so, as you say, nothing can make itself. Some one must have made the first hen and the first egg. Well, now, that some one is God.

"Now, Peter, you see that, as God made everything, it is He who gives us everything, and is, above all, kind and good. We must ask Him for everything we want, as we say in the Our Father."

Thus the instruction goes on, alternating with practice in simple prayer, to which the child responds quite naturally.

The *Discours Eucharistiques* contains the second instalment of the dogmatic sermons delivered at the Eucharistic Congresses of Jerusalem (1893), Reims (1894), Paray le Monial (1897), Brussels (1898), and Lourdes (1899). They are published by the standing committee of International Eucharistic Congresses, and are of course masterpieces of doctrinal eloquence.

I. A PREMIERE COMMUNION. *Histoire et Discipline, Textes et Documents des origines au XX^e siècle.* Par Louis Andrieux. Paris: Beauchesne. 1911. Pp. xxxiii-392.

The Church in our days is greatly indebted to the French Clergy for their activity in the realm of literature dealing with the sacred sciences in a manner particularly characterized by "actuality". Whatever unfortunate lapses from orthodoxy have occurred amongst their numbers (and, after all, the proportion of these lapses is small compared with the number of priests in France), the many works issued of recent years upon historical, Biblical, and theological questions by French priests afford cheering evidence of a vigorous life in the persecuted Church of France.

The work under review is characterized by orthodoxy, clearness, and a critical study of sources. The information contained therein may come as a surprise to some; but every statement is proved by quotations from authoritative documents. Concerning the primitive discipline of the Church with regard to the Communion of children we are told *sans phrase* that the primitive Church administered Holy Communion "to all the baptized without exception, to little children not yet of the age of reason and to adults alike." This discipline, the author remarks, is so contrary to our present customs that it seems almost incredible. Yet even a scant study of the ancient discipline of the Church suffices to show that as a matter of ascertained fact that Communion of very little children which seems to us so extraordinary was in regular use throughout Christendom down to the end of the twelfth century (pp. 1 and 2). And to particularize, it is a fact that in those early days infants received Holy Communion when still in arms. They received the Blessed Sacrament under the species of wine on the very

day of their Baptism. From that day onward, without there being any question at all of their having reached the age of reason, they communicated frequently, at first under the species of wine, and later, when they were able, under the species of bread. On certain days they were gathered together in the church to receive the remains of the consecrated Bread after the Communion of the faithful. To such an extent was Holy Communion considered obligatory for infants and little children that some went so far as to say that infants dying without having communicated could not be saved (p. 2).

We need not follow the author through his abundant proofs of the correctness of these statements. He quotes St. Cyprian of Carthage, Gennadius of Marseilles, St. Paulinus of Nola, St. Augustine, the Apostolic Constitutions, the Canons of Hippolytus, and other authorities, as mentioning the Communion of little children. "Is it possible," he asks, "to go further back? There is no text extant," he replies, "earlier than St. Cyprian (A. D. 250) in which the Communion of little children is *expressly* mentioned. But taking into consideration the fact that infant Baptism was in use from the earliest times (this was witnessed by Tertullian, who disapproved of the practice, and by St. Irenæus), and remembering that we have evidence as early as that of St. Justin that, for adults, the three rites of Christian initiation—Baptism, Confirmation, and Holy Communion—were never separated, but all conferred at once, it is legitimate to conclude that from the moment when Baptism was conferred upon new-born infants, the other two rites of Confirmation and Holy Communion were administered to them also; and that the custom of communicating infants on the very day of their Baptism—a custom, as we have seen, *expressly* referred to as early as A. D. 250—must have had its origin at a date considerably earlier." Our author traces the custom to the end of the twelfth century, proving, at the same time, that the *frequent* Communion of little children below the age of reason was in use. At the end of this stage of his inquiry he reiterates his former statement in another form, namely, that up to the twelfth century the day of Baptism was, for children of all ages, also the day of their first Communion (p. 25). Again he repeats that it is an incontestably proved fact that throughout the entire Church till the end of the twelfth century, little children were admitted to Holy Communion, at first under the species of wine, then, as soon as they were old enough, under the species of bread (pp. 48 and 49).

A change of discipline came in the Western Church with the twelfth century, culminating in the authoritative sanction of the new discipline by the famous decree *Utriusque sexus* of the Fourth

Lateran Council in 1215. This part of the investigation concludes with the asking and answering of the two questions which the author justly remarks will have suggested themselves to the reader by the time he has got thus far in the book. They are: 1. Why did the Church at first admit infants to Holy Communion? and 2. Why, after having authorized this practice for so many centuries, did the *Latin* Church interdict it afterward?

Interesting questions these certainly are. We can merely indicate the reply to them. As to the first, the Church proceeded on a principle. The principle was this—the Holy Eucharist is spiritual food. To be capable of the effects of spiritual *food* requires only that the recipient should already have spiritual *life*: this life is given by Baptism. A baptized infant is born again to spiritual life; there is nothing to hinder it from receiving spiritual nourishment. The author warns us that we must not expect in earlier writers so extended and exact a treatment of the question as in later theologians, but he points out that whenever the ancient writers do refer to the motive for giving Holy Communion to infants, they invariably have recourse to this principle of spiritual alimentation (p. 79).

But why was the change made, so that we find the Communion of little children forbidden, e. g. at Paris from the year 1196? The reason is not a theological reason at all. To put it in a few words, the Communion of very little children (who, as we have seen, during their first years received Holy Communion under the species of wine) began to fall into desuetude as soon as the custom of administering the chalice to the laity began to be abandoned. Our author shows clearly how one thing followed the other. When the laity no longer received the Precious Blood—and our readers need not be reminded that reasons of *convenientia* and decency led to this—the celebrant consecrated only one chalice, for his own consumption. Thus there was nothing with which to communicate the very small children (p. 85). Then it came about that the little ones did not communicate at all. The author is speaking, of course, of the discipline in the Latin Church. The old custom is in vogue to the present day in some Churches of the East.

Before concluding this part of his study M. Andrieux makes the following just and important observation: "Cette discipline, si lointaine qu'elle nous paraisse, nous est cependant précieuse à plus d'une titre. Elle nous est témoin, que, dès la plus haute antiquité, l'Église chrétienne ne considéra jamais l'Eucharistie comme une récompense, mais bien comme un remède et un aliment surnaturel—Elle regardait même cet 'aliment surnaturel' comme si merveilleux

leusement efficace, qu'elle le jugeait capable d'alimenter la vie surnaturelle dans l'âme du petit enfant baptisé, avant même que celui-ci fût capable d'en avoir le désir" (p. 88).

The Fourth Lateran Council laid down that every person, *utriusque sexus*, who has reached the years of discretion, is bound to go to confession at least once a year, and to Holy Communion at Easter, under certain ecclesiastical penalties. The interpretation of this decree has varied; and in this fact we have the reason why the age for children's first Communion was gradually put higher than the Council ever intended it should be put. To sum up rather crudely (for this notice must not be protracted to much further length), two facts contributed to the raising of the child's age—first, the Lateran Council did not define what is the age of discretion; and secondly, the obligation of Confession and Communion and the penalties for disobedience are laid down in one and the same decree. Now the penalties of positive law do not regularly fall upon those who have not reached the age of puberty. Hence children who had passed the age at which they entered upon the use of reason, but had not yet reached the age of puberty, did not fall under the *penalties* imposed by the Council. They could omit the Paschal Communion without suffering the penalties. The knowledge of this, the indifference of parents and other causes brought it about that children, even after they had reached the age of reason, were not taken to the Holy Table, and this abstention became a custom.

Yet the interpreters of the Lateran decree simply said that a child who has reached the age of reason—i. e. who is able to distinguish right from wrong—is of an age to receive Holy Communion. They lay down, as Pius X has laid down, that it is sufficient that a child be able to distinguish the Holy Eucharist from common bread (p. 112). Theologians and canonists began to define what was the approximate age at which a child might be supposed to be capable of this understanding. They commonly put the age at ten or eleven years. Yet this fixing of the age was not given as a hard and fast rule: the question was, "Has the child the use of reason?" If it has arrived at the "use of reason" before the age of ten years, it could communicate; or, as our author says, in the fifteenth century "the question of age was nothing; the question of *discernment* was everything" (p. 123). Moreover, the earlier interpreters of the Lateran Decree made no distinction between the age for Confession and the age for Communion. The Council of Trent itself implies that every child capable of mortal sin is bound to the Paschal Communion (p. 129). The "Catechism of the Council of Trent" teaches the same doctrine (p. 142).

M. Andrieux is careful to point out that neither in the first interpreters of the Decree of the Fourth Lateran, nor in the Council of Trent nor the Catechism is there any question of making a distinction between two ages of discretion—one at which a child is bound to confession, another, and a later age, at which it is bound to receive Holy Communion. It was the theologians of the sixteenth and seventeenth centuries who introduced this distinction. There were, indeed, some who held to the original interpretation, but the great majority were against them. These brought forward many ingenious arguments in support of this procedure, examples of which are given by our author (Ch. V, *passim*). But it is to be noticed that even these theologians speak in such a manner as to show that, even from their point of view, an obligation *per se* rests upon children to receive Holy Communion as soon as they come to the use of reason (i. e. at about the age of seven years), and De Lugo says that in case there is danger of death Viaticum should be given. But, for one reason or another, they concluded that they might rightly *dispense* children from this obligation till they reach a later age, when it might be supposed that they would communicate “with more fruit”. “So,” M. Andrieux says, “if these theologians came to life again they would admit that the Congregation of the Sacraments has not made a new law, but has simply abrogated a dispensation founded, not upon any text, but upon a theory of the schools which gradually degenerated into a custom” (p. 154).

With the entrance of Jansenism upon the scene, the age for First Communion became later and later, especially in France. A fixed age—fixed by diocesan regulations—came into vogue. Rome, the author shows us, consistently re-acted against this tendency, and upheld all the time the older discipline founded upon the earlier and right interpretation of the *Utriusque sexus*. The whole history of the question proves how the recent Decree on the age for First Communion simply recalls us to the original discipline, clearing away false notions and practices which had gradually accumulated. This is true not only concerning the age at which First Communion should be given, but concerning the persons who are to decide upon admitting the children, concerning the amount of knowledge and devotion to be required of them, as well as the practice regarding confession (and *absolution*) previous to the reception of First Communion. On all these points the Decree of Pius X is a recall to what all along has been the real law and ideal upheld constantly by the Roman Pontiffs in similar terms to those used by Pius X in the *Quam singulari*.

M. Andrieux has a word to say upon the custom, which originated in France, of solemnizing the First Communion of children in a special manner, with special examination and preparation of the candidates. This custom is so far from being disapproved of by the Holy Father that he has ordered it to be observed in all the parishes of the city of Rome, by a letter to the Cardinal-Vicar of Rome, 12 January, 1905. The appendices to this volume comprise (1) the Decree *Quam singulari*, (2) an instruction of Benedict XIII on preparation for First Confession, (3) an instruction by the same Pope on preparation for First Communion, (4) the cause of the Bishop of Annecy decided at Rome in 1888, (5) the Letter of Pius X to the Cardinal-Vicar on Catechism and First Communion at Rome. There is a full bibliography, but, unhappily, no alphabetical index.

PARISH KYRIAL AND HYMNAL, with Ceremonial for the Laity. Compiled and edited by the Rev. J. M. Petter, Professor of Church Music at St. Bernard's Seminary, Rochester, N. Y. Rochester: John P. Smith Printing Company. 1912. Pp. 93.

Congregational singing is made easy and attractive by this admirably devised manual. It is meant for the practical use of the congregation and therefore contains everything that helps to an intelligent participation in the Divine Service by the people who attend it. First, it gives in modern notation the plainsong melodies of the Asperges, the Vidi Aquam, and the complete Ordinary (the melodies of the Missa de Angelis have been selected for this purpose, "as appealing most readily to modern taste"), including the various forms of the Ite Missa Est and the Benedicamus Domino (with their responses). Beneath the Latin texts are printed English translations; and interspersed between these various portions of the Ordinary are given translations of the full texts of the Mass as said by the celebrant (the Introit, Epistle, Gradual, Gospel Offertory, Communion, Collect, Secret, Post-Communion are those of Trinity Sunday). The little volume (it contains only 93 pages) thus provides a complete Mass-service. Secondly, for use at Low Mass, there are given the words and melodies of 24 hymns arranged for the various seasons of the ecclesiastical year. Thirdly, the O Salutaris, Tantum Ergo, Laudate Dominum, for Benediction. Finally, there are instructions—brief and clear—in the matter of Ceremonial for the Laity during High Mass, Low Mass, Mass for the Dead, Absolution after Mass for the Dead, Vespers, and Benediction. It is unnecessary to point out how many needs are fully met by the intelligent compilation of this little volume, or how

facile an itinerary it makes for that service of congregational song insisted upon with such earnestness by Pius X in his famous Instruction on Sacred Music (22 November, 1903). It is, in the highest degree, practical, and it is withal attractive in spirit and dress, and deserves warmest commendation.

H. T. HENRY.

DIE MYSTERIEN DES CHRISTENTUMS nach Wesen, Bedeutung und Zusammenhang dargestellt von Dr. Matth. Scheeben. Dritte Auflage. Freiburg, Brissg. und St. Louis, Mo.: B. Herder. 1912. Pp. 715.

Those to whom Theology means simply a system of more or less traditionalistic speculations upon prophetic utterances will find little to attract them in this work of one of the greatest theological writers of modern times. Those, however, who see in Theology an inspiration to enter more intimately into the human meaning of divine truth, and a suggestion of thoughts that quicken the mind, widening it and rendering it more sensitive to the light of revealed truth, will get from Scheeben's profound exposition a deeper insight into and a fuller conscious possession of the Christian mysteries. Although it is almost half a century since the first edition appeared, nothing substantial in the work has called for alteration. This fact is due not simply to the immutable character of the Christian truths, but likewise to the author's firm grasp of the philosophical and theological concepts that link, or rather assimilate, those mysteries to the human soul. The work, however, has been subjected to a thorough revision, previously by Dr. Küpper (1898) and now by Dr. Radmacher of Bonn. The revision extends mainly to formal and literary emendations and minor additions—alterations which, though they do not touch the essentials, contribute not a little to the perfection of the work. The volume comprises a short treatment on mysteries in general, and an elaborated study of the individual mysteries—the Blessed Trinity, Creation, Sin, the Incarnation, the Eucharist, the Church and her Sacramental system, Justification, the *Novissima*, Predestination.

The concluding section treats of the Science of the Mysteries, i. e. Theology—a chapter in which the author exposes the nature and relations of that science, but reveals no less the depth and range of his own spiritual vision. For Scheeben's was a many-sided mind—a subtle thinker, a profound mystic, a well-balanced ascetic; a thorough Patristic scholar and a well equipped scholastic. All these qualities entering into his book make it one of the surest avenues into the *penetralia* of divine revelation. Many of our readers will

probably know the author through the English translation of one of his more popular theological and devotional books—*The Glories of Divine Grace*. His *Handbuch der Dogmatik* is of course familiar to German students. The *Christian Mysteries* belongs to the ripest fruits of his genius and talent.

MISSIONARIUS PRACTICUS seu Eloquentia Sacra iis qui exercitationes spirituales instituunt maxime accommodata. Auctore P. Florentio ab Harlemo, O.M.O. Helmond: Van Moorsel and Van den Boogaart. 1912. Pp. 463.

Whilst this volume abounds in illustrations from the masters of sacred eloquence, ancient and modern, it is not, as the title of "Missionarius practicus" might suggest, a collection of practical precepts and examples to serve the preacher or the director of spiritual conferences. It is rather a systematic treatise dealing with the theory or principles, the sources, the exercise, and the qualities, of preaching. Thus it would serve as a text-book for theological students of homiletics and sacred oratory. To the priest who has not lost the taste for Latin text-books the *Missionarius practicus* offers much valuable reference to Patristic and Scriptural means by which eloquence is kept within the limits of sacred thought. The reader is taught to analyze and criticize on the one hand, and on the other to construct the sermon by a right disposition of the available material to which P. Florentius opens access. The volume is well printed.

CASES OF CONSCIENCE for English-speaking Countries. Solved by the Rev. Thomas Slater, S.J., St. Beuno's College, St. Asaph. Vol. II. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 375.

The first volume of Father Slater's *Cases of Conscience*, published a year ago, dealt with Laws and Conscience, the Decalogue, and the Precepts of the Church. In this second volume the author takes up the duties belonging to particular states of life, and the means of grace. Hence the cases turn about the obligations of laymen such as judges, witnesses, and professional students; about the duties of clerics and religious; and next about the Sacraments, Censures, Indulgences, etc. The manner in which Father Slater presents his topics is attractive, and his solutions, as we said before, commend themselves to common sense, being based on sound principles rather than on mere tradition and precedent, though he does not neglect to cite authority when there is occasion to do so.

TRAITE DE DROIT NATUREL THEOLOGIQUE ET APPLIQUEE. Par
Tancrede Rothe, Jur.Dr. Tomes V et VI. Paris: Larose et Tenin.
1912.

It is almost eight years since we had occasion to review the fourth volume of this treatise on applied Ethics. In the meantime the material assigned to the fifth volume has expanded into two goodly tomes, while the sixth on the projected program is still in the stage of *fieri*. The fourth volume, it may be remembered, treated of the rights of labor; and the same subject is continued throughout the two volumes at hand. As the author's aim throughout is to expose the ethical rights and duties emanating from the natural (moral) law and pertinent to all the agents entering into the organization of labor, the sequence of development brings him in the opening of the fifth volume to the powers of the State. Such vital problems as governmental action in regard to labor, strikes, just wages, competition, coöperation, relief, workers' insurance, and many other topics are here considered. The sixth volume begins with an elaborate discussion of "feminism", the functions of government in regulating the professional occupations of women. With certain necessary reservations, the author is strongly opposed to, and hence insistent upon the State's restricting, the professional employments of women. The control of labor and of property corporations constitutes the bulk of this volume. There is also an article on the special rights of the Church respecting labor associations; another on the duties and rights of State officials; and a brief résumé of French legislation pertaining to intellectual service. It should be noted that the main burden of discussion throughout the entire treatise rests upon "intellectual service."

This indeed is the unique feature of the work, that the intellectual rather than the physical claims of labor stand in the foreground.

The work seemingly embodies the author's lectures at the Catholic University of Lisle, at which institution he is professor. This may account for its discursiveness and its somewhat loose systematization and apparent disregard of conventional proportions. A "chapter" that runs through three large volumes, and an "article" that comprises almost 1400 pages, may seem rather cumbersome subjects to handle. The work is one that will be valued most by students and professors who look for roominess in the treatment of roomy subjects. Readers who want synopses and digests must go elsewhere. Without conceding too much to the demands of the latter class of inquirers we might venture the opinion that the value of the work would not have been lessened by restricting it to half its present

compass. Books are very many and life is very short. However, the author may have it in mind to compose a work more condensed in view of a larger circle of students. The specialist and the leisurely will of course, and rightly, always prefer the present expansive mode of treatment.

THE LIGHT OF THE VISION. By Ohristian Reid. The Ave Maria: Notre Dame, Indiana, U. S. A. 1912. Pp. 362.

Among recent Catholic novels Christian Reid's *The Light of the Vision* takes a prominent place. It illustrates the fascination exercised by the architectural beauty, especially the color designs of the windows in the old Cathedral of Chartres, which Huysmans has so beautifully described in his *La Cathédrale*. Under the spell of this fascination a young American woman, divorced from a wealthy but heartless husband, is drawn to the Catholic Church, and thereby warned against allowing herself to be engaged by a new tie that threatens to bind her affections to a Catholic youth who seeks her love. She becomes a Catholic at the very time when her unworthy husband meets with a sad accident that places him in the position of an abject dependent, and she is inspired through Christian charity to seek him and to devote herself to his service. Her sacrifices soon lead him to recognize the nobler motives that actuate her life and he dies a Catholic. When after his death she again is pursued by the Catholic lover, she inspires him likewise with the resolve of renunciation. She herself continues in the path of higher perfection by embracing the life of the cloister. It is a beautiful story and appropriately dedicated to Father Daniel Hudson who, like Father Matthew Russell of the *Irish Monthly*, has been instrumental in drawing forth from many hearts noble thoughts wrought in our most tuneful English tongue.

PAEDAGOGISCHE GRUNDFRAGEN. Von Dr. Franz Krus, S.J. Innsbruck: Felizian Rauch; New York and Cincinnati: Fr. Pustet & Co. 1911. Pp. 459.

Some mention has previously been made of this book in the REVIEW, but the work is too important to be dismissed with a passing notice. As the above title indicates, the subject-matter is the, or rather some, fundamental aspects of education, basal questions or problems of pedagogy, the science and art of education. The problems are fundamental: so must be their solution. How to develop, bring out into effective use, the latent energies and faculties of the child, so that all may conspire harmoniously unto both the proxi-

mate and the ultimate good of the child, this of course is the fundamental, the all-embracing problem. Its true solution no less obviously can be drawn only from principles that express the true nature of the child, the true interrelation of the components of that nature, principles therefore that are world-old, perennial, immutable, unconditioned by place or time, principles that lie in the bosom of Christianity, its religion, theology, and philosophy. Truths, platitudes, if you will, is all this. It is however in the firm yet flexible grasp of these principles, and in their concrete adjustment to education that the merit of the work before us lies. Easy enough it is at least for the Christian to recognize the fundamental truths of right education, since these are obvious to common sense as well as religious faith; but to draw forth the practical conclusions from those principles, to point out their many-sided bearings, is quite a different thing, and can emanate only from a mind that possesses sound wisdom, technical knowledge, and ripe experience. All these qualities shine forth from these studies. The author is well informed in the traditional no less than the recent pedagogical theories; and whilst he recognizes the many conflicting ideas and proposals in the latter, he is by no means blind to what merits they possess. He does them ample justice. Even Herbart receives due recognition. "His pedagogical writings will never grow old," says Father Krus, "for they are saner than his philosophical ideas, and are the outcome, at least in part, of Herbart's practical experience. They are best read in Fillmann's edition" (p. 19). The volume contains a fairly good table of contents, but a topical index would have added to the usefulness of the work.

WILHELM EMMANUEL VON KETTELER'S SCHRIFTEN. Ausgewählt und herausgegeben von Johannes Mumbauer. Drei Bände. Mit einem Bildnis Ketteler's. Band I: Religiöse, kirchliche und kirchenpolitische Schriften (viii und 422 Seiten). Band II: Staatspolitische und vaterländische Schriften (320 Seiten). Band III: Soziale Schriften und Persönliches (334 Seiten). Kempten und München: Jos. Kösel'schen Buchhandlung. 1912.

There is to be found in many Catholic homes in Germany a handsome lithograph with the legend beneath: "The Pioneers of Truth, Liberty, and Justice (Die Vorkämpfer für Wahrheit, Freiheit und Recht)." Its popularity dates from the time of the Kulturkampf, and it contains the group of remarkable men who, united, led the Catholics of Germany in the defence of the rights

of conscience and civil freedom. They were Herman von Malinckrodt, Ludwig Windthorst, the two brothers August and Peter Reichensperger, and, representing so to speak the dominant motive of the quintet, Bishop William Emmanuel von Ketteler, churchman, parliamentarian, and social reformer. With singleness of purpose, due apportionment of labor according to the special talent of each, and with unfailing harmony these men wrought for the common good. Controlled by a prudence of movement that strengthened their courage with conviction at every step, they brought about the German Catholic revival, which blossomed and bore fruit in the magnificent growth of Catholic literature, art, and a spirit of unique organization. They left their impress on every movement religious, educational, and political, and on the Catholic home, the school, and public social life.

To the clergy the most attractive as well as the most powerful figure in all this struggle for Catholic rights on the part of one third of the population of a constitutionally Protestant empire, is Bishop Ketteler. A nobleman with all the traditions of service in behalf of king and country by a family whose escutcheon bears its ancestral name back to the thirteenth century; trained at the Universities of Göttingen, Berlin, and Heidelberg for the law; with the added culture which academic residence in the southern centres of art, and the intellectual society of a refined Catholic home could offer, he entered the civil service, while four of his brothers served their country as officers in the Prussian army. That he himself had abundant mettle for the making of a good soldier was made evident during his university days while he was studying law and the science of history at Göttingen, where he had matriculated before attending lectures in jurisprudence in Berlin and Heidelberg. At Göttingen he got into conflict with some *burschen*, and as a result had to fight a duel, which after the fourth "course" left him badly wounded in the face. The University authorities, who had to take cognizance of the matter, pronounced a penalty which, besides a somewhat shortened nose as the result of the cut, was the principal reason for Ketteler's leaving Göttingen for a term at the University of Berlin. Here he studied "pandects" under Professor Savigny, who was then one of the legal lights of Germany.

Ketteler's degrees, bearing the attestation of four of the chief universities, gave him ready access to a position in the Chancery department of the State, and he would doubtless have qualified for some higher branch of the service if a conflict had not arisen between the civil authorities and the Church to which Ketteler claimed allegiance. The Archbishop of Cologne had deemed it his

duty to protest against the encroachments of the bureaucratic rulers and their interference with the education and the ecclesiastical discipline of the Catholic Church. The legal aspect of the question naturally interested Ketteler, and this led him to a clearer recognition of the religious principles involved. The justice of the Catholic cause may have moved him to a desire to enter the ranks as one of its champions; and thus a hidden vocation developed into active flame which was destined to set afire the religious-political world of Germany for more than a quarter of a century, and consume the tinder that had been gathered for the destruction of the people under the plea of enlightening and cheering them.

Ketteler resolved to enter the priesthood. This demanded a return to the university and to the seminary afterward. He studied theology first at Eichstadt, later at the University of Munich and finally at Innsbruck. After his ordination he was appointed third assistant (Kaplan) in a small town of four thousand inhabitants with several out-missions. His catechetical instructions at this time became the talk of priests and people and many edifying stories are told in which the young priest figures as the centre of pastoral zeal and attachment.

Two years later he was sent to take charge of a little country parish having in all two thousand souls. His predecessor had died at the age of ninety-eight, and the church was utterly neglected. He began by visiting every house in the village, to ascertain the condition of the parishioners. They were mostly poor, and they were all miserably ignorant of the religion to which they nominally belonged. He not only instructed them in their houses when they would not or could not come to the church, but he devoted himself in a special manner to procure relief for the poor and sick among them. On one occasion his sister, the Countess of Merveldt, came to see him. After luncheon he invited her to accompany him to see the town, which, he intimated, had certain antique treasures of great worth in some of its seemingly insignificant houses. They went to every sick and poor person in the village, and at each place the Countess was urged to leave some money; so that at the end of her tour of visits she was obliged to borrow the price of her ticket home.

It would lead us beyond our scope were we to enter further into a life so fascinating from the priestly viewpoint as that of the future Bishop. Our main purpose is to direct attention to his writings, for they are the mirror of his mind and heart from which we may gather a fair estimate of the size and strength, the form and features of the man whose character not only influenced

but dominated the public life of his day in his own country. The subsequent activity of "socialism" as a rodent destroyer of religious and civil authority and community order demonstrates how far-seeing he was; and the policy which he shaped to stem the progress of the evil in Germany is of cosmopolitan importance and needs to be studied by the leaders of our people in every section of the land.

The writings of Bishop Ketteler, compressed into three volumes, include, besides sermons and pastorals of special importance, a series of discourses dealing with the attitude of the Church toward political institutions. He discusses in regular order the principle of liberty of conscience in general, the liberty of the Church as a distinct institution, the separation of Church and State. Then he takes up the various questions which mark the mutual relations of parties and doctrines in the modern political-ecclesiastical world, analyzing especially the attitude of so-called liberalism, which in the Church stood for Modernism, whilst outside the Church it meant a fusion of religious indifference and ethical intellectual vagueness.

The second and third volumes serve the purpose of both a textbook of social and political science, and a directive program of action against the political pretensions of the autocratic element in the State on the one hand, and on the other against the seductive appeals of the Socialist party which threatens to lure the laboring classes to revolution and the upsetting of all order. The author outlines the principles of the civil constitution, and the rights of conscience over against the autonomy of State control. He instructs the people in the quality, the extent, and the effect of their electoral powers. He points out the dangers and losses involved in a wrong use or a non-use of their civil prerogatives. Next he sets forth in clear language the aims of the various political parties, their attitude toward the laboring man, the wrongs that oppress the so-called proletariat, the function of religion to redress the wrongs of the poor, the down-trodden, and the impotent.

These questions are here dealt with as the priest, from the viewpoint of the Gospel, must deal with them everywhere. The author wrote of course in German, and these volumes form a fitting complement to Father Pfülf's *Leben des Bischofs von Ketteler* (Mainz: Kirchheim) in three volumes. But of the writings dealing specifically with the social question we have a good English version by the indefatigable George Metlake who, though an American by nationality, has been thoroughly identified with the ecclesiastical and literary life of Germany. His exposition, which will appear in a volume soon to be published (Dolphin Press), is one of the

few really valuable guides in the important and difficult struggle against that destructive Socialism which has invaded our land, despite the disclaimers of those who believe that democracy and class rule are incompatible in practice as well as in theory, and that the dangers of Socialism are therefore imaginary.

Literary Chat.

Father Francis Gliebe, O.F.M., of St. Anthony College, Santa Barbara, California, publishes *My Lady Poverty*, a neatly conceived dramatic picture of the Conversion and Vocation of St. Francis of Assisi. The drama consists of five short acts, in which about twenty male characters are engaged, the scenes being laid partly in Assisi and partly in Spoleto. There is a poetic ring in the verse which is likely to attract, and the action is varied and continuous.

Practical Instructions how to recite the new form of Canonical Hours have been issued by Fr. Pustet (New York), B. Herder (St. Louis), and other firms. These include in most cases a tentative Ordo for the remaining months of the current year, similar to the one published in the REVIEW for the months from April to the end of July.

Dr. Michael Gatterer, S.J., has had a somewhat difficult task in keeping his excellent *Annus liturgicus* (Felician Rauch, Innsbruck) in line with the reform movement of Pius X in regard to the Breviary. The second edition had just been sent out when the new rules for reciting the Office were issued. But the defect has been already supplied, at least for German readers, by the publication of the author's pamphlet *Wie betet man das neue Brevier?* In the meantime the volume retains its practical worth as a well-ordered compendium of liturgical principles and laws, especially suited for the class-room.

Among the *Franciscalia* recently issued for the use especially of Tertiaries among the Clergy is a little manual entitled *Via Franciscana ad Caelestem Hierusalem continens S. Regulam et Testamentum Seraphici Patris S. Francisci* (Fr. Pustet). It contains, besides many edifying details, such as the *Dicta S. Francisci*, and the *Alphabetum Religiosorum* attributed to St. Bonaventure, a good choice of *preces pro ordinario usu*, a collection of ritual forms, blessings, hymns, and devotional exercises (some of them in German).

In this connexion may be mentioned the *Life of St. John Capistran* in the Friar Saints Series (Longmans, Green, & Co.). Father Vincent Fitzgerald, O.F.M., the author of the volume, points out that this saint is not as well known as he deserves to be in view of his strong personality, broadmindedness, and versatile genius. St. John Capistran was endowed with remarkable powers of organization and government, and was a man of intrepid courage. As the chief scenes of his labors were laid in Italy and Hungary (Austria), his example might well serve as a stimulus to the priestly laborers among our immigrant population from those countries.

The 1912 issue of the *Official Catholic Directory and Clergy List* comes from P. J. Kenedy and Sons, New York, who have sought to improve this indispensable reference work in various ways. To say that no flaws can be discovered in the lists would be an absurd exaggeration; nor can we claim that the reports are in every part the exact estimates of Catholic growth and activity. What the *Directory* does show however, is the places where Catho-

lic influence has a definite foothold, the men and women who represent that influence in numbers and quality of efforts as pastors and teachers. In this respect we meet with favorable conditions everywhere throughout the United States, Alaska, the Philippines, Cuba, Porto Rico, and Hawaii. The Messrs. Kenedy deserve the gratitude of the Clergy for the efforts they have made to secure the best possible results in the reports here offered.

We have received from G. Schirmer, New York (Boston: Boston Music Co.) several interesting numbers of the Octavo Edition, Liturgical Catholic Church Music "in full conformity with the Motu Proprio of His Holiness Pope Pius X." Of special interest is the *Mass of the Immaculate Conception* (No. 8 in C) by Fr. Abel L. Gabert, instructor in ecclesiastical music at the Catholic University at Washington. Besides being liturgically correct, and musically satisfying, it comprises an original feature in the fact that, while it can be sung adequately by a single choir of men, it provides for two choirs, a first Choir of two tenors and a bass, and a second choir, unison, of baritones or basses. This makes it possible to have the Schola attend to the First Choir needs while the community, or body of the students, sing the unison part assigned to the Second Choir. A male solo quartet could also render this Mass, if the baritone be a good soloist. Of great interest is No. 5425, an *Ave Verum*, for three-part chorus of men's voices, by Pietro Alessandro Yon; No. 5490, an *Ave Maria*, for chorus of sopranos and altos in unison, composed by Alexandre Guilmant, and No. 5487, an *O Salutaris Hostia*, for unison chorus, or soprano or tenor solo, by Jos. Rheinberger, Op. 62c, are also attractive and original in inspiration. They are capably edited by N. A. Montani, choirmaster of St. John the Evangelist's Church, Phila.

That music publishers are taking very seriously the injunctions of Pius X in respect of liturgical compositions is evident also in the series of *Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S.S. Pii X*, issued by L. J. Biton (St. Laurent-sur-Sèvre, Vendée, France), in full music-sheet size. No. 27 contains an *Invocatio* and a *Tantum Ergo* by J. G. Stehle, for four mixed voices or four equal voices; and No. 28 is a Mass ("Haec dies quam fecit Dominus") for two mixed voices (cantus and baritone), composed by Jos. Vranken, op. 18 B. The same publisher issues a *Prière a Notre Dame*, with a harmonization of its Ambrosian plainsong by F. de la Tombelle. All three issues are worthy of examination by choirmasters.

Few things are so easy to do as to settle, or to think we settle, problems, moral and otherwise, by subsuming them under some favorite generalization. "Nature abhors a vacuum" long served its probative term in physics, and "similia similibus", as well as "contraria contrariis, curantur," also did lively, and deadly, duty in "physics" of another variety.

So, too, in the domain of rights and duties. Is there any ready-to-hand platitude so worked to death in these days as the unlimited truism whereby the industrial strike or the lock-out is thought to be easily justified? "Everybody has a right to stop work if he chooses," or, "Every employer can shut down—or up—his mill, if he likes," etc. How frequently these bits of Solonic jurism are flung at you with air ironic! as though these puny sickles and saws were unwithstandably fatal.

What one usually gets from the *Hibbert Journal* is a kaleidoscopic sequence of images and views, many of them bright, many elusive, intangible, evolving from nebulous beginnings and fading away into darkness. On the whole it is a fair reflection of contemporary thought; rather, it is a World's Fair of current ideas on religion, philosophy, and generalized science. What is painfully lacking in it all is any definite hold on fundamental truth. Every one speculates as he likes and glories in his liberty. To pass from such reading to a writer say like St. Thomas, is like stepping from a cockle-shell boat tossed about in the surf, on to the firm earth. The thought of St.

Thomas owes its definiteness and its steadiness to the firm anchorage of his will or rather of his personality. This is brought out, or at least suggested and well illustrated by the acute Dominican writer Père Allo in a small brochure entitled *La Paix dans la Vérité* (Paris: Bloud et Cie.). It is a sketch in few lines of the soul of the Angelical, bringing out into relief the tranquillity and hence, too, the liberty of mind and of heart of St. Thomas, whose thought reveals an independence and an individuality that was so sure of itself just because in its clear consciousness of God it was sure of its rootage and hence of the degree and range of its freedom.

A more than ordinarily sensible paper, however, holds the place of honor in the April *Hibbert*. It deals with just this question, the right to strike and to lock-out, and it does it, if not profoundly, at least sanely and somewhat concretely, recognizing for the most part the limitations of these jural privileges, and emphasizing especially how that which the individual may licitly and legally do, he frequently may not combine with his fellows to do. Any man may have a right to ring your door-bell and call on you, yet he may not take with him a thousand other men for each to do the same. So the State and the general public have rights that may greatly delimit the worker's right to strike, and the employer's right to lock out. The cartoonists have recently been giving clever illustrations of the worker and the operator, on both sides of the sea, cushioned on the prostrate form of the consumer, while they tossed pennies whether or not to exercise their rights (?).

The fact that the life of Father Judge, S.J., the well-known Alaskan missionary, now appears, in its third edition, for the benefit of the Catholic Foreign Missionary Society, should assure for the work a wide circulation. To spread the book becomes thus a minting of money and not least for oneself, though likewise for the Society,—and so again for oneself, for such is the twice-blessedness of well-doing. The book is fully worth its price for the interest it affords. One often pays twice as much for an advertised novel—and disappointment.

There is not much that is "awfully thrilling" in this story of missionary life under the Arctic circle, though here and there one may feel a shiver. Just the quiet, simple, self-forgetting letters, that were never meant for the public eye; letters mostly of the missionary to his brother, who, having arranged them in the present volume, has followed their writer to his eternal reward.

The book may be used as a spiritual guage. The priest reading it and comparing himself with the ideal embodied in its pages sees just where he stands as regards the priestly life and spirit.

Besides, he may put the book in the hands of ecclesiastical students, boys, too, looking toward the altar, that they may see what they ought to be (Catholic Foreign Missionary Society, Hawthorne, N. Y.).

The Italian bi-monthly *Rivista di Filosofia* always justifies its qualification *Neo-scholastica*. The new well balances the *scholastic* features in the closing number of the last volume (sixth). An acute study of the never ending controversy regarding the relation of existence to essence intermediates in the contents between a timely article analyzing the success of the present famous French philosopher Bergson on the one hand, and an experimental study of thought and will on the other. The same balance is apparent in the "notes and discussions" and the book reviews.

The Social Reform Press, which recently opened an anti-Socialism crusade by means of *The Common Cause*, has organized an efficient auxiliary to the campaign in *The Live Issue*, a four-page weekly paper. Both periodicals

are very much alive, vigorous, aggressive. They are strong campaign organs and attack the enemy with his own weapons and tactics. They supply the anti-Socialist with abundant ammunition and will be good instruments of defence for those who may be in danger. Perhaps the critical features are becoming superabundant, but these will probably gradually diminish and give room to the positive and constructive elements, which after all are no less needed.

The student who would thoroughly understand the beginnings of the Church must be able to enter into the problems that grew out of the passing of the Law and the vocation of the Gentiles to the new Faith. As we know from the Acts of the Apostles and from St. Paul's Epistles it was only gradually that the cessation of the ceremonial and disciplinary obligations of Judaism asserted itself in the Christian consciousness. Much light is thrown on the problems in question, the conditions in which they grew up, and the mode of their solution, by the Abbé de Boysson's recent monograph on St. Paul and the early Judaizers. The title is *La Loi et la Foi* (Paris: Bloud et Cie.).

It is both a critical-historical and a theological study, portraying alike the actual circumstances in which the controversies existed and analyzing the theology of St. Paul, his teaching especially on justification, the Redemption, faith, the Law, the supernatural life, etc.

In *Bible Stories* for Catholic children by Anne F. Wedd, with pictures by F. Elphick (Sands & Co. and B. Herder), we have what many Catholic mothers and those others on whom devolves the training of little children, must long ago have desired, that is, a picture book which tells the chief Bible stories in brightly colored and sufficiently large pictures, with a broad page of large type explanation on the opposite side. The lines of print might be shortened by having two columns on the page, instead of having them run the full width of the page, as that is apt to fatigue and confuse the eye of a young reader. The color schemes are excellent and will attract children. We hope to see more such books, at a like reasonable price too (\$1.25), so as to complete the series of Bible stories. Here we have Cain and Abel, Ismael, Abraham and Isaac, Jacob, Joseph, Moses, Ruth, Samuel, David, Solomon, Elias, Daniel, Nehemias.

The Society of St. John the Evangelist republishes the Sulpician translation of Father Renaudet's *Month of Mary for the Use of Ecclesiastics*. It is a manual especially suitable for seminarists, offering food for reflection not only during the month of May, but at other times of the devotional cycle. The supplement contains psalms, canticles, and hymns in honor of Our Blessed Lady, with the melody notation, making the little volume thoroughly serviceable in the hands of clerics at their community devotions (B. Herder).

Books Received.

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TAGE DES ERNSTES. Biblische Lesungen für jeden Tag der heiligen Fastenzeit aus den Betrachtungen J. B. von Hirschers. Ausgewählt von Engelbert Krebs. Kempten und München: Joseph Kösel. 1912. Pp xvi-350. Geheft. M. 2. 40, geb. in Lein. M. 3.—, im weich. biegl. Leder M. 4.50.

DAS EVANGELIUM NACH JOHANNES übersetzt, eingeleitet und erklärt von E. Dimmler. M. Gladbach: Volksvereins-Verlag. 1912. Pp. 286. Preis, 1.20 Mk.

DAS EVANGELIENBUCH DER HL. KIRCHE IN FÜNFMINUTENPREDIGTEN FÜR ALLE SONNE- UND FESTTAGE DES JAHRES dargestellt von P. Philibert Seeböck, O.F.M. Mit Guttheissung des f. b. Ordinariates Brixen und mit Erlaubnis der Ordensobern. Innsbruck: Druck und Verlag von Felizian Rauch (L. Pustet). 1912. Pp. viii-199. Preis, K. 2.—; geb. K. 2.80.

THEOLOGICAL AND DEVOTIONAL.

L'INSTRUCTION "INTER EA" ET L'ADMINISTRATION TEMPORELLE DES COMMUNAUTÉS RELIGIEUSES. Par Jules Besson, Professeur à l'Institut Catholique de Toulouse. Texte, traduction et explication. Paris: Gabriel Beauchesne & Cie. 1912. Pp. 96. Price, 1 fr. 25 franco.

CHRISTUS. Manuel d'Histoire des Religions. Par Joseph Huby, Professeur au Scolasticat d'Ore Place, Hastings. Avec la collaboration de Mgr. A. le Roy et de MM. L. de Grandmaison, L. Wieger, J. Dahlmann, A. Carnoy, L. de la Vallée Poussin, C. Martindale, J. MacNeill, E. Böminghaus, A. Mallon, A. Condamin, E. Power, J. Nikel, A. Brou et P. Rousselot. Paris: Gabriel Beauchesne & Cie. 1912. Pp. xx-1036.

OUR HEAVENLY GUEST. A Manual of Prayers for General Use with Special Devotions and Exercises for Children's Solemn Holy Communion. To which is added: The Rite of Administering the Sacrament of Confirmation; the Manner of Reception into the Sodality of the Blessed Virgin Mary, and the Method of Conferring the Scapular of Our Lady of Mount Carmel. Compiled by the Rev. Bonaventure Hammer, O.F.M. New York and Cincinnati: Fr. Pustet & Co. 1911. Pp. 463. Price, \$0.40 to \$2.30.

"ERZIEHET EURE KINDER IN DER LEHRE UND ZUCHT DES HERRN!" Vorträge über die christliche Kindererziehung. Von einem Franziskaner-Ordenspriester. Mit fürstbischöfl. Approbation und Erlaubnis der Ordensobern. Innsbruck: Druck und Verlag von Felizian Rauch. (L. Pustet). 1912. Pp. iv-104. Preis, K. 1.20; gebunden K. 2.—.

WAS HABEN WIR AM PRIESTER? Dem katholischen Volke in einer feindseligen Zeit zur Beherzigung gewidmet von Otto Hättenschwiller. (*Sendboten-Broschüren*. Serie I, Nr. 5.) Mit Kirchlicher Druckgenehmigung. Innsbruck: Druck und Verlag von Felizian Rauch (L. Pustet). 1912. Seiten 92. Preis, 100 Stück K. 27.—.

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A CATECHISM OF CHRISTIAN DOCTRINE FOR THE THIRD GRADE. By the Rev. Patrick J. Sloan. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 117. Price, \$4.75 per hundred.

DIE BRAUT CHRISTI AM PROFESSALTARE. Sieben Vorträge, gehalten für Ordensfrauen bei Gelegenheit der Einkleidung und Gelübdeablegung. Von P. Emmeram Glasschröder, O. Cap. Mit Erlaubnis der Ordensobern. Regensburg, Rom, New York und Cincinnati: Fr. Pustet & Co. 1912. Pp. 94. Preis, \$0.50.

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ORGANUM COMITANS AD PROPRIUM DE TEMPORE a Septuagesima usque ad Feriam VI post Octavam Ascensionis Gradualis Romani, quod juxta Editionem Vaticanam harmonice ornavit Dr. Fr. X. Mathias, Regens Seminarii Episcopalis Argentiniensis. Editio Ratisbonensis. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Friderici Pustet. 1912. Pp. 149 to 354.

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WIE BETET MAN DAS NEUE BREVIER? Erklärung des Reformbreviers, seiner Einrichtung und Gebetweise. Von Professor Dr. Michael Gatterer, S.J. Dritte verbesserte Auflage (9.—12. tausend). Innsbruck: Fel. Rauch. 1912. Pp. 36. Price, \$0.10.

O SALUTARIS HOSTIA (No. 5487). Motet for Unison Chorus, or Soprano (or Tenor) Solo. By Joseph Rheinberger. Op. 62c. Revised and edited by Nicola A. Montani. Pp. 3. Price, \$0.05 *net*.

AVE VERUM (No. 5425). For Three-part Chorus of Men's Voices. By Pietro Alessandro Yon. Pp. 7. Price, \$0.15 *net*.

RECORDARE, VIRGO MATER DEI (No. 5649). Offertory or Motet for Tenor and Bass or Soprano and Mezzo-Soprano with Organ Accompaniment. By Abel L. Gabert, Instructor in Ecclesiastical Music at the Catholic University of America. Pp. 3. Price, \$0.10 *net*.

MISSA "ORBIS FACTOR". For Unison Chorus with Organ Accompaniment. By Nicola A. Montani. New York: G. Schirmer; Boston: Boston Music Co. 1910. Pp. 23. Price, \$0.50 *net*.

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PRIÈRE À NOSTRE DAME. Harmonisation de la version ambrosienne et Motet à 3 Voix égales. Par F. de La Tombelle. St. Laurent-sur-Sèvre (Vendée), France: L. J. Biton; London and New York: Breitkopf & Härtel. 1912. Pp. 8 et 4. Partition, \$0.50; Voix seules \$0.05.

MASS OF THE IMMACULATE CONCEPTION (No. 8 IN C). For men's voices in two choirs with organ accompaniment. By Abel L. Gabert. Instructor in Ecclesiastical Music at the Catholic University of America. Pp. 32. Price, \$0.50 *net*.

MASS IN A. For Two- or Four-Part Chorus and Solo Voices. By Joseph Rheinberger. Op. 126. Edited and revised by Nicola A. Montani. Pp. 32. Price, \$0.60.

MASS IN G. For Soprano, Tenor, and Bass. By Pietro Alessandro Yon. Pp. 52. Price, \$0.75 *net*.

AVE MARIA (No. 5490). For Chorus of Sopranos and Altos in Unison. By Alexandre Guilmant. Revised and edited by Nicola A. Montani. Pp. 4. Price, \$0.10 *net*.

TANTUM ERGO IN A MIN. (No. 5535). For Four-Part Chorus (S.A.T.B.) By G. J. S. White. Pp. 5. Price, \$0.10 *net*.

VENI CREATOR SPIRITUS (No. 5502). For Three Equal Voices: Soprano I & II, and Alto or Tenor I & II, and Bass. By Alois Bart-Schmid. Revised and edited by Nicola A. Montani. New York: G. Schirmer; Boston: Boston Music Co. 1910. Pp. 3. Price, \$0.05 *net*.

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AN EXAMINATION HISTORICAL AND STATISTICAL INTO LOSSES AND GAINS OF THE CATHOLIC CHURCH IN THE UNITED STATES FROM 1790 TO 1910. By the Right Rev. Regis Canevin, D.D., Bishop of Pittsburgh. 1912. Pp. 20.

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AN AMERICAN MISSIONARY. A Record of the Work of the Rev. William H. Judge, S.J. By the Rev. Charles J. Judge, S.S. Introduction by His Eminence Cardinal Gibbons. Illustrated. Third Edition. Hawthorne, N. Y.: Catholic Foreign Mission Society. Pp. xix-304.

MISCELLANEOUS.

WHAT BOOKS TO READ AND HOW TO READ THEM. Being Suggestions for Those Who would seek the Broad Highways of Literature. By David Pryde, LL.D. A New Edition with an Introduction and Classified Lists of Over 1700 Books in Ancient and Modern Literatures. By Francis W. Halsey. New York and London: Funk & Wagnalls Co. 1912. Pp. 204. Price, \$0.75, *net*.

TOLD IN THE TWILIGHT. By Mother M. Salome. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 235. Price, \$0.85.

MY LADY POVERTY. A Drama in Five Acts. By Francis de Sales Gliebe, O.F.M., Santa Barbara, Calif.: St. Anthony College. Pp. 17.

THE LIGHT OF THE VISION. By Christian Reid, author of *Vera's Charge*, etc. Notre Dame, Ind.: The Ave Maria. 1912. Pp. 362. Price, \$1.25.

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THE WOUNDED FACE. By Mabel A. Farnum. Boston: Angel Guardian Press. 1911. Pp. 158. Price, \$1.00, *postpaid*.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—JUNE, 1912.—No. 6.

A RECENT WORK ON THE SACRED HEART.

THIS work,¹ which in a short time has run into a third edition, is a most important contribution to the theology and history of that great and widespread devotion of modern times—the Devotion to the Sacred Heart of Jesus, to which, as the author shows us, we may look for results in the future equal to, if not surpassing, those which it has produced in the past. This work of M. Bainvel's will assuredly help, under God, to the bringing forth of great and good results in the souls of those who read it seriously. I have no hesitation in recommending it strongly. It is to be desired that it should circulate widely, and that it should find a competent translator to render it into English for the sake of those who do not read French.

There is always a danger that what we call technically "Devotions" may lose much of their effect for good among souls by forgetfulness, on the part of those who adopt them, of their original spirit, history, and intention. Thus they become too much a matter of mechanical routine. The devotion to the Sacred Heart of Jesus is perhaps, by its very nature and on account of the object to which it directs us, less likely than other devotions to suffer this diminution of usefulness; since none of the various practices included in the devotion can be habitually exercised without some fruit. But there are degrees in these matters; and we are convinced that the practice of true devotion to the Sacred Heart of our Divine

¹ *La Dévotion au Sacré-Cœur de Jésus: Doctrine, Histoire.* Par. J.-V. Bainvel. Paris: Beauchesne. Third edition. 1911. Pp. 498.

Lord, carried out with intelligent care and attention, will have results that are simply wonderful. The great value of the present volume, apart from its very high interest, is that it must aid very effectively in furthering an intelligent practice of the devotion of which it treats.

Some of my readers will remember the article on the Sacred Heart written by M. Bainvel for the *Dictionnaire de théologie catholique* in course of publication by Messrs. Letouzey and Ané. He has written this work—the present edition being considerably enlarged—in order to reach a wider public than he could through the columns of the *Dictionnaire*. But the work is much more than a mere reproduction of his long article in the Dictionary. Many things in the book, the author tells us, are to be found in the Dictionary, but, without speaking of corrections, there are here considerable revisions and important additions. He would have wished, on the principle of not separating what God has joined, to have treated of the Blessed Mother of God in connexion with the Sacred Heart of Her Divine Son; but time was wanting. He hopes to give us an *opusculum* on the Most Pure Heart of Mary. In fact, in the present volume, when he comes to treat of the devotion to the Sacred Hearts of Jesus and Mary, propagated by the Blessed Jean Eudes, who may be called the St. John the Baptist of the devotion we are considering, the author has something to say on the subject of devotion to the Heart of Mary, and its close connexion with the devotion to the Sacred Heart of Jesus.

The work comprises three parts,—(1) the Devotion to the Sacred Heart according to Blessed Margaret Mary, (2) the theology of the Devotion, (3) the historical development of the Devotion. It is enriched with an abundant bibliography of works and original sources from which information on these three heads has been drawn.

In the first chapter of Part I, two inquiries are entered upon, namely "What writings of Blessed Margaret Mary have we?" and "How far can we be sure of possessing the original text?" A list is given. The writings consist of a certain number of autographs of the Saint, and many transcriptions. "En ces temps-la," writes M. Bainvel, "l'idée ne fût venue à personne de donner tels quels les écrits de la Bienheureuse,

avec leurs incorrections et leur manque de tenue littéraire. Tous retouchèrent les textes qu'ils éditaient. On retouchait même en copiant: . . ." (pp. 14, 15). But these "retouchings" affect the form only, not the thought or substance of the writings. After careful criticism M. Bainvel assures us that we can trust the presentment of the thought of Blessed Margaret Mary in those transcriptions of her writings or accounts of her life and sayings that are extant or up to now discovered. And he justly remarks, "Who can better teach us about the devotion to the Sacred Heart than she who learnt it from Jesus, who lived in its fullest exercise, and was commissioned to propagate it?"

Chapter II treats of the great apparitions of the Sacred Heart to Blessed Margaret Mary. She had a great number of visions; but the author deals only with those that were specially connected with her public mission. There are four of these; the last being the most important of all. The account of these four visions and of the communications made therein to His humble spouse by our Divine Lord will be read with reverent interest. It was with the last of these—on the Octave of Corpus Christi, 1675—that the Devotion entered upon its course as a public devotion and its propagation in the world at large began. It was in these wonderful visions that Blessed Margaret Mary learnt the special character of the Devotion to the Sacred Heart, and received her mission to spread it in the Church of God.

"Jusqu'à présent," writes the author, speaking of the third great apparition, "les grandes apparitions nous ont montré le Sacré-Cœur plein d'amour, plein de grâces, qu'il ne veut que répandre, appelant un culte d'amour et d'honneurs. Nous allons voir cet amour comme méconnu, appelant un culte d'amour réparateur." It was in the third vision that our Blessed Lord asked for "reparation", frequent Communion, the Communion of the first Fridays, and the "Holy Hour". The revelation made in the fourth vision is the one with which Catholics are most familiar. It was then that our Divine Lord commanded the establishment of the Feast of the Sacred Heart as a reparation for the injuries He receives in the Blessed Sacrament even from those who have been consecrated to Him. Then, too, the Venerable Père Colombière

was indicated as the one who should assist Margaret Mary in carrying out the injunctions laid upon her. We cannot stay to describe the message of our Lord to the King of France, or the vision of 2 July, 1688, in which the mission of spreading the devotion was specially assigned to the religious of the Visitation and the Society of Jesus. The seventh chapter will be read with interest as a résumé of the revelations and as giving the conclusions to be drawn concerning the devotion itself, its nature, scope, and effects.

The author draws attention in this chapter to an expression, familiar to Blessed Margaret Mary, which at first sight appears bold. She speaks of a "new mediation" through the Sacred Heart. St. Francis of Sales speaks similarly: "*Nous prions . . . dans le Cœur et par le Cœur de Jésus, qui se veut rendre tout de nouveau médiateur entre Dieu et les hommes*" (p. 39). Blessed Margaret Mary herself writes of our divine Lord as wishing to renew in souls the effect of His Redemption, making His Divine Heart like a *second mediator* between God and men.² So also she speaks of a "rédemption amoureuse" by the mediation of the Sacred Heart, of a new effusion, by this unique gift of "the Heart of God", of all the treasures of "love, mercy, grace, sanctification, and salvation" which it contains (pp. 39, 40).

In a later section of his work treating of the Sacred Heart and the Essence of Christianity, M. Bainvel says of this expression: "Cela [the fact that the Devotion to the Sacred Heart sums up the whole of Christianity—a fact, by the way, which will account for the marvellous promises made to those who practise it] peut nous aider à comprendre le mot singulièrement hardi de la B. Marguerite-Marie, que le Sacré Cœur était comme un nouveau médiateur. Nouveau médiateur, comme manifestation nouvelle de l'éternel et unique médiateur qui nous fait comme un nouveau don de lui-même en nous donnant son cœur à découvrir; médiateur par où nous allons à Jésus, où nous trouvons Jésus, comme par Jésus nous allons à son Père et en Jésus nous trouvons Dieu" (p. 175).

² "Le grand désir que Notre-Seigneur a que son Sacré Cœur soit honoré par quelque hommage particulier, est afin de renouveler dans les âmes les effets de sa Rédemption, en faisant de ce divin Cœur comme un second *médiateur* entre Dieu et les hommes." Letter of B. M. Mary, 21 June, 1686.

"For Blessed Margaret Mary," says our author (p. 40), "the manifestation of the Sacred Heart was a great event in the world's history: a new era, as it were, then commenced for all those who should be willing to submit themselves to the influences of that Divine Heart. Not that Jesus had not given Himself already to us, with all His treasures, by the Incarnation and by the Redemption. But we have, in the manifestation of His Sacred Heart, as it were, a new advance made toward us by our Divine Lord, offering us, as it were, anew, by offering us His Heart, all that He is. He concentrates Himself in His Heart so that by giving us His Heart He may give us all Himself—Jésus se concentre en son cœur pour se donner en le donnant" (p. 40).

Again, there is in the manifestation of the Sacred Heart to B. M. Mary a new and impassioned declaration of love, and so a new appeal to *our* love; and the devotion to the Sacred Heart is the worship of this love. "Nous allons au cœur pour aller à Jésus aimant."

Chapter III of this first part treats of the special practices of the devotion, not omitting its bearing upon devotion to the Blessed Virgin and the Holy Souls. The author treats also of the *amende honorable* which the devotion implies, and which is a special characteristic of it, whatever form it may take in various specific practices. He treats also of Holy Communion and devotion to the Blessed Sacrament in relation to the Sacred Heart, and of union with Jesus suffering. Above all, the very spirit of this devotion is love. "L'amour avec ce qu'il a de plus vif et de plus tendre, généreux et dévoué, pratique" (p. 61). In this connexion M. Bainvel writes, "N'allons pas croire, d'après ces pratiques, que la dévotion au Sacré Cœur n'est pas autre chose pour la Bienheureuse. C'est plus et mieux. C'est une vie toute d'union à ce Cœur aimant, pour sentir ce qu'il sent, vouloir ce qu'il veut, aimer ce qu'il aime; pour lui plaire en faisant ce qu'il désire et pour plaire à Dieu en s'appropriant ses sentiments et ses mérites, et l'offrant lui-même à son Père: une vie toute d'amour et de réparation amoureuse. Quelles que soient les pratiques, la Bienheureuse y voit surtout des exercices d'amour" (pp. 61, 62). In one of her letters Margaret Mary writes, "We need only to love Him, the Saint of Saints, in order ourselves to become saints" (p. 65).

Chapter IV treats of the marvellous promises made by our Blessed Lord to those who practise devotion to His Sacred Heart. M. Bainvel reserves the famous twelfth promise for separate treatment; and many will turn at once to the pages in which he discusses it, particularly as its genuineness has recently been somewhat warmly attacked. What is our author's conclusion about this famous promise? He is a proved authority on the subject of the Sacred Heart, and we may well be content to take his opinion on this somewhat burning question.

We will make no apology for giving at some length M. Bainvel's conclusions. There remains, he tells us, a promise which hitherto we have not met with in any of the writings of the saint—the great promise. The earlier writings on the subject of the devotion say little of it: it is not to be met with in Croiset nor Galliffet; Languet mentions it and after him Nicollet.³ It is only of late years that this promise has attracted the special notice of theologians. It would seem that silence was kept in order either to avoid giving a handle to opponents of the devotion, or in order not to encourage a presumptuous sincerity. The promise, in fact, will give scandal to those who do not believe in love; those will understand it who have learnt to understand the Sacred Heart. It is found in a letter, of uncertain date (perhaps May, 1688), addressed to Mère de Saumaise. No autograph copy is known to exist; the copies have undergone retouching, but this retouching is of a purely grammatical nature. The following is the text: "One Friday, during Holy Communion, He spoke these words to His unworthy slave, if she do not deceive herself: 'I promise thee, in the excessive mercy of My Heart, that Its all-powerful love will grant to all those who shall communicate on nine First Fridays of the month successively the grace of final repentance; they shall not die in disgrace (*en sa disgrâce*), nor without receiving their sacraments, My Divine Heart giving Itself as their assured refuge

³ Jean Croiset, S.J., 1656-1738; Galliffet, 1726; Languet, 1729; Nicollet, 1765. Of the *Life of the Venerable Margaret Mary*, by Mgr. Jean-Joseph Languet, published in 1729, M. Bainvel says, in the Bibliography attached to his article in the *Dictionnaire de théologie catholique*, Coll. 350, 351, that up to 1867, this life, with the "abridgement" of Fr. Croiset and the autograph memoir of B. M. Mary published by Père Galliffet, was the principal source of information about the devotion.

in that last moment.'” Another version has slight divergences, not affecting the sense. M. Hamon, a recent authority on the twelfth promise, has found, in a MS. of Roanne, a text which has every appearance of presenting the original words of Margaret Mary, and it differs very little from the current texts.

The promise, says M. Bainvel, is made absolutely, supposing only that the Communions be made—well made, of course—and made according to the intentions of the Sacred Heart. That which is promised is not perseverance in well-doing throughout life; the context more than the actual words of the promise show also that it is final penitence—a good death—that is promised, not necessarily in every case and under all conditions the actual reception of the last rites of the Church. The promise affects sinners more directly than pious persons, and, after all, does not do more than attach to a definite practice that result which Blessed Margaret Mary so often indicated when she declared again and again that no one will perish who practises devotion to the Sacred Heart. There is in this wonderful promise no encouragement of evil-doing. Jesus does not say that He will save those who continue in sin; but that He will give a powerful grace to keep people from sin, an all-powerful grace to draw them out of sin at the last. In a note M. Bainvel declares that the same solid reasons that we assuredly have for believing in the reality of the supernatural mission of Blessed Margaret Mary stand in favor of the reality of this twelfth promise; and, from the Church's approval of her writings, and from the fact that the ecclesiastical authorities permit the preaching and promulgation of the promise amongst the faithful, we may legitimately conclude that (1) in the mind of the Church there is nothing in the twelfth promise contrary to faith or morals; (2) that it is neither imprudent nor rash to believe in it, and to make use of it to further the Devotion of the Nine Fridays.

The objection drawn from the doctrine of Trent concerning the uncertainty of salvation has no more bearing on the question than the argument that the twelfth promise is an encouragement to sin. There is no reason for “watering down” the plain meaning of the promise, as some theologians have done, depriving it thereby of its real sense. Blessed Mar-

garet Mary gives in her writings instances of other practices to which she says our Divine Lord attached the promise of final perseverance; but the twelfth promise is unique in this respect, that it is attached to *one* performance during life of the conditions, i. e. the Nine Communions of reparation.⁴

The second part of M. Bainvel's volume treats of the theology of the devotion. It has, he tells us, an historical and a theological aspect. Historically, as a special form of devotion, it depends on the revelations made to B. M. Mary. Theologically, that is as a devotion *in se* resting upon Catholic doctrine as held from the beginning, it has been approved by the Church on its own merits. Our author treats the theological question exhaustively. He discusses luminously the object of the devotion, the reasons for a special devotion to the Heart of God-made-Man, the special characteristics of the devotion as revealed to Margaret Mary, the objections brought forward by Jansenists and (as in duty bound) by the *Promotor Fidei*. There is also an interesting section devoted to the psychological and physiological aspect of the devotion in which we are led to the inquiry how far the human heart is the "organ" or the "seat", primarily of love, but also of the interior movements in general of the soul. We have also a careful treatment of the still disputed question as to whether the Sacred Heart is presented to us as the symbol not only of the human and created love of our Blessed Lord which He exercises as Man, but also of His Eternal Uncreated Love as God. The author shows us how the devotion, rightly understood, avoids on the one hand an inexact or uncertain psychology which would give to the heart an undue position as strictly the "organ" of interior emotions and acts, and, on the other hand, the error of seeing in the Sacred Heart a *mere* symbol, without *any* real and physical *rappor*t with the real (interior) life of Jesus. In a word the devotion is based upon a fact of every-day experience, borne out by the usage of every civilized language—the fact that the interior emotions and acts of the soul have a real echo in the heart, do really affect the heart as a physical organ. This is enough to justify the view taken of the heart as the proper and natural symbol of love and the interior affections. We can safely leave physio-

⁴ See Part I, Ch. IV, § 2, *passim*.

logists and psychologists to explain, as they think best, a fact which no one can deny. By a perfectly natural and inevitable process, as the author shows us, devotion to the Heart of Jesus leads to the Person of Jesus, with all His characteristics and inmost affections, joys, pains, and sufferings.

A résumé of the real meaning of the devotion and of what precisely it includes will be found in Chapter I, § xiii of Part II (pp. 142-144). Chapter II treats of the historical and philosophical foundations of the devotion; Chapter III of "L'acte propre de la dévotion au Sacré Cœur", which may be summed up in the two words *Love* and *Reparation*, or rather Love seeking to make reparation because it loves Him who loves and whose love has been spurned. Love is the essence of the devotion: reparation (the reparation dictated by love, not by justice or the need of expiation) necessarily follows. At the end of Part II (Ch. IV, § ii) the author shows in detail how the whole of the Christian Religion is summed up in the devotion to the Sacred Heart.

The third part of M. Bainvel's book, on the historical development of the devotion, is by far the longest. Space will not allow us to follow the author through his interesting account of the process by which, from being a private devotion known to a few elect souls, the devotion to the Heart of Jesus developed into a public cultus destined to spread over the whole Church Catholic. We can give only one or two of M. Bainvel's conclusions. "Le mot *cœur*," he writes, "s'employait à peu près dans les mêmes sens qu'aujourd'hui, pour désigner l'intime, les sentiments, l'amour. Mais on n'a pas jusqu'à présent, que je sache, relevé un seul témoignage sûr et clair, dans le dix ou onze premiers siècles chrétiens, du symbolisme du cœur de chair appliqué au cœur de Jésus etc." (p. 183). In the twelfth and thirteenth centuries, we have St. Bonaventure referring to the Heart of Jesus in the *Vitis Mystica* (this is variously attributed to him and to St. Bernard); also St. Mechtilde and St. Gertrude. But we have no cultus properly so-called. There is a private devotion only. Moreover in this devotion the actual Heart of flesh of our Divine Lord is not envisaged so much as His love. It does not take the same prominent position as the proper and natural symbol of the love of Jesus as it does with B. Margaret Mary.

"Nevertheless," says our author, "St. Gertrude is very near to Margaret Mary—she is not the apostle of the devotion, but she is its poetess. We might also add that she was the prophetess of the modern devotion, for, in her account of her well known vision of St. John the Evangelist, the manifestation of the Sacred Heart in later times to a world grown cold and indifferent is clearly foretold" (p. 202).

We can watch the devotion slowly growing through the centuries, not yet indeed as a publicly recognized devotion taking its place amongst those officially approved by the authorities of the Church, but existent nevertheless, and forming the spiritual life of chosen souls; approaching moreover nearer and nearer to those special characteristics which are fully revealed in B. Margaret Mary. Following up the indications found in history, M. Bainvel brings us down to the time of Père Eudes, with his joint devotion to the Hearts of Jesus and Mary, and gives us a detailed account of the successful efforts of Margaret Mary herself and her fellow-workers to make the devotion public. Finally we have a résumé of the history and the important developments (not yet ended) of the devotion down to our own times. Mention is made of the revelations granted at the end of last century to Mother Mary of the Divine Heart, Superioress of the Good Shepherd Convent at Oporto, to which was due the Consecration of the whole world to the Sacred Heart ordered by Leo XIII.

The result of this historical investigation is to show that, whilst (of course) Catholic doctrine has from the beginning contained all the theological principles which justify the modern devotion to the Sacred Heart, the devotion itself may truly be called modern; having indeed its foreshadowings in the lives and writings and practices of predecessors of Margaret Mary for many centuries; but owing to the revelations made to her its special character as a devotion to the Heart of Jesus considered as the natural symbol of His love, as a devotion essentially consisting in ardent love to Him burning to return love for love and to make reparation to love outraged. The importance, as we believe, of this work must be the excuse for so extended a notice. It is one to be studied by every priest, and by all lovers of the Sacred Heart.

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ON TEACHING CATECHISM.

THE article in the May issue of this REVIEW on "The Efficiency of our Sunday Schools" is full of practical suggestions. Fr. Holland's able essay will help to awaken interest in a subject that is so likely to run into interest-killing routine. The points outlined by Fr. Holland are not meant to set up an unattainable ideal. They are practical, and shown to be such. They look to bettering what we are already doing, rather than to discovering something new to do in the line of catechetical teaching. It has occurred to the author of the following remarks that a few words which have mainly the efficiency of the teacher in view, might not be out of place. These remarks are directed primarily to those whose duty it is to instruct our young people, especially our Catholic boys, after they have passed beyond the grade schools to some Catholic academy or college. It may be, and generally is, the case that the regular teacher of the class has also to attend to the religious instruction of the pupils. Sometimes this duty is entrusted exclusively to priests, especially where the teaching faculty is largely composed of them. The advantages which their theological training gives them over their fellow-teachers is a sufficient justification for this restriction.

In any case the teaching of Christian doctrine in our higher schools deserves attention in a direction in which it has received, perhaps, too little. Much has been done in the way of agitation for new methods and enlarged efficiency; so much indeed that one begins to fear that the danger of "faddism" may creep in even here, and confuse our clear perception of the few essentials that will make for effective teaching under any method. Witness the flood of new catechisms that are constantly surging upon us, and then presently retiring again quite as hastily as they arose, to be heard of no more. There is undoubtedly a determined call for greater effectiveness in our Christian doctrine classes. It is to be heeded, however, not so much by stirring about among new methods and new text-books, as by stirring up ourselves who are the living embodiment, the soul of our catechism manual. If this soul has the vigor and vitality that it should possess, the body of our teaching will also be sound and effective. It may not be

amiss, then, to review briefly some of the fundamentals which the catechist himself must bring to his work before he may hope to secure results which will measure up to his own expectations, and to the expectations of those who are vitally interested in the Christian education of our young people.

In order to teach catechism well, it is necessary, in the first place, to recognize what position the catechism lesson holds in our curriculum. Measured by hours and number of periods, it becomes the least conspicuous of all branches. There are, however, considerations which put it far in the front rank in vital importance. These need not be emphasized here. They are commonplaces with us. That hour, or half-hour, two or three times a week, is the official recognition we give to the one branch which makes us offer our Catholic schools and colleges to the Catholic public. It is for this, with the atmosphere of religion that we endeavor to create about all our work, that we are in the teaching field. It is for this that Catholic parents forgo the apparent advantages and enticements of secular institutions, and send their children to us. This religious instruction is the one branch which has directly an eternal value; which puts the young creatures of God, over whom we preside, in their right attitude toward their Creator. It is the soul of the whole body of our teaching, of vastly more importance than all that is temporal and perishable in education. These considerations are, as already said, commonplaces. We all realize the importance of the catechism without the need of argument.

It is, perhaps, of greater importance to use every endeavor to have our pupils share in this our realization. They must be made to feel that the catechism is not merely one of five or six branches ranged in line; each separate for itself, and each taking its turn at the proper time. They must rather come to regard it as the foundation upon which their whole education is built, and to which all their intellectual activities are, in some way, to be referred. This realization can be brought home to them principally by our own attitude of zeal and earnestness in presenting and exacting the matter of the catechism; in a word, by teaching the catechism well.

This brings us more directly to the subject-matter of our consideration, for we are inquiring how to teach catechism.

We might take as our thesis this question: How are we to teach Christian doctrine that it may become a *practical realization* with those whom we instruct? The words in italics need to be emphasized, for precisely *there* seems to lie the great defect in the results of our years of religious instruction. Pupils, in some instances, may not realize their religion in such a way that they can give off-hand a statement of, much less a reason for, the faith that is in them. The catechetical method has acquainted them with a series of answers to set questions, and these fixed and unalterable questions alone seem able to conjure up the proper reply. Ask any average dozen boys who God is, or what grace is, or even what a sacrament is, or prayer, or any one of the great subjects of their catechism, and, unless they have recently reviewed the corresponding lesson in their question-and-answer book, it is not unlikely that some will be found unable to give you a correct notion of what you demand. The simplest, most elementary concepts seem to baffle them. As it is in their knowledge so it is largely in their practice. They have carried very little life away from the dry bones of their manual. Their religion has been for them a long memory lesson which affects the intellect but little, and which stirs the will even less. This defect of mere memory acquisition is not to be found in the subject of religion only. It is to a degree a characteristic of certain young minds. But whilst in other branches the consequences of this defect may be partly overlooked, and better results expected for later years, in this matter of such vital importance, when an eternal interest is at stake, it ought to be an urgent consideration with Catholic educators to counteract the defect as much as possible.

In the first place it seems imperative to insist, by constant repetition, on fundamentals. If repetition is recognized as an important factor in all teaching, it must be of greater importance here. In the higher classes, e. g. we might afford to let the pupils get rusty in parsing and other details of grammar, which they knew so well by rote in their first years. We can never afford to let the knowledge which they must have as an entrance requirement to heaven, grow dim in their minds. Would it not, then, be of greater advantage to use time which we might be tempted to devote to fine theological distinctions,

such as might be considered in keeping with a college training, on a new presentation of the old, old truths? Even if we are teaching, say the sacraments, it would be highly unwise to let the year pass by without finding, or making, natural openings for the points of faith and the commandments, which have daily application in the student's life.

A second point which should be attended to is clearness in explanation. To realize the necessity of this clearness from but one point of view, we need only recall how exasperatingly defective is the ordinary pupil's knowledge of the most obvious words he meets in his reading. He brings this defective word knowledge to his study of catechism, and unless even the obvious things be restated from various points of view, and with the simplest synonyms, he will carry away only hazy notions of what he has read and heard. A good plan, in use by some professors, is to have the pupils render in their own words, in connected paragraphs, the ideas they have picked up concerning the lesson just explained, or they may be questioned in a manner different from that of their catechism. Both these methods will often reveal to the teacher the vague, or even misleading notions that the class has acquired. But correct ideas are the only part of their knowledge which may be regarded as a permanent possession of value. Mere memory of words, without corresponding, personal ideas, is scarcely worth having.

Besides presenting the matter clearly, the catechist must also make it interesting. The ordinary catechetical text-book is a mere dead outline. Of itself it will not stir in any heart love of God or man, nor act as a stimulus to performance of duty. Yet God, and Christ, and virtue, must be living realities to the pupil. They are not merely to enter his memory, but captivate his intellect, and appeal to his curiosity, and live in his imagination, and speak movingly to his will. This they will not do unless the teacher can succeed in dressing up this mere skeleton of religion in such a garb of interest as will appeal to the whole of the young mind and heart. An obvious means of arousing interest in young people is the copious use of examples, drawn from sources familiar to them. Our divine Saviour is our model catechist in this regard. He presented His eternal truths most often in terms of familiar

stories or references to the scenes and sights about Him. The lilies of the field, the birds of the air, the hen gathering her chicks, the fishers and their nets, the stone crying out, the thief in the night, these are some of the figures by which He finds an entrance into the minds and hearts of His simple hearers. All of the good catechetical manuals grow to their considerable proportions by these concrete restatements in picture and story. The writings of Mother Loyola are masterpieces in the skillful use of illustration, and they should be familiar to every teacher of Christian doctrine. In speaking of inspiring interest the writer does not wish to suggest that this interest is to be aroused by means of anecdotes alone. Anyone who has had experience in teaching catechism or in giving retreats to young people knows that the instructor is making a grave mistake who thinks he must hold the attention of his audience by constant recourse to stories. The most potent means of arousing interest is the teacher's own enthusiasm and interest in his subject which spring from freshness of knowledge obtained by careful preparation. But of this, more presently.

While striving after clearness and interest, the catechist must constantly bear in mind the important scope of his work, which is to teach with a view to actual living. This point has been touched upon before, but it deserves more than a passing mention. That it is fundamental may be seen from the words in which Pius X, in his Encyclical on the teaching of Catechism, outlines a method to be followed by the religious instructor. "Since the scope of his [the catechist's] instruction is always directed to amendment of life, he should institute a comparison between what is required of us by our Lord and our actual conduct. . . . He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue." Is there not a danger that this practical side of our catechizing may be overlooked, or that the pupils may be left to make the application for themselves? It is here that the teacher should strive to be as much up-to-date as possible. He must not be so taken up with his address to the intellects before him that he forgets to warn them of present dangers to faith and morals, or fails to put them in a correct attitude toward the present-day

spirit of indifferentism to religion, and the fashionable familiarity with things that should not be mentioned amongst Christians. The newspapers, magazines, the theatre, the streets and public places are all subjects against which the catechism class must supply a caution. On the other hand these young souls should be kept in familiar touch with their great spiritual opportunities. How much would result from an occasional reference to such simple opportunities as the good intention, daily Mass, frequent Communion, the reading of good books as an antidote to the poison of the irreligious and immoral press which they cannot quite keep out of their lives! These are proper subjects for any catechism class and not only for those special times when the respective page or question is reached where they are specifically treated. There must be some of this appeal to the heart and will during the catechism hour. It is not safe to trust them to the hazard of the more formal sermon or sodality instruction. They may never be mentioned there; besides, the more intimate contact of the class-room will give them greater efficacy and lasting value.

Another point that needs emphasis, and that should appear on the teacher's list of matter for frequent self-examination, is his preparation for the catechetical instruction. Plainly, then, if ever, he should speak *ex abundantia*. One of the warnings iterated in almost all the papers read at the Catholic Educational Conferences on the subject of Christian doctrine, is against the fallacy of letting the instruction take its chances when the teacher actually confronts his audience. The writers of these papers all declare, with insistence, that even for that familiar catechism lesson careful preparation is necessary, and many an overburdened teacher hearing this, says within himself, "This saying is hard, and who can bear it?" Let us listen to a further sentence or two from the Encyclical on this point. "It is much easier," says Pius X, "to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach catechism to the young and the adult without preparing himself thought-

fully for it." There is more in the same strain, but it is all an insistence on the necessity of preparation. How otherwise can a person teach the truths of religion with that zeal and enthusiasm which are contagious, and which in themselves are more powerful arguments for right thinking and right living in accordance with the principles of our faith, than the most skillful logic or the grandest oratory? How otherwise can we impress on our pupils that we ourselves realize the overwhelming import of our subject, and that we would have them share in our realization?

A word might be added on the discipline of the catechism class. Attention should be exacted there as nowhere else. Nothing should be allowed to divert attention from the teacher. Where only a half hour, two or three times a week, is assigned to Christian doctrine, this small allotment of time should be scrupulously guarded against intrusion. It is even a favorite method in some classes to exact the mere memory part of the catechism outside this half-hour, during some other study or class period. This has the advantage of eliminating from the explanation period the disagreeable feature of a task, and the more disagreeable feature of the frowns and sharp remarks of the professor when the lesson is not known. But the memory part of the study must be exacted strictly and with great regularity. The sanction to insure its being well known should not consist in the writing out of pages of the catechism. It cheapens the book in the eyes of the pupils, disgusts them with its contents, and does little good in the end. Create a public opinion that it is the honorable and only proper thing for each one to have the memory lesson well by heart, and the failings will be reduced considerably. It will depend largely on the skill of the teacher to create such public opinion.

These are a few thoughts on teaching catechism. They disclaim any attempt at proposing new or original methods. They are simply a rehearsal of some fundamental considerations which a catechist may not lose sight of if he wishes to succeed in his profession, and which will be for him more profitable subjects of meditation than a restless search for methods and short-cuts to his desired end. If one comprehensive means of securing good teaching in catechism could

be suggested, it would probably be that the catechist keep fresh within himself the remembrance of the importance of his subject. "Before all else," says the Encyclical, "and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrates and pervades through and through the minds of all."

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REMINISCENCES OF MAYNOOTH.

I. FIRST IMPRESSION.

MAYNOOTH! the cradle of the Irish Priesthood, the dream and ambition of many an Irish boy! How distinctly I remember the satisfaction with which I first gazed on your grim walls and stately buildings rising proudly amongst the trees—not quite the "dismal looking barracks" that Thackeray had led me to expect, "where manhood is sapped body and soul, where free thought is chained down and kept in darkness, the mind cramped and honest affections mutilated". No, but an ecclesiastical institution which has been for a century the light of the Catholic world, which stands to-day in the very forefront of learning and advancement, which embraces in its curriculum almost the entire gamut of the arts and sciences, which numbers amongst its staff both lay and clerical the most brilliant intellects and the most distinguished scholars that the country in this generation has produced, and whose students have proved themselves in open competition second to no college or university in Ireland to-day.

We were a motley crowd of freshmen that filed through those spacious gateways that beautiful August afternoon, happy in our ignorance of the world, each one eager, each one anxious, each one hopeful of success in the preliminary examination which would occupy the next few days and which should decide the future career of the majority amongst us.

What a variety of types! Students there were from every province and every county in Ireland, some of them bright,

jovial, precocious youths, the unshaven down yet scarcely visible on their boyish faces; others, staid, solemn, and thoughtful men, of that type which one would expect to see rather finishing their collegiate career than seeking admission for the first time, men whose habits were already formed and whose belated discovery of an ecclesiastical vocation did not tend to make constant application to study always a labor of love, or collegiate life a bed of roses. Some of them had been up the previous year and in University parlance had the misfortune to be submitted to that drastic agricultural process known as "being ploughed". In other words, they were sent down. We found them very helpful in many ways. They understood the various methods of procedure; knew the composition and requirements of the different Boards of Examiners, the fads and peculiarities of this and that professor, where they lectured, and what they lectured on; when they were admitted as professors and who stood against them for their chairs. They had the local history of the College at their fingers' ends. They brought us to the "Ghost's room" and rattled off its tragic history; pointed out the tree under which silken Thomas was supposed to have twanged his harp; showed us the giant chestnut, whose mighty trunk excited the destructive proclivities of the late Mr. Gladstone, and regaled us with an amount of similar interesting information which they had already assimilated, and which from their previous short term of residence seemed to us surprising.

Most of the freshmen entered for Logic. There were a few for Rhetoric (which is the lowest class and entails the reading of the full seven years' course), and three or four for Divinity. I remember one student whose air and manner were distinctly of the divinity type. He wore a clerical coat and a beaver hat, and in carriage affected a scholarly bend to which he gave variety and effect by the jaunty manner in which he sometimes threw back his head and glanced about him. He generally walked about alone and invariably carried a book—it was not a Breviary—under his arm. To our untutored minds he seemed a very paragon of virtue and knowledge. Whatever may be said about his knowledge, I am convinced he was a holy man. We had a wholesome fear and tremendous respect for that student, and were in everlasting

dread lest he might sometimes surprise us in the violation of a college rule. I have a hazy recollection, too, of a quiet discussion amongst ourselves as to whether it would not be the proper and correct etiquette to salute him. He spoke to our batch only once. It was to inquire whether we made our meditation according to the Ignatian method or the method of St. Alphonsus (to his mind we were evidently in need of meditation of some sort), what we thought of the relative spiritual advantages of each, and the moral necessity of meditation in general as a means of salvation. He himself always followed the Ignatian method. Not knowing anything whatever about meditation at the time, we took it that he was propounding some obscure theological difficulty and accordingly referred him to a group of Divinity students who were discussing the matter and prospects of their examination, and told him he might there obtain the information he sought. He smiled on us with that superior and inscrutable sort of smile which one notices in the pictures of Da Vinci's famous Mona Lisa, and with a look of pitying condescension for our appalling ignorance, he sought the consolation of his prayer-book and walked away and left us. He was a prominent figure at morning prayer every day during that first week, but we never saw him again. We learned afterward that he had been up for *Rhetoric* and had been sent down.

The preliminary examination was a source of veritable dread to most of the students entering. Not that it was so very searching or comprehensive. Indeed the papers set were by no means difficult, but after a two months' vacation and entire absence of the companionship of the old classical masters, not to mention the intellectual charm of dear old Euclid, it was not surprising that those finer points—the *obiter dicta* so to speak—which in the minds of examiners constitute the real test of a student's knowledge should have been forgotten, or at best retained with only a very hazy recollection.

In Greek one of the texts, I remember, was the second book of Homer's *Illiad*, one half of which, it will be remembered, is taken up with the catalogue of the ships and which as far as textual rendering goes would have presented no difficulty even to the gentleman (was it not rare Ben Jonson?) who is supposed to have remarked that he knew "no Latin and

less Greek." It will be readily understood therefore that this was a portion of the text to which little attention was paid. It was so absurdly easy. And when one of the Examiners told me to open the book at a certain portion of the catalogue, I was mentally congratulating myself and invoking sundry blessings on him for a dear kind-hearted old man who understood the difficulties under which students presented themselves for this particular examination. I had occasion to considerably alter my views before my examination in Greek had concluded. "Timeo Danaos et dona ferentes" is an adage which I have not since lost sight of. The translation of the lines was followed immediately by a rapid fire of question and cross-question as to the exact location of this place and that, Achaia, Ithaca, Lybia, etc., etc., how many men and arms Thermopylæ contributed; the number of ships that had been sent from Mytelene; who commanded this squadron and who commanded that, and a bewildering torrent of similar questions about archers, spearmen, and slingers, of which I have now no recollection and to which I am afraid my answers were very vague and very undefined. Had the net result of the examination depended on my display of knowledge (or ignorance) of Greek, my career would probably have been shaped differently, but evidently the Board of Examiners did not consider it a fair test and it was with no little astonishment I learned that my examination was successful.

The introduction of the Arts course makes the entrance examination now no longer a necessity. With many other time-honored traditions it has gone by the board. Now the Maynooth students are all University graduates, but only time can show whether in point of learning or culture, or professional efficiency, the new generation of priests is superior to the zealous, sympathetic, tender-hearted *soggarth aroon* who was hall-marked with the scholastic distinction of no particular college or university, but, as the late Canon Casey was accustomed to remark, every one of them graduates of the Lough Derg school of penance, mortification, and heroic self-sacrifice, which, we must concede, is after all the most valuable asset of every minister of the Gospel. So much by the way.

That first week was one of the pleasantest I spent during my Maynooth course. After we had the satisfaction of learning that we had displayed sufficient knowledge to warrant our being admitted as students of the great Alma Mater, ample time and opportunity were given us to inspect the magnificent institution which has sent forth its tens of thousands of zealous apostles to carry the light of the Gospel and spread the Faith throughout the globe. We wandered through its beautiful parks and squares, its immense halls and spacious corridors, its well-stocked libraries and its magnificent chapels, masterpieces of the builders' art and veritable triumphs of architectural design.

Their praises have already been sung by a mightier and more facile pen than I can command. In our ramblings we occasionally stumbled into the sanctum of some venerable and astonished professor or lost ourselves in the labyrinths of some dark corridor hardly less terrible to our imaginations than the mazes of the famous catacombs are to the traveler who visits the Eternal City for the first time. It was all new, all beautiful, all wonderful and immense.

The quiet retirement of Maynooth and its complete detachment from things mundane strike one at first rather oddly. The world is completely hidden, and after a time forgotten; but there is at the same time always interest and variety. It would be difficult perhaps to find a retreat where with less undue restriction one might more easily work out his eternal salvation and at the same time retain an interest and purpose in life. I do not say that students find it so. They have a more immediate ambition and regard their college life as only a means to that end which is constantly before their thoughts. But one can easily associate such an ideal state with the life of a great ecclesiastical institution. I have said that in Maynooth one is completely out of touch with the world outside. Perhaps that is not strictly accurate. There are not wanting evidences at least of the commercial world. A student will not be for long an inmate of the College until he makes the acquaintance of that famous emporium known as the "Mart", where tailors, merchants, shoemakers, fruiterers, booksellers, etc., exhibit their various merchandise, and cater for the material requirements of the students. During the first week

they are particularly in evidence, especially the tailors, who are largely patronized by the freshmen for their new clerical outfit. For cutting and finishing a clerical suit or a soutane commend me to the Maynooth tailors. In this particular department I should say they are nonpareil.

The return of the old students was an event to which we were eagerly looking forward,—six hundred Levites and amongst them many of our companions whom we had already known at the diocesan college. Their arrival was usually heralded by an advance guard of cartloads of battered and dilapidated tin trunks of various sizes and uncertain shapes which had seen similar service on many previous occasions. How those grim walls and lonesome and deserted corridors now rang with the healthful, ringing laugh and the hearty greeting which old class-fellows interchanged with one another,—broken occasionally with an exclamation as a piece of startling information was vouchsafed to the effect that such a one had passed *ad vota saecularia*, or that some worthy “fourth” was called out, and had returned just to make his retreat and get his effects together.

Most of the students looked active and robust after their vacation—full of unaffected gaiety and good-humor, although a few might be observed whose depressed and pre-occupied manner betrayed a momentary want of harmony with their surroundings, and whose unsettled thoughts had not yet evidently disassociated themselves from the luxuries of the paternal home and the flesh pots of Egypt which they had left behind. A few days, however, and the world was forgotten and every one settled down to the routine of college life.

Maynooth at this time was composed of three separate and distinct colleges, whose students were by the most stringent of the college rules confined to their respective divisions and on no pretence allowed to wander outside it or hold intercourse with the students of other divisions. On this first and the following days, however, the rule was relaxed, or rather it was not enforced; every student for the time being had the freedom of the whole house.

The monster meeting of the students on the Piazza under the President's rooms, just before the six o'clock bell, heralded

the immediate separation of the various colleges. The students of each diocese grouped themselves together; a few minutes' lively and brisk conversation, and on the stroke of the clock and amidst a scene of general leave-taking and farewells the divisions separated. I can still remember with what an air of smug complacency and self-satisfaction the old veterans of the fourth divinity as a parting word would remind the juniors of the many such future meetings which they hoped they would enjoy, and how we envied them as they walked away turning the pages of their breviaries to finish Complin or anticipate Matins and Lauds for the following day.

Before the formation of classes a retreat of three or four days was conducted for the students. It was a melancholy enough proceeding, but so religiously and conscientiously did the students enter into the spirit of it and so strongly did tradition uphold the strictest observance of the silence, that no ordinary necessity was considered a sufficiently strong excuse to justify the violation of it. At the morning meditation a student sometimes might be observed who so far allowed nature to overcome him as to pay tribute for a few minutes to the drowsy god—but it was an exceedingly rare instance. There is a story told of a student who was a noted offender in this respect. Lolling comfortably in his stall one morning, indulging in forty winks to the accompanying lullaby of the sonorous voice from the pulpit, the discordant sound of his nasal organ, as well as the series of profound and jerky bows with which he punctuated the speaker's remarks, soon began to attract some little attention. A charitable elbow, —and to the surprise and amusement of those about him he suddenly sat bolt upright and bringing down his knuckles emphatically on the rail in front of him, in no uncertain or hesitating voice declared his intention of going "nap". As it was immediately after the vacation, it will be surmised that the remark had no reference whatever to that other form of "nap" in which he had been indulging. Card playing, even for amusement, was of course strictly forbidden by college rule, nor do I ever remember to have seen a single violation of it.

Another institution which I presume still remains was the "Auction", where books were sold and exchanged, the students of the higher classes disposing of their books to the juniors who came after them. It continued for a day and sometimes two, and was principally confined to the Junior House, where the hammer was generally wielded by the Senior of the class and the merits of the various volumes glibly commented upon in a manner which often suggested that had he not had a vocation for the Church, his success would have been unquestionably assured in some other pursuit of life.

During those first days we got to know many of the professors by sight and a few of them by name. The deans took occasion to introduce themselves to us, generally at times and places where we were least desirous of their presence. With an intuition born of long experience they had a peculiar and aggravating knack of presenting themselves to view when we were least prepared to expect them. We were, I am afraid, a very unsophisticated crowd in those first days. Generally as a result of these unsought-for interviews there was a lecture of some sort at night-prayer on ecclesiastical deportment in which, I am afraid, to their harmonious sense of duty and decorum some of us seemed visibly and lamentably deficient.

Some weird tales are told by older generations of priests of the hardships and sufferings of the students of their time consequent on indifferent cooking and the absence of heating apparatus in the rooms. That it has not impaired the wonderful longevity of these venerable ecclesiastics is perhaps the highest tribute that could be paid to the system; and although all that has been changed and Maynooth is now comparatively a luxurious place as ecclesiastical colleges go, it may be doubted whether the students are more vigorous or more robust than their venerable predecessors of the olden days. Scarcely a decade has passed since the students were obliged to study with no better light than that afforded by a penny candle, and only a year or two previously the Christmas vacation was introduced. Now the rooms and corridors and class-halls are flooded with the brilliancy of electric lamps. Luxuries undreamed and unheard of in former days in the refectory,

now figure on the daily menu and excite no comment or curiosity; whilst the "prismatic glitter of glass and the exhilarating snowiness of table linen" produce a conflux of harmonic influences which impart to the most prosaic joint an air of appetizing mysticism and render the gastronomic process pleasant and enjoyable.

II. THE LECTURE HALLS.

One of the principal duties in the life of every collegiate student is his attendance at the various lectures. Whilst most colleges and universities recognize for their students a certain amount of latitude in the discharge of this duty, it is in ecclesiastical colleges a duty which is enforced by one of the most stringent of the college rules. No ordinary excuse would save a student whom the dean detected in the violation of this rule. Every day there were three lectures, each of an hour's duration. Now, I understand, with the extension of the college *curriculum* the lectures number four and sometimes five in the day; the professorial staff has been considerably augmented, and the number of extra subjects which the students are called upon to master ensures that there will be at all events very little idle time. There was little room for variety in this daily round of duties. Generally the professor lectured at one class and called some of the students on the following day to explain the matter which he had previously gone over. These "calls" in class were useful in determining for the professor the relative abilities of his students; and although sometimes indeed the success of such a "call" depended not so much on a student's knowledge of the lesson as on the humor and temper of the professor at the time, and although a really brilliant student might be told brusquely enough to sit down sometimes, or that he knew nothing about it, I have no doubt the professor was always satisfied in his own mind, and never allowed such incidents to affect his marking or influence his opinion concerning the merit of good or bad answering.

Occasional witty and facetious interchanges between the students and professors there were bound to be, and not always to the credit or advantage of the latter. The "*Quid est hoc*", "*Hoc est quid*" anecdote which boasts a hoary anti-

quity, is one which it is unnecessary to repeat here. It has been fathered on various deans and professors of Maynooth since, I suppose, the foundation of the College. Originally I have no doubt it was the product of some too lively imagination. Although these exchanges did not always redound to the credit or advantage of the professors, there was one occasion I remember when the honors unquestionably rested with him. Examining a certain student on the 27th Chapter of St. Matthew's Gospel and receiving very vague and unsatisfactory answers, he took occasion to ask in no gentle tone of voice: "Mr. B. . . . have you read this business?"

"Yes, sir, I have."

"You don't seem to know much about it. Is there any verse in the whole chapter you can repeat?"

"Et Judas abiens laqueo se suspendit."

Quick and spontaneous came the retort from the Professor: "Tu surge et fac similiter."

A story is told of another famous professor, since deceased, who was not always on the friendliest term with his students. On one particular day the relations were especially strained. Several gentlemen had been called and were almost as quickly told to sit down again. Even the "guns" got short shrift, and were quite unable to appease the professor's apparently insatiable desire for knowledge and information on the "business". Suddenly an ass that had been browsing outside along the path, put up its head quite close to the open window and to the intense amusement of the students commenced its doleful and sonorous harmony. The professor looked daggers all around him and waiting patiently till the noise had subsided took occasion quietly and cynically to remark: "In propria venit et sui eum non receperunt." Again the class laughed and applauded the witticism to the echo, which had the effect of putting all parties in a more pacific mood and insuring a better and more harmonious understanding with one another.

There was a certain professor who was looked upon as a great purist in English and who always prided himself on his accuracy and correctness of expression. It had been always the custom in the College that the student who happened to be in charge of the "bell" was during that time exempt from being "called" in class. I remember this professor calling

the "bell" student only to be promptly told of course by the senior of the class that Mr. A—— was on the bell. "Not *on* the bell, Mr. McD.", suavely corrected the Professor; "you doubtless mean that the gentleman is at present in charge of the bell. I wish the students of this class would pay more attention to their rhetoric. The mistakes they make are curious."

Not long afterward the senior was called on by the Professor to hang up a certain Tablet in the Lecture Hall. "I think," suggested the professor, "that over the door would be the most suitable place."—"Doubtless you mean *above* the door, professor?" quietly remarked the senior. The students, always keen and alert, were quick to note the implied correction. There was a thunder of applause and no one joined more heartily in the laugh against himself than did the professor, blandly remarking how gratifying it was to him to see that the lessons he had been trying to inculcate were not lost upon them.

Sometimes the ordinary routine work of class was varied by the introduction of *Disputations*, or *Theses*, on some knotty question in Theology or Philosophy, and occasionally in the English Lecture Hall we had something of a similar nature. I have never since heard of or read any arguments so cogently or so clearly advanced in favor of the Baconian authorship of Shakespeare's plays as in a debate on the famous controversy in the Halls of Maynooth. The theses, however, were principally in the faculties of theology and philosophy. They were invariably conducted in syllogistic form and of course in Latin. Generally, two students were told off to object and two others to defend some scholastic question about which the adherents of the Thomist, and the Molinist, or the Scotist school were not quite at one. There was first the usually lengthy preamble explaining the question to be discussed, hinting at various proofs in favor of their own position, and an attempt to show the absurdity of the opposing view. Then the doctrine was syllogistically put forward and the discussion commenced.

I have a distinct recollection of one such disputation (I quite forget now what the subject was) in which the proponent with the most supreme confidence and unbounded self-

assurance finished up an admirable and well-worded exordium with some such sweeping statement as the following: "Nunc paratus sum solvere omnes objectiones quaecumque sint et ab omnibus adversariis prolatas", and to the surprise and amusement of everybody he got completely stuck in replying to the very first objection. Generally, however, the disputants were skillful and clear dialecticians, who acquitted themselves brilliantly, and the debates were always interesting and instructive and, for the average student, a welcome relaxation from the monotony and routine which the study of these abstruse and interesting propositions necessarily entails.

In what is now termed the "Arts' Course", some classes were naturally brighter and more interesting than others. To hear a professor descanting on "the nature of universals", Kant's theory of innate ideas, or the "Positivism of Comte", might appeal to a certain class of the students, but at best it was dreary work. In the Science Hall, in the Elocution Class, and in the School of Modern Languages, the variety of the subjects was equalled only by the interesting method in which they were dealt with. As regards the languages, the students were apathetic and indifferent, although I have since heard many priests regret that they did not utilize their opportunities to acquire a spoken knowledge of French and Italian. It was not the languages but rather those apt and instructive lecturettes on literature, on deportment, and ecclesiastical decorum, that varied and accurate, but illusive information on a variety of subjects, which one would hardly know where to find in books, that appealed to the students. Of the subjects proper to the class only the minimum of knowledge was demanded, and sometimes even that was not forthcoming. The professors' remarks to the students were sometimes harsh, often cynical and sarcastic; but when you have students translating "Io giorno" into *the journey*, or "Comé, comé" into *Come, come*, the difficulty, I imagine, for any self-respecting professor would be rather to find parliamentary language appropriate to the occasion.

A class of elocution is a necessary and valuable equipment of every ecclesiastical institution. It is a branch to which, strange as it may seem, little attention was formerly paid in many colleges, yet proficiency in the art must always form

a most valuable asset for any priest to possess in the discharge of his ministerial duties. Nowadays, I believe, a great deal of attention is paid to it in all colleges and with most excellent results. In Maynooth it was a class which was full of interest for the students. Some of the more reserved and nervous students did not perhaps take kindly to it at first, because to their minds no more trying ordeal could be conceived than to go up into a pulpit before their fellow students to deliver their piece, and then be requested to go over it two or three times, putting into practice the suggestions and corrections of the professor as to its proper rendering. It will easily be conceived that the first attempts at gesticulation and expression were as a rule very feeble and sometimes ludicrous. Some students that I knew never could overcome this shy reserve, notwithstanding the professor's kindly encouragement—"not to be afraid of making fools of themselves." They would do pieces in their rooms in preparation for class with a wealth of gestures and a variety of expression which would do credit to a master of the art. They understood perfectly the theory and methods of rendering even difficult passages, the effective pauses, the appropriate gestures and correct expression, but in the pulpit their efforts were painfully weak and must have seemed very disappointing to a careful, conscientious, and painstaking professor.

There were also a few who would not or could not learn, when called on to prepare and deliver a piece. The passages were always left to the students' own choosing. They were invariably "The Loss of the Royal George", "The Psalm of Life", "Lord Ullin's Daughter", or some such passage which gesture and declamation would only render ridiculous. They had no ambition to learn themselves and had evidently less desire to be utilized as a medium of instruction for others, and were generally dismissed with a quiet and curt "Thank you". On the other hand there were many students whose histrionic abilities were of no mean order, whose phrasing and rendering of even difficult pieces left very little to be desired and whose proficiency has since earned for them as preachers the fame which they deserve.

To the Divinity students the place of the elocution class was taken by the class of Sacred Eloquence. It was cus-

tomary, however, (before a regular Professor of Sacred Eloquence had been appointed) for those Divines who were to preach the following week to rehearse their sermons privately before the Professor of Elocution, whose suggestions as to voice modulation, and the proper inflections generally, made a vast difference in the discourse. "Gentlemen," he used to say, "always address your discourse to the man in the back row." "Don't be afraid of making fools of yourselves." "Remember that Nature is the true foundation of all art." These were some of the texts from which he preached innumerable sermons.

When I was preparing my first sermon in Second Year Divinity, I went up to him for advice. The sermon was on "Charity", and in the opening passage I took occasion to introduce the classic text from St. Paul to the Corinthians: "If I have prophecy, and know all mysteries and all knowledge, and if I have all faith, etc., etc." In delivering this text, my actions, I know, might have been more dramatic, and the inflections more pronounced, and I could see he was watching me keenly. "Well now," he remarked when I had finished the passage, "you don't look very like a man that would move mountains. Try it this way, please." "If I have prophecy and know all mysteries and all knowledge [crescendo] and if I have all faith so that I could remove mountains [crescendo fortissimo] and have not charity [emphatic] I am nothing [gesture of despair]." The whole piece was very effective and was the best lesson on rhetorical effect I had ever received.

As illustrating the importance of the varied effects of expression and inflection he was accustomed to tell us the story of the ingenious barber whose sign bore the following device which was *not* exactly excelsior, but which was nevertheless a triumph of advertising skill: "What do you think, I'll shave you for nothing and give you a drink!" Such an attractive announcement naturally brought immense crowds around his tonsorial apartments; but to their indignant surprise and astonishment, the ingenious knight of the razor invariably demanded his recognized remuneration. Protests and allusions to the sign displayed outside availed nothing and brought only cynical remarks from his tonsorial highness to the ef-

fect that their education had been sadly neglected. "What is your reading of it, gentlemen?," he would say. "But this is how I read it and how it is intended to be read: "What! do *you* think I'll shave you for nothing and give you a drink?" And the incredulous expression of his features that any one could entertain such a preposterous idea supplied an answer which put an end to all further recrimination.

The Science Hall was interesting during those lectures in which experiments were being conducted by the professor. But things assumed quite a different complexion on those days on which when entering we observed the printed list of the students' names lying on the rostrum. There was always an ominous silence as he ran his pencil hurriedly along the paper, and some unfortunate victim was singled out to go to the blackboard and explain anything from Toricelli's experiment to the method of finding the altitude of a fixed star or some equally abstruse mathematical problem. He was the last professor of the old days, i. e. of the old Maynooth before its disendowment, a very refined, cultured and scholarly old gentleman, an admirable and painstaking professor, who was perfect master of his subjects, and who had, moreover, a remarkable faculty of imparting knowledge, and drawing out the mind of the student by obliging him to think for himself. He taught Science and Mathematics successfully to those who were anxious to learn, but, as in some of the other classes, there were always a few, I am afraid, who profited little by his tuition. It is said that the very first time he took up a cue to play a game of billiards, guided by the application of the well-known mathematical principle that "the angle of incidence is always equal to the angle of reflection," he made a score of 25; but his application of the laws of gravitation did not work so successfully on his first experiment in trying to ride a bicycle, although it is said that he approached the experiment with unbounded confidence in his ability to apply successfully one or all of the famous laws of the great Newton, no matter what unforeseen contingencies might occur. His keen sense of humor frequently relieved what would otherwise have been a painful situation, at all events for the student who might be under examination, and he seemed to en-

joy immensely any particularly absurd and ridiculous answer. On one occasion when he was examining on the Board of Moral Philosophy he put an objection which the student by some peculiar process of reasoning answered, apparently to his own satisfaction, by making the following distinction: In *eodem sensu*, concedo in *eadem sensu*, nego." This was too much for the professorial gravity of Dr. L. and he laughed till the tears ran down his cheeks, merely taking occasion to commend it as a magnificent example of what might be termed a distinction without a difference.

I shall close this paper with a story of Maynooth which I have heard, but the genuineness of which I cannot vouch for. I merely "tell the tale as it was told to me". It relates to the examination in Higher Biblical Criticism and the question regarded the interpretation of the famous text which represents Josue as "commanding the sun to stand", a text which as it stands can scarcely be said to harmonize perfectly with scientific facts. "There is probably an error in translation here owing to the carelessness of some scribe," remarked the examiner. "Can you suggest, Mr. G., what the proper translation should be?"

"Perhaps instead of 'sun' we should read 'son'", suggested the student.

"Well, Mr. G.", smilingly remarked the Professor, "history does not record that Josue was other than a temperate man. Now, if it were Noah . . .," but the remainder of the sentence was lost in the chorus of laughter which greeted the remark. I am not sure that it was not the same student who on being asked what was the language of Palestine in the time of our Lord, and not catching clearly the aside remark of a fellow student, caused no little amusement by unhesitatingly answering: "*Serio-comic*".

P. SHERIDAN.

Dungloe, Ireland.

THE RELIGIOUS MILITARY ORDERS.

HISTORY reveals the existence of extraordinary institutions which from time to time have sprung up in the world, risen to great prosperity, wielded immense power, endured for centuries, and then have decayed. Not the least

conspicuous among such institutions was that of the famous Christian warriors, the Knights of St. John (or Knights Hospitallers) and the Poor Soldiers of Christ (or Knights Templars). Never was given to the world a more deeply interesting history than is embodied in the rise and achievements of these orders—of the picturesque amalgamation of the most opposite qualities of human nature required as the indispensable preliminary to membership, of the active bravery and passive fortitude with which the objects of the institutions were pursued.

These two great and glorious religious military orders were the offspring of the Holy Wars; they were born of the Crusades. All that Christendom held dear and sacred in the Holy Land was being either ruthlessly swept away or shamefully desecrated by the unbelievers; and throughout Europe the cry went up: "What can we do? What shall we give?" The Crusades were the answer, and out of the Crusades arose that noble and mighty army, those unique orders of Red Cross Knights—the Hospitallers and the Templars.

It is as impossible as it would be unfair to try to draw any comparison between the merits of these two orders. Both formed the flower of the Christian army and were the especial dread of the Saracen hosts. "The military annals of no country or time exhibit deeds that can surpass, few even that can rival, the prodigies of valor continually performed by these warrior monks"; bravery, chivalry, moral and military discipline were in them personified in a high degree; and not until later, when wealth and temporal power had been thrust upon them, was it that luxury, jealousy, and corruption set in.

THE ARABIC ACCOUNT OF THE CRUSADES.

As the Arabs take a pride in being ignorant of all history that is prior to the mission of their Prophet, the Arabic Chronicle of Jerusalem is of value only from the time of Mohammed. It contains some very curious information about the Crusades. Longerue, who said that he had translated several portions of it, declared that whoever would be versed in the history of the Crusades, should attend to this Chronicle, which appears to have been written with impartiality. It renders justice to the Christian heroes, and particularly dwells on the gallant actions of the Count de St. Gilles.

Most historians of the Crusades have written at length about the doings of Godfrey de Bouillon, but an equally important part was played by the Count de St. Gilles. The Saracenic account is just the reverse; it speaks little about Godfrey de Bouillon, but eminently distinguishes the Count de St. Gilles. Even Tasso, in his *Jerusalem Delivered*, has yielded to the popular idea by glorifying the former to the detraction of the other heroes.

THE HOSPITALLERS.

The Hospitallers, or Knights of St. John of Jerusalem, were somewhat the older of the two Orders, since they date back to the erection of the Hospital of St. John at Jerusalem, about the middle of the eleventh century. The Hospital was founded for the accommodation of Christian pilgrims, in connexion with the Church of Santa Maria de Latina, built by the Christians of commercial Italy, with the consent of the Mohammedan governors of the Holy Land. The Hospitallers had their origin about 1048, when some merchants of Amalfi built in Jerusalem a hospital for the care and cure of pilgrims to the Holy Sepulchre. After Godfrey de Bouillon had captured Jerusalem in the First Crusade, 1099, the hospital servants were joined by many Christian soldiers, and they were all banded into a religious order in 1113.

At their inception the Hospitallers were not warriors—at first they were not a fighting community. “To relieve the hungry, weary, houseless, and sick of their own faith, whom piety had brought to that far-off land, was their especial vocation.” But the kindly offices of these good monks were not limited by the boundaries of creed; the infidel, were he Arab or Turk, was also welcomed whenever dire necessity brought him to their door. At first the Crusades had no influence in altering the character of the Knights of St. John and in transforming these peaceful, charitable monks into the turbulent soldiers they subsequently became. The Crusades broke out; the Saracens were driven from Jerusalem, and Godfrey de Bouillon was elected its first Christian sovereign; but the Hospitallers remained essentially the same—more prosperous, but not more martial. In fact, their ambition seems to have been to become still more charitable in their charity,

still more humble in their humility, still more self-denying in their religious discipline; for in 1120 the Serjiens (or Ser-vientes) of the hospital formed themselves for such purposes into a separate monastic body under the direct protection of the Holy See.

THE TEMPLARS.

But about the same time a little band of Knights, nine in number, began to distinguish themselves by their zeal and courage in the performance of a duty self-imposed, but of the most dangerous and important character. They had devoted themselves, life and fortune, to the defence of the high roads leading to Jerusalem, where the Christian pilgrims were continually harassed and injured by the warlike onslaughts of the Mussulmans, and the predatory attacks of robbers. "Poor Fellow-Soldiers of Jesus Christ" they called themselves; and poor enough they were, since their chief, Hugh de Payens, was constrained to ride with another Knight on the same horse; a memorable incident which the Order (Templars) with commendable pride commemorated in their seal. Such services spoke eloquently to everyone. Golden opinions were speedily won; and the small band soon began to grow into a large Order. The poor Knights rapidly became wealthy landlords. As a special honor they were lodged by the Church on the site of the great Hebrew Temple, and the fame of the "Knighthood of the Temple of Solomon" began to spread through Christian Europe. Amid the excitement and enthusiasm engendered by the Crusades this blending of the priest and soldier was a happy and popular embodiment of the prevailing passions, duties, and wants of the age. Hence no small excitement and interest were aroused when Hugh de Payens, together with four of his brethren, set out to tour Europe with the mission of promulgating the objects of his Society and eliciting assistance. They arrived in England in 1128 and were received with the greatest respect by Henry I. Indeed so successful was the mission that the little band of five Poor Soldiers returned to Jerusalem with three hundred adherents comprised of the noblest and bravest of European chivalry. Seeing that the new Society was so rapidly and powerfully moving the Christian world, small wonder that

the monks of St. John felt themselves at last compelled to move in the same direction. Within a few years of Hugh de Payens' return and during the spiritual rule of Raymond du Pay, the Hospitallers took up the lance and rushed forth into the field in rivalry of the Templars.

THE HOLY SEPULCHRE.

In Castell's *Syriac Lexicon*, edited by J. D. Michaelis, the following note occurs, under the word *Karkaphto*, which means a skull: "Exeunte ex Arca Noa, ossium Adae facta fuit distributio, Semo caput ejus datum et locus in quo sepelebat illud, Karkaphto ubi etiam Christus crucifixus.—B. B." The initials B. B. refer to Bar-Bahlul, a Nestorian writer of the tenth century. Here then is the legend: When Noah went out of the Ark, he distributed the bones of Adam among his sons, and the skull was given to Shem. The place in which he buried it (is called) Karkaphto, and here Christ was crucified. According to this legend, Golgotha derived its name, not from any resemblance to a skull in the configuration of the ground, nor from its being the usual place of execution, but from the tradition that it was the burial place of Adam's skull. Closely connected with this is the further tradition that Adam had charged his son Seth to bury the seed of a certain tree with him in his grave:

So taught the silent fresco; but the next
Shewed forth their hope more clearly: 'twas a tree
Whereof the fruit was ripening, and a grave.
And Adam, bowed with centuries of years,
Was leaning on some instrument of toil,
And charging Seth, his son, to keep that tree—
"And whensoever thou layest me in the tomb,
See that thou place its seed beside my corpse;
And charge thy sons to guard this sacred tree
With reverence and worship; for I trow
That it shall ever flourish, and at length,
After the due fulfilment of the years
Determined by the Almighty, this same tree
Shall bring long deliverance for all our race!"¹

This beautiful legend, traceable, it is said, in its Latin form at least as far back as the time of Rufinus, is given in Caxton's *Golden Legend*, and more fully in a Dutch version, edited by Mr. Berjeau. Origen has a statement of the subject in his

¹ A Legend of Old St. Paul's.

commentary on St. Matthew.² This reference, with others from the Holy Fathers, dealing with the same question, is quoted at length in the work, *Golgotha and the Holy Sepulchre*, by the late Sir Charles Wilson, published by the Palestine Exploration Fund. In this work Sir Charles Wilson deals very fully with the question of the name "Golgotha" and the ancient traditions connected with the site; and he has given *in extenso* the important references in the writings of the Fathers who discuss the matter, including Origen, Athanasius, Chrysostom, Jerome, and others.

The question of the probability of a recollection of the site having been preserved from the time of the Crucifixion to the time of the Emperor Constantine, is also discussed at length in the same work. So also are the quotations from the Ecclesiastical History of Eusebius respecting the banishment of Jews from Jerusalem by the Emperor Hadrian, and the appointment of the first Gentile bishop of the Christian Church in that city.

There appears no sound reason for supposing that Golgotha was an eminence; or, if it was on ground higher than the locality around, that it was a hill of such striking contour as to bear a resemblance to the human skull. We may feel sure, however, that the sites of both the Crucifixion and the Burial would be very carefully handed down from father to son, unless there were anything that rendered their identification impossible. The overthrow by Titus would not do this; and it was not until the time of Hadrian that the Jews were forbidden to approach the restored city, then called Aelia. This prohibition did not, it seems, extend to the Christians settled there, who from that period onward chose a Gentile for their bishop.³

The tradition that Calvary (Golgotha) derived its name from the skull of Adam, which was buried there, is referred to by all the medieval pilgrims to the Holy Land. Sir Richard Torkington, in 1517, in his *Notes of Golgotha*, says: "Ther ryght under the morteyes of the Crosse was found the hede of our fore-father Adam."⁴ Identically the same words

² Tract. XXXV, on Matt. 27.

³ Vide Eusebius's *Eccles. Hist.*, IV, 6.

⁴ Vide *The Oldest Dairie of Englysshe Travell*, p. 44, ed. Loftie.

occur in *The Pylgrimage of Syr R. Guylforde in 1506* (p. 27, ed. Ellis). The following statement is contained in *Edwulf's Travels, 1102*: "Below is the place called Golgotha, where Adam is said to have been raised to life by the Blood of our Lord which fell upon him, as is said in the Passion, 'And many bodies of the Saints which slept arose'." ⁵ Another mention of the same tradition is found in *Sir John Maundeville's Travels in 1322*.⁶

A still earlier occurrence of the legend occurs in the *Ethiopic Book of Adam and Eve* (fifth—sixth century), as follows: "[The Word of God said to Adam], the Water of Life thou seekest will not be granted thee this day; but on the day that I shall shed My Blood upon thy head in the land of Golgotha."⁷ The editor quotes paragraphs from Ethiopic writers to the effect that Shem and Melchisedec laid the body of Adam in the middle of the earth, "and the name of that place is El-Jaljala, that is, Cranium (Golgotha)," and that God told Noah how the Saviour of the world should come, be sacrificed there, and redeem Adam with His Blood.⁸

Baring-Gould, in his *Legends of Old Testament Characters* (I, 7-9) quotes the Jewish tradition from St. Basil of Seleucia (Orat. 38) and refers to Gritsir's *De Cruce* for further allusions. Moreover, it is well known that pictures of the Crucifixion frequently represent the skull of Adam lying at the foot of the Cross.

WEALTH AND JEALOUSY OF THE ORDERS.

With the increase of wealth and rivalry, jealousy and hatred made themselves, in time, manifest in the respective camps of these two noble orders. When it is recalled that one order (the Hospitallers) had become possessed of some 19,000 manors, and the other (Templars) about 9,000 manors, in the fairest provinces of Christendom, it is not altogether surprising that humility did not long continue to characterize either. The first hint of the evil spirit of jealousy, like canker eating their hearts, was exhibited in their mutual quarrels; which at last grew to such a height that it drove them into

⁵ Vide *Early Travels in Palestine*, p. 38, ed. Wright.

⁶ Id. p. 166.

⁷ Bk. I, Ch. 42, p. 45, ed. Malan.

⁸ Id., p. 244.

actually turning their arms against each other; and on one occasion, in 1259, resulted in a pitched battle, in which the Knights Hospitallers were the victors and scarcely left a Knight Templar alive to carry to his brethren the news of the catastrophe. In fact the decline of the Christian power in the Holy Land may be traced in no small measure to these miserable jealousies.

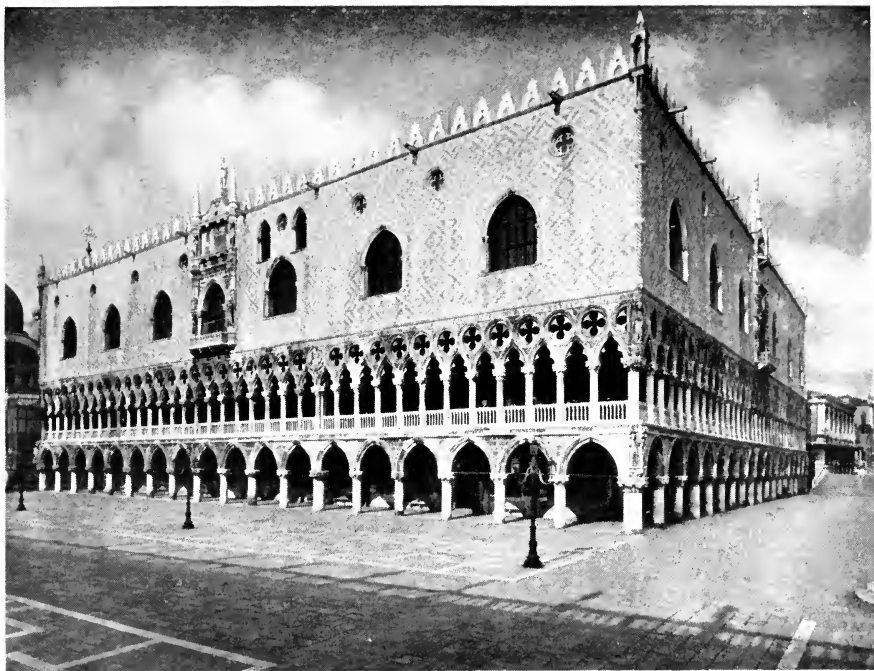
ST. GEORGE BORN OF THE CRUSADES.

St. George early became the tutelary saint of many nations. The Greeks call him the "Great Martyr" and solemnly observe his day. The Georgians take their name from him. Genoa honors him as a patron saint, and from him the soldier draws inspiration to courage and patriotism in war; and to honor and defend the weaker sex in society. Myth or no myth, the legend of St. George has unquestionably been a living power, an energizing factor, in the popular life of Old England. In 1415 Archbishop Chichele raised the feast of St. George to the rank of a Double Major. And the war-cry of "St. George and Merrie England", and the Red Cross banner of St. George still inscribed on the Union Jack, attest the influence the Saint has wielded over the sentiments and deeds of the English.

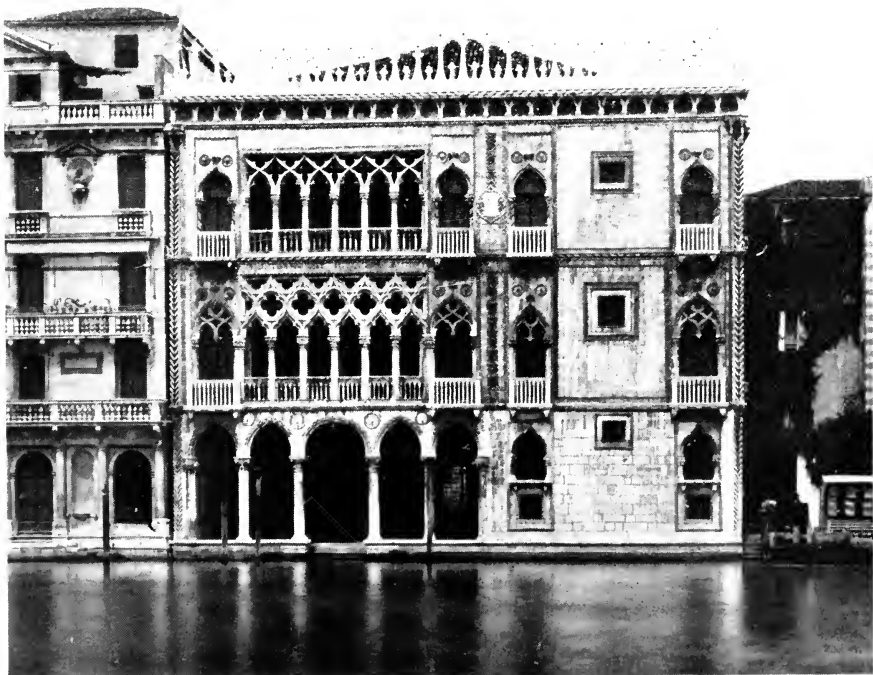
It was the Normans who introduced the cult of St. George into England, and the Council of Oxford (1222) that ordered his feast to be observed as a holiday of lesser rank throughout England.

According to the orthodox account, St. George was born of noble Christian parents. His mother was a native of Palestine and, on becoming a widow, took the boy to the Holy Land. He became a soldier and received promotion at the hands of Diocletian. Alban Butler says that when that Emperor raised a bloody persecution against the Christian religion, the Saint laid aside the marks of his dignity, gave up his commission, and himself complained to Diocletian of his severities and cruel edicts. He was forthwith thrown into prison. The following day he was led through the city of Nicomedia and beheaded. This was about the year A. D. 300.

It is also worthy of note that the dedication of so many English churches to St. George commemorates his martyr-



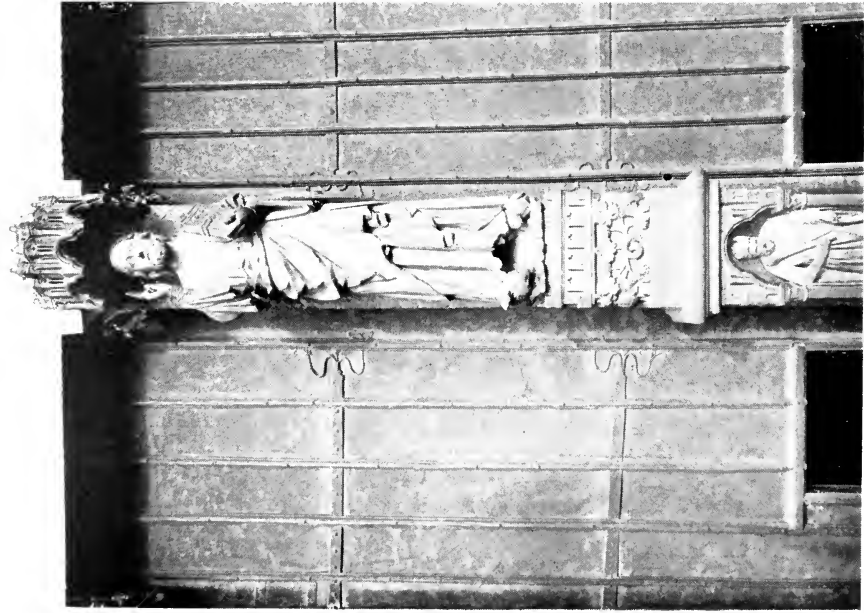
DUCAL PALACE, VENICE



CASA D'ORO (HOUSE OF GOLD), VENICE (XIV Cent. Gothic.)



A CAPITAL OF THE DUCAL PALACE, VENICE



IL BEL DIO: AMIENS CATHEDRAL

dom. Being a Christian soldier, he became idealized as a redresser of wrongs, the Dragon Slayer and, in the time of the Crusades, the patron of chivalry. Later, honor was paid to the Saint by Edward III, who adopted him as the model of knighthood and chivalry in the institution of the Most Noble Order of St. George or the Blue Garter, founded on St. George's day, 1344.

“HEART-BURIAL” BORN OF THE CRUSADES.

Heart-burial in England, or the wish signified by English people that this portion of their mortal frame should receive sepulture apart from the body, was but natural at such a time as the Crusades, when the very flower of English nobility and chivalry was absent from home, away in a far-off and pagan land, fighting for all that is dearest and highest to the mind of Christendom. As the heart was easy of transport, it was considered a safe and certain means of having it transmitted to the place where affection dictated, and where it would be regarded with reverence and love.

This custom appears to have been instituted by the Crusaders, as we learn that from the Holy Land the earliest instances are recorded, both by these precious relics being taken back to their native country, or of having been deposited in Palestine's sacred soil. That of Stephen, Earl of Brittany and Richmond, who commanded the rear of William the Conqueror's army at Hastings, or rather Pevensey, is among the earliest instances of heart-burial in England. He was a man of peace, a lover of the poor, and an honorer of religion. He died in 1104 and directed that his heart should be placed in the Abbey of St. Martin's at York, to which he had been a considerable benefactor. Early in the twelfth century (in 1118) we find that Robert de Mellent, Earl of Leicester, desired that his heart should be placed in a stone depository and preserved in salt at Brackley, in Northamptonshire, where he had founded a hospital. Margaret, Countess of Winchester, who had great affection for Brackley, directed that her heart should be there enshrined, within St. John's Hospital. William, Third Earl of Warren, who so gallantly fought against the Turks in the Second Crusade, where he was slain, caused his heart to be conveyed to England, and

deposited in the Priory at Lewes, in Sussex. These are but a few of the instances that could be cited of the heart-burial in England of knights who had fallen whilst away at the Holy Wars. The subject is a large and interesting one and many are the authentic examples which could be given in support of this pathetic custom.

EFFIGIES OF CRUSADERS.

A peculiar characteristic of the military effigies in England is that the knights are often represented with their legs crossed. Many conjectures have been made with regard to the meaning of this fashion. It is a popular superstition that such effigies represent Crusaders. It is a general idea that when a knight had his legs crossed at the feet, he had been to the Crusades but once; when crossed at the knees that he had been twice; and when crossed at the thighs, he had been thrice to rescue the Holy City from the hands of the infidels. But this is undoubtedly a myth. Many known Crusaders have their effigies with uncrossed legs, and many who never went to the Crusades have effigies with crossed legs. Moreover, it is a singular fact that the other countries of Europe which helped to swell the army of Crusaders exhibit no monuments of cross-legged effigies. It is probable therefore that this mode, which prevailed until the year 1320, was prompted merely by a fashion which set in among the English medieval sculptors.

One feature about the medieval recumbent effigies that presses itself upon the mind is the custom which was so prevalent of placing animals at the feet of the figures. Animals played a prominent part in the symbolism of the Church. We find representations of the brute creation carved in great profusion on the wood and stone of every old church. The dragon, eagle, lion, wyvern, swan, unicorn, hare, dog, cat, monkey, pig, serpent, sheep, fox, pelican, cock, fish, etc., have all been requisitioned to illustrate some virtue or vice, to point a moral, or commemorate a fact. The dog and lion are the most familiar animals found placed at the feet of recumbent effigies. The lion is symbolic of sovereignty or power, and when found at the feet of a figure it signifies that the soul of the deceased had its foot on Satan; but later it was the

indication of robust hope, confidence, and vigilance; hence a dog often holds the place.⁹ The dog is the emblem of loyalty and fidelity, hence it is frequently found at the feet of effigies of religious—a bishop, priest, nun, crusader.

There is no more interesting chapter in European history than that of the Crusades. No student of the Middle Ages can afford to neglect the history of the Knights Hospitallers and the Knights Templars, the Religious Military Orders which, originating at the end of the eleventh century and ceasing to exist toward the close of the eighteenth century, lived through seven hundred years of the most changeable period in the world's history. They have left a halo around their memory, a picturesqueness about their history, a reverence for their aims and deeds. Glorious in the humility and sanctity of their inception, rapidly powerful and affluent in their progress, they were painfully pathetic in their fall. "The knights are dust and their good swords rust," but they have bequeathed to posterity an inspiring history, an ennobling example, and remarkable remains.

JOHN R. FRYAR.

Canterbury, England.

GOTHIC ART.

THE thought and sentiment of religion illumine the Middle Ages with their brightest light. The Church, so rich and powerful, controls and guides all the manifestations of human activity. Philosophy, by the pen of St. Thomas, achieves her greatest monument, the *Summa*; literature, voiced by Dante, creates the poem "wherein heaven and earth joined hands; wherein the round world itself was thoroughly compassed"; and art, in the vigor of its regenerated vitality, fashions a new type of architecture, the *Gothic*, by which motion and grace is imparted to hard and inert matter, making it mount heavenward, like gigantic flowers, in those marvellous creations of marble known as Gothic Cathedrals.

⁹ The dogs found in medieval carvings appear to be a breed more robust than the greyhound, but of that species.

If the Romanesque forms may be styled the art of religious recollection, of sentiment contained, Gothic art is the expression of ascetic ejaculation, of heavenward longings. It is as if the mind that conceived it were impatient of earthly impediment, and would fain spiritualize art. Thus the old Romanesque outlines take on fresh liveness and agility, a swift and volatile buoyancy; an upward thrust is given to columns and ceilings; the arches are carried aloft with fracture of the Romanesque curves and rounded forms, to produce the *pointed arch*, typical of the Gothic style. As the Italian poet beautifully expresses it:

Sorgono e in agili file dilungano
gl'immani ed ardui steli marmorei
Le arcate salgono chete, si slanciano
quindi a vol rapido, poi si riabbracciano
prone per l'alto e pendule.
Ne' la discordia così degli uomini
di fra i barbarici tumulti salgono
a Dio gli aneliti di solinghe anime
che in lui si ricongiungono.

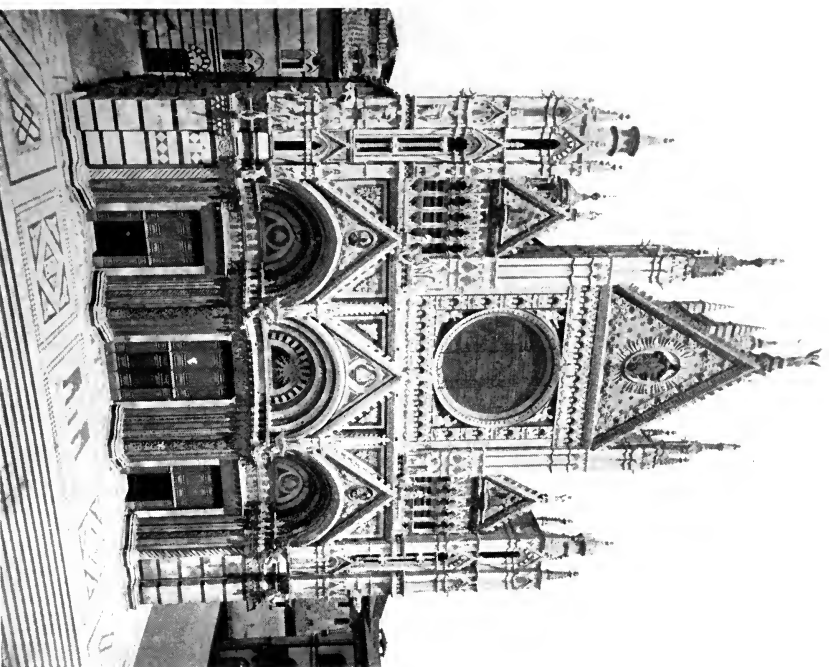
(Carducci.)¹

It may be asked why this new form of art should go by the uncouth name of Gothic. In the sixteenth century the novel and ardent study of antiquity professed to detect a barbaric note in this art which so freely detached itself from the classic forms; and therefore, in contempt, the style was termed "Gothic". Peradventure it was Raphael who used this designation for the first time, in a report to Pope Leo X concerning works projected at Rome. The term was then given currency by Vasari, and has remained un supplanted for designating the style of architecture with pointed arch which succeeded the Romanesque art.

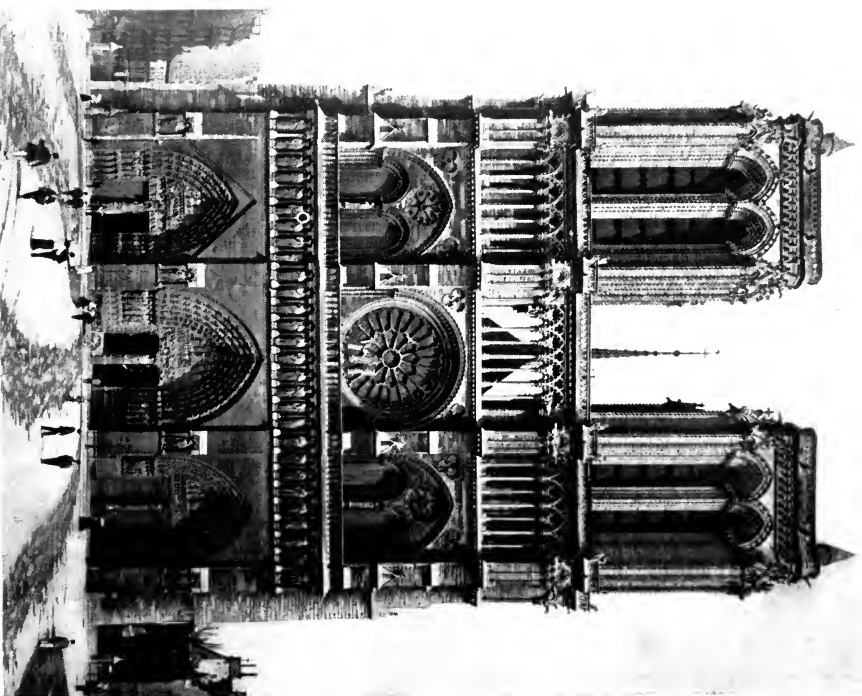
This art is also called ogival, and with more propriety, from its distinctive ogives, or windows with acute arch, divided by shafts which reinforce other interlacing small arches in sustaining the broken arch of the window (*ogiva*, perhaps, from

¹ See how those huge and strenuous marble trunks
Mount up arrayed in quick-step files

Arches in silence rise, bending in eager flight,
Until anon they meet in swift embrace poised on high.
Thus, mid the discord and the strifes of men, and barbarous tumults, rise to God
The solitary suspirations of devoted souls that meet with Him in true unison.

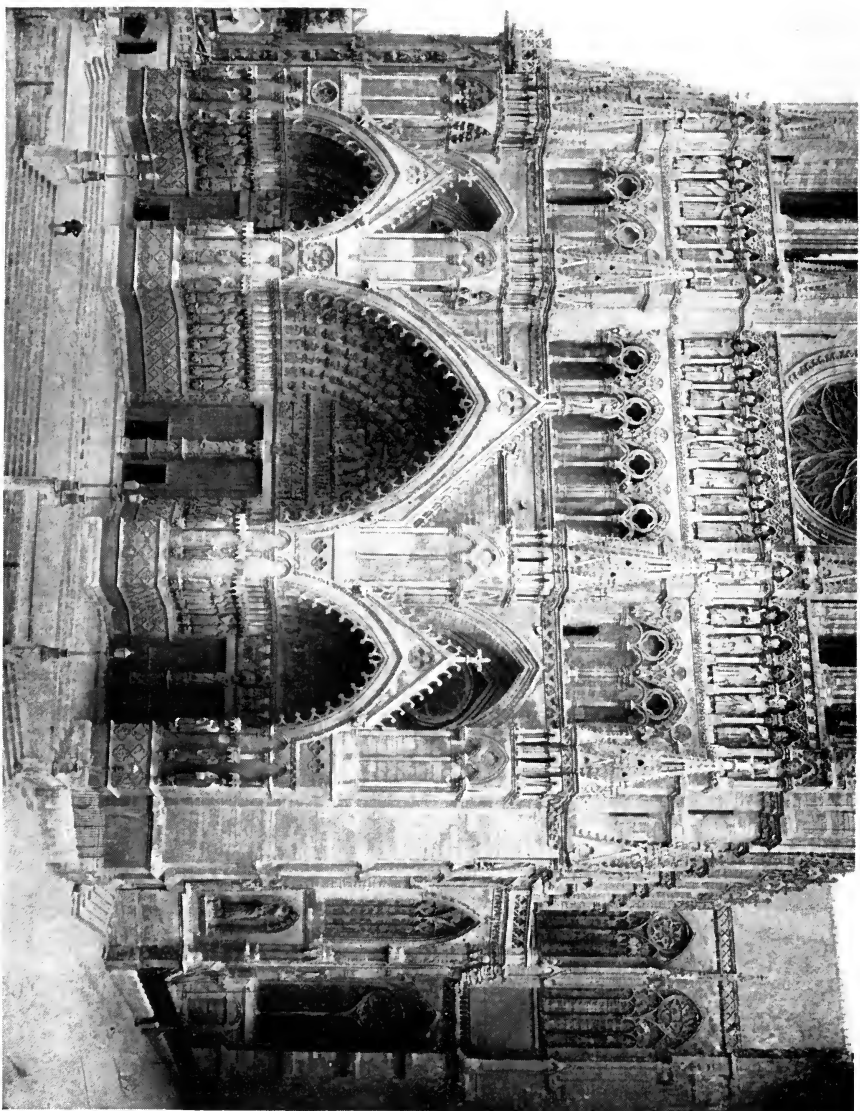


FACADE OF SIENA CATHEDRAL.



NOTRE DAME, PARIS

(XIII Cent.)



AMIENS CATHEDRAL

augiva, augere). These windows impart to the Gothic edifices that most peculiar stamp and expression which, even with the common populace, commend the classifying epithet "Gothic".

There are those, again, who would have called the Gothic architecture *French art*, because in France it had its cradle, its greatest and most beautiful development; but such designation is too vague, nor does it define any particular epoch. France, indeed, produced this noble architectural flower, which was thence transplanted over all Europe; though modified in contact with the various nations, and agreeably to their temperament, their culture, and streams of tendency, now from the East, anon from the West, under the twofold sway of the Crusades and mercantile relations. In Venice, for instance, where commerce with the East and Oriental customs prevailed so long, the Gothic embellished itself with certain cleverly assimilated Byzantine and Moorish motives; and in Spain it utilized some constructive and decorative elements of that exotic and opulent Arabic art, producing edifices of incomparable beauty. In this way we have the Italian Gothic (Venetian, Florentine, Sicilian); French, Spanish, Teutonic, English Gothic, etc.

Its golden age is the fourteenth century. But its general development may be divided over three periods:

1. Early Gothic, or severe style, from 1225 to about 1300.
2. Florentine Gothic, or rich style, from 1300 to about 1420.
3. Late Gothic, or florid style, or the Gothic decadence, from 1420 to approximately 1500.

The characteristic structural principles of Gothic architecture may be reduced to these four:

1. universal use of the pointed arch;
2. construction of vaults with a projecting framework made up of ribs, fillets, and cording;
3. tendency of all the parts to soar aloft; wherein they display wonderful subtlety and lightness; and, also, a predominance of vertical lines in contrast with those horizontal lines proper to the classic orders, and still employed by the Romanesque;
4. the greater use of windows, and therefore more light inside, as compared with Romanesque churches.

It has been said that if one set a Romanesque church and a Gothic church side by side, the former still appears a little heavy and low, notwithstanding the towers which carry it upward and command it effectively. And though it suggests the thought of a majestic repose and sense of its own strength, the Gothic produces, first and foremost, the impression of buoyancy and altitude, seeming to transport the soul heavenward.

The Gothic cathedrals retain the general plan which we have noticed in the Romanesque; but they variously modify the parts, which increase in ampleness and opulence. The naves are three, or five, and sometimes even seven, as with Notre Dame of Antwerp. The choir terminates in polygonal form, and is surrounded with chapels. The transverse nave is enriched with two lateral galleries, and has a great portal at each end. Everything conspires to give the notion of upward extension; whereas the primitive basilicas expand in surface direction. Over the archivolts of the middle nave, and below the windows, runs a gallery with arcades, which is called the *triforium*, whose object is essentially decorative.

Whereas the ornamental motives of the Romanesque church are conventional and geometric, those of the Gothic church are inspired immediately by nature. The façade is generally divided into three zones, horizontally, and into three vertical sections corresponding to the three naves. In the lower zone, there open three doors; in the middle zone, three great windows, with a rose window in the centre, and a horizontal gallery. The third zone is determined by the top of the middle nave, and abounds in orifices and interstices for light, in ornate designs, cusps, towering pyramids.

The Gothic cathedrals, as is justly remarked by Lipparini and Reinach, summed up and illustrated the philosophy and the literature of their times. They were figurative encyclopedias, poems in sculpture, wherein both vices and virtues, arts and sciences, found their appropriate symbols, and bowed in common accord to the sovereignty of the religious idea; which imparts to all this vast coördination an inspired sense of unity.

In the thirteenth century, a learned Dominican, Vincent of Beauvais, was charged by St. Louis with compiling an en-

cyclopedia of contemporary knowledge. This book, entitled *Mirror of the World* (*Miroir du monde*), is divided into four parts: Mirror of Nature, Mirror of Science, Moral Mirror, and Mirror of History. Mâle, the archeologist, has shown that the works of art embodied in our great cathedrals are virtually a translation, in stone, of the Beauvais *Miroir*; save the episodes of Greek and Roman history, which had no warrant for figuring therein at all. "Art in the Middle Ages," says Reinach, "aims mainly, not so much to please as to instruct through the medium of images; to compose an encyclopedia for the use of those who know not how to read: the matter being translated by the sculpture of the capitals and friezes, and by painting on glass, into a language clear and precise, under the august supervision of the Church, which concedes nothing to mere chance. The Church is present always and everywhere, counselling the artist, keeping watch over him, and never leaving him to his unaided inspiration except when he fashions those fantastic beasts of the eaves, and gets his motives of decoration from the vegetable kingdom."

Gothic art underwent its development, subject to the influence of sundry vigorous esthetic and psychological factors; but its creation was also modified by certain principles of technical construction: such as the need of diminishing the protrusions at the base of the arches; of reducing and stinting the curve of the vaults; and the necessity, felt especially in the Northern countries, of slanting the roofs with sharp slopes, proving swift watersheds for counteracting the lodgment and eluding the weight of snow, etc.

The pillars or pilasters that support the vaults are strong and stout, although their aspect is lightened by the slender columns which envelope them. The pillar is formed by four half columns, corresponding to the four greater arches which rise aloft on the columnar body. Amid the half columns, there are other more slender columns for the ribs or the curvatures of the ceilings. Hence results the octagonal form, in regular synthesis with the development of the arches of the vault. Other sectional forms at the base of the pillar are that very common cruciform design, and the one with heterogeneous columnar structure.

The capitals are of calyx fashion, trimmed with delicate foliage, which is ordinarily arranged in double rows. The artificial and conventional types of the Romanesque era disappear, giving place, as noted above, to a flora studied from real life; diversified and most elegant of design. From the bramble, the oak, the thistle, the ivy, the vine, the rose, the cabbage head, the chrysanthemum, etc., the artists manage to derive ornaments of peerless beauty; seeing that they not only command the talent of the Romanesque masters, but also a more lively and spontaneous genius.

The general decorations, as on the cornices, on the ribs of the ceilings, on the columns and shafts, and especially about the cusps or daring tympana which crown the arches of the windows or complete the summit of the sacred edifice, are manifold and lavish. Noteworthy and characteristic are the curled leaves disposed at intervals on the cornices of the cusps; these being known as rampant leaves. They terminate in some particular cruciform flower, composed of leaves recurved, and open in paten style, with a pistil in the centre: so arranged that from whatever quarter they be observed, they present the form of a cross.

While it has been remarked that the Gothic introduces the application of decorative elements drawn from the vegetable kingdom, still, it must not be forgotten that it also utilizes geometric figures. Indeed, with its full round arches, partitions, bars, and pointed arches cut up into trefoil or quatrefoil lobes, it creates that splendid ornamental scheme which becomes so signally developed between the ogival arches and the galleries.

The windows, in Gothic architecture, gain a special importance. They occupy much of the walls; being grouped under a common archivolt, and arranged in most beautiful symmetry. They shower streams of broad light through the naves. In the words of an old legend, the walls of the church seem solid light, or made of light for their fabric or texture.

The doors, which exhibit the most sweeping decorative effort of the Gothic period and of all the Christian architecture, are divided by a horizontal beam which is supported in the middle by a stone pillar. They are adorned with a very exuberance of sculpture. The shafts and keys of the archi-



COLOGNE CATHEDRAL



WESTMINSTER ABBEY

volt supply numberless niches, each one having its own statue; with slight regard, to be sure, to the laws of optics and equipoise, yet showing marvelous richness. The tympana accommodate religious themes carved in three superposed stories. All the remainder of the façade is a miracle of teeming variety.

The buttresses, an invention of the Romanesque architecture, acquire their maximum importance and their perfectly developed significance in the Gothic art. The outer walls, owing to the buoyancy and loftiness of their construction, might have become displaced by the thrust of the inner vaults. But behold, we have buttresses built outside; namely, portions of arches reaching from the ground upward toward the top of the lateral walls of the church; or else they span the roofs of the lesser naves, leap aloft and avail to reinforce the walls of the larger nave above. These latter are also called flying buttresses, or (in Italian idiom), flying spurs.

Sculpture, though remaining auxiliary to architecture, begins to free itself and to live its own life. The form grows more obedient to the thought; forsakes the rigid lines of convention, and puts into practice all the secrets of technique. During the reign of St. Louis, there were truly beautiful statues in France, full of grace and sentiment. The material seems to become transparent, so to speak, in veiling some thought of faith and of ascetic passion. The figures are fine, subtle; their ample and sinuous folds are studied from nature: hence, fresh, pure, graceful, with something of a feminine touch, and virginal candor.

The masterpieces of this sculpture may be seen at Notre Dame of Rheims (1250). There are certain episodes (Capital of the vintages), and isolated figures (Abraham, the Visitation, etc.), of rarest beauty. Not since the first century of the Roman Empire had art contrived so aptly to imitate nature, nor imitated her, thereafter, with more grace and candor.

Mural painting, especially in case of the cathedrals outside Italy, found small scope in the Gothic churches, because the great development of the windows monopolized the space. However, the technique of painting on glass becomes perfected, and produces works of great beauty. Christ, the Blessed Virgin, the Apostles, the Saints, look from the windows in

groups, in postures of beautiful contemplation, attitudes dignified by noble calm, alive with profound religious inspiration, palpitating in their vivid gamut of colors and aureoles of light. Through these painted windows, the daylight enters attenuated and softened; one is lulled, within these churches, by a mystery of religious recollection and solemn revery.

At the same time, on those mural spaces left free by the windows and shaft, (witness Assisi, S. Croce, S. Maria Novella), there begin to unfold themselves those pictorial legends which are the first faint dawn to forecast the sunrise of the forthcoming Renaissance.

The monuments of the Gothic art are past computation. We may limit our mention to these typical examples: Notre Dame of Paris, the cathedrals of Rheims, Amiens, Strassburg, Cologne, Canterbury, Siena, and Orvieto, the Frari (Frères, "Friars"), and the Ducal Palace in Venice, the Municipal Palace of Udine, and the Cathedral of Milan.

CELSE COSTANTINI.

Concordia, Italy.



Analecta.

AOTA PII PP. X.

AD IACOBUM CARD. GIBBONS, BALTIMORENSIUM ARCHIEPISCOPUM, DE CATHOLICA STUDIORUM WASHINGTONIENSI UNIVERSITATE.

Dilecte Fili Noster, salutem et apostolicam benedictionem. Plane nec praeter opinionem nec praeter spem acciderunt maiora in dies incrementa istius catholicae studiorum Universitatis, quae Washingtoniae, in urbe Foederatarum Americae Civitatum principe, catholicorum excitata stipe et ab Apostolica Sede omni aucta iure legitimo, ibidem doctrinae in omni divinarum et humanarum scientiarum genere magna parens assidet. Perspecta enim fide et munificentia catholicorum ex America, nulla Nobis inerat dubitatio quin, iisdem adnitentibus, illud recens conditum christianae sapientiae domicilium brevi eam assequeretur nominis gloriam, ut inter clariora gentis istius gymnasia haberi posset. Pergratae tamen litterae fuerunt quas nuper Nobis misisti huius rei nuntias, non solum quia iucundius fuit ex te ipso rem cognoscere, sed etiam quia id confirmasti quo nihil optabilius Nobis erat; id est in illa alma studiorum sede elegantiam doctrinae optime coniungi cum fidei integritate, ita ut ad bonas artes, non minus quam ad reli-

gionem, adolescentes et clerici et laici informentur. Est igitur cur ex animo gratulemur, tibi quidem in primis, dilecte Fili Noster, cuius sollertiae providentiaeque hanc ducimus tribuendam laetabilem rerum conditionem; tum etiam ceteris Foederatarum Americae Civitatum Episcopis, qui tibi in Lyceo moderando egregiam navant operam; tum denique eiusdem Rectori ac Doctoribus Collegiatis, quorum doctrina ac diligentia tam praeclaros efferunt fructus.

At vero quominus Washingtoniensis Academia prosperis omni ex parte rebus utatur officiunt adhuc atque obstant, ut ipse fateris, rei familiaris angustiae. Hinc necessitas adeundipiam fidelium liberalitatem; quam cum experti iam sitis, per alios decem annos advocare iterum cogitatis in saluberrimi operis subsidium. Collaudamus, ut alias iam fecimus, providentem voluntatem vestram, eamque frugiferam Instituto futuram portendit prompta ac facilis ad largiendum catholicorum ex America indoles; quin etiam confidimus vel eos ipsos quorum largitatem tenuitas contrahit, symbolam tamen suam ultro collaturos; eo vel magis quod ex hoc Lyceo tanta christianae humanitatis emolumenta sperare licet, quanta catholicorum consueverunt afferre scholae, quibus lex est mentem doctrinae studiis excolere, animos virtute conformare.

Occasione utimur ut idem vos hortemur quod iam Decessor Noster f. r. Leo XIII, qui die XIII Iunii MCMi ad te rescribens, Americae Septentrionalis Episcopis suadebat ut e suis quisque delectos aliquos clericos, quorum ingenii vis discendique ardor plus quiddam facerent spei, Washingtonianae Academiae instituendos traderent. Nos autem pro certo habemus, dilecte Fili Noster, Episcopos eosdem studiose Nobis obsecuturos in re quacum singularum dioecesium exploratissima utilitas est coniuncta. Iidem enim clerici, sacerdotio initiati et ad sua reversi, quodcumque libeat Episcopis sacerdotale munus illis conferre, ea perficient diligentia quam excellentiorem in ipsis praestabunt doctrinae opes uberiores quas Washingtoniae acquisierint.

Suam quoque laudem hic a Nobis habeant Religiosarum Familiarum Moderatores, qui suorum Collegia tironum circum Washingtoniensem Universitatem condiderunt, quasi quandam filiorum coronam qui Almam Matrem complectuntur. Huius enim propinquitatis ea sunt commoda quod ex una parte Col-

legiorum conspectus Academiam egregie exornat eidemque opinionem auget; ex altera religiosis alumni qui domi studia doctrinarum colunt, Academia praestantiorum magistrorum copiam praebet et cultum exquisitiorem si qui athenaeum celebrare velint. Quae probe considerantes Nos quibus maximae est curae ut qui in sortem Domini vocati sunt sanctitatis et doctrinae cultu evadant *operarii inconfusibiles, recte tractantes verbum veritatis*, Collegia eiusmodi singulari benevolentia complectimur, ceterosque Religiosos Antistites hortamur ut id ipsum, omni nempe remoto regularis disciplinae detrimento, efficiendum curent. Illud quoque iucundum fuit abs te accipere, Episcopos Universitatis moderatores rationem, provido consilio, iniisse qua, incolumi item religiosa disciplina, vel ipsis Religiosis Feminis faciliora redderent altioris doctrinae beneficia quibus utilius versentur in puellis instituendis.

Quae huc usque scribendo persequuti sumus in aperto ponunt, dilecte Fili Noster, laudatae catholicae Academiae incrementis Nos summa quadam voluntate studere. Plane enim intelligimus quantum ad catholicam doctrinam vulgandam defendendam, ad provehendam gentium humanitatem possit catholica studiorum Universitas quae quidem celebritate atque auctoritate floreat. Tueri igitur ipsam et provehere, idem prorsus esse videmus ac perutilem dare operam cum religioni, tum civitati.

Auspex divinatorum munerum Nostraeque testis benevolentiae Apostolica sit Benedictio quam tibi, dilecte Fili Noster, Rectori, Doctoribus, alumni Washingtonianae Universitatis amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum in praeludio diei sacrae Infanti Deo a tribus Sapientibus adorato, anno MCMXII, Pontificatus Nostri nono.

PIUS PP. X.

S. CONGREGATIO RITUUM.

I.

DUBIA.

Episcopus Egitanienſis Sacrae Rituum Congregationi pro opportuna ſolutione ſequentia dubia ſubiecit; nimirum:

I. Utrum Decretum n. 3096—quo declaratur die vigesima quinta Aprilis occurrente in Dominica, in Ecclesiis ubi unus est Sacerdos, Missam cum cantu Rogationum, quando fit Processio, valere etiam pro adimplendo onere Missae Parochialis—extendi possit ad Missam quae cani permittitur de Festo Commemorationis sollemnis SSmi Corporis Christi Dominica infra Octavam eiusdem, saltem ubi fit Processio?

II. An Decretum diei 11 Maii 1911 ad II—quo edicitur organum adhiberi posse, in casu necessitatis, solummodo ad associandum et sustinendum cantum, silente organo cum silet cantus in Officiis et Missis in quibus sonus organi prohibetur—semper valeat, sive adhibeatur cantus Gregorianus, sive polyphonicus?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audita sententia Commissionis Liturgicae, respondendum censuit:

Ad I. Negative, nisi obtineatur indultum.

Ad II. Affirmative.

Atque ita rescripsit, die 22 Martii 1912.

Fr. S. CARD. MARTINELLI, S. R. C. *Praefectus*.

L. * S.

* PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

II.

DECRETUM SEU DECLARATIO SUPER NOVIS RUBRICIS.

Novis dispositionibus a Sancta Sede evulgatis, ad S. Rituum Congregationem pro opportuna solutione insequentia dubia delata sunt; nimirum:

I. Quum in novis Rubricis unicum praescribatur Suffragium de Omnibus Sanctis in quo mentio fit de Sancto Ecclesiae Titulari, quaeritur quid faciendum in Ecclesiis habentibus pro Titulo aliquod Domini Mysterium?

II. An Suffragium de omnibus Sanctis locum habeat in Vigilia Omnium Sanctorum, quando de ea fit Officium aut Commemoratio in Officio semiduplici?

III. An versiculus *Oremus et pro Antistite nostro N.* cum suo responsorio, nuperrime inter Preces feriales insertus, dicendus sit etiam ab Episcopis Titularibus cum pronuntiatione nominis Episcopi Dioecisani?

IV. Num idem versiculus dicendus sit a Missionariis cum pronuntiatione nominis Vicarii Apostolici, aut Praefecti, aut Praelati?

V. Quum in Feriis Quadragesimae, Quatuor Temporum, II Rogationum et in Vigiliis, in quibus occurrat Officium ritus duplicis maioris seu minoris aut semiduplicis, Missae privatae dici possint, ex dispositione novarum Rubricarum, vel de Festo cum commemoratione Feriae aut Vigiliae, vel de Feria aut Vigilia cum commemoratione Festi; quaeritur an in hac Missa de Feria aut Vigilia adiungenda sit tertia Oratio pro diversitate temporis?

VI. Quae Praefatio usurpanda est in Duplicibus II classis Praefationem propriam non habentibus, quando occurrunt in Dominica minori et simul in die Octava alicuius Festi Domini, aut B. M. V., aut Apostolorum?

VII. Quando Officium Dominicae II post Epiphaniam, ad normam Decreti diei 2 Martii currentis anni, anticipatur die decima sexta Ianuarii, occurrente etiam die infra aliquam Octavam, huius Octavae Commemoratio fierine debet in Officio eiusdem Dominicae anticipatae?

VIII. Et quatenus affirmative, adiungine debet Suffragium ad Laudes et Preces ad Primam?

IX. Quando Officium alicuius Dominicae infra hebdomadam anticipatur, Psalmi feriales in Laudibus primo vel secundo loco sumendi sunt?

X. Utrum suppressa censenda sit facultas adiiciendi in Missa orationes usque ad septem in simplicibus et ferialibus per novas Rubricas, quae collectas excludunt quando habetur quarta oratio?

XI. Utrum Collectae, si fuerint duae, ambae adiiciendae sint post tertiam praescriptam orationem; an una tantum?

XII. Quum quibusdam Dioecesibus, necnon Ordinibus aut Congregationibus Religiosis, Indultum a S. Sede concessum fuerit quaedam Officia particularia semel aut pluries in mense aut in hebdomada, imo etiam singulis anni diebus, exceptis solemnioribus, celebrandi; ex. gr. SSmi Sacramenti, SSmi Cordis Iesu, B. M. V. Immaculatae, etc. sive sub ritu semiduplici, sive etiam sub ritu duplici minori aut maiori, ita ut videantur non officia Votiva, sed quasi Festiva; quaeritur an

ista Officia comprehendantur inter Officia Votiva quae a novis Rubricis (tit. VIII, num. 1) suppressa declarantur?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audita sententia Commissionis Liturgicae, reque sedulo perpensa, rescribendum censuit:

Ad I. Nihil in casu fiat de Titulo.

Ad II. Negative.

Ad III. Episcopos Titulares non teneri.

Ad IV. Negative, nisi eadem nomina in Canone Missae, ex Apostolico Indulto, pronuntientur.

Ad V. Si Officium ritus duplicis recitatum fuerit, negative; si vero ritus semiduplicis, affirmative.

Ad VI. Adhibeatur Praefatio quae dicenda foret in Missa de Dominica.

Ad VII. Affirmative.

Ad VIII. Negative.

Ad IX. Affirmative ad primam partem, negative ad secundam.

Ad X. Negative.

Ad XI. Affirmative ad primam partem, negative ad secundam.

Ad XII. Affirmative.

Atque ita rescripsit, declaravit et servari mandavit. Die 22 Martii 1912.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

III.

DECRETUM DE SIMPLICIBUS ANTIPHONAS PROPRIAS HABENTIBUS.

Insequentia dubia, quoad Antiphonas et Psalmos ad Laudes, iuxta novas Rubricas, in quibusdam Festis ritus simplicis et in Officio S. Mariae in Sabbato recitandos, Sacrae Rituum Congregationi pro opportuna solutione proposita fuere; nimirum:

I. An in Festis simplicibus quae habeant ad Laudes Antiphonas proprias, ex alio Festo desumptas, ut in Festo S. Agnetis secundo, ad Laudes dicendi adhuc sint Psalmi de Dominica cum Antiphonis Festi simplicis; vel potius Anti-

phonae et Psalmi de Laudibus Feriae occurrentis, et a Capitulo et deinceps de Festo simplici?

II. An in Officio S. Mariae in Sabbato ad Laudes dicendae sint Antiphonae ipsius Officii cum Psalmis Dominicae; vel potius Antiphonae et Psalmi de Sabbato occurrente, et a Capitulo et deinceps de S. Maria?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, reque accurate perpensa, ad utrumque dubium respondendum censuit:

Negative ad primam partem, affirmative ad secundam.

Atque ita rescipsit die 26 Ianuarii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✱ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

IV.

URBIS ET ORBIS.

(*Continuatur.*)

TRES TABELLAE EX RUBRICIS GENERALIBUS BREVIARII ET EX
RUBRICIS JUXTA CONSTITUTIONEM "DIVINO AFFLATU"
REFORMATIS EXCERPTAE.

DUPLICIA PRIMAE CLASSIS PRIMARIA.

Nativitas Domini,

Epiphania Domini,

Pascha Resurrectionis cum tribus antecedentibus et duobus
sequentibus diebus,

Ascensio Domini,

Pentecostes cum duobus sequentibus diebus,

Festum SS. Trinitatis,

Commemoratio sollemnis Sanctissimi Corporis D. N. J. C.,

Immaculata Conceptio B. M. V.,

Annuntiatio B. M. V.,

Assumptio B. M. V.,

Nativitas S. Joannis Baptistae,

Commemoratio sollemnis S. Joseph, Sponsi B. M. V., Conf.,

Solemnnitas S. Joseph, Sponsi B. M. V. et Eccl. Univ.

Patroni, Conf.,

Festum Ss. Petri et Pauli Apostolorum,

Festum Omnium Sanctorum,

Dedicatio Ecclesiae propriae, ejusque Anniversarium,
 Anniversarium Dedicationis Ecclesiae Cathedralis,
 Titulus propriae Ecclesiae,
 Titulus Ecclesiae Cathedralis,
 Patronus principalis Oppidi, vel Civitatis, vel Dioecesis, vel
 Provinciae, vel Nationis,
 Titularis et Sanctus Fundator Ordinis seu Congregationis.

DUPLEX PRIMAE CLASSIS SECUNDARIUM.

Festum Sacratissimi Cordis Jesu.

DUPLICIA SECUNDAE CLASSIS PRIMARIA.

Circumcisio Domini,
 Transfiguratio Domini,
 Dedicatio Archibasilicae SS. Salvatoris,
 Purificatio B. M. V.,
 Visitatio B. M. V.,
 Nativitas B. M. V.,
 Dedicatio S. Michaëlis Archangeli,
 Natalitia undecim Apostolorum,
 Festum S. Marci Evangelistae,
 Festum S. Lucae Evangelistae,
 Festum S. Stephani Protomartyris,
 Festum Ss. Innocentium Martyrum,
 Festum S. Laurentii Martyris,
 Festum S. Joachim, Patris B. M. V.,
 Festum S. Annae, Matris B. M. V.

DUPLICIA SECUNDAE CLASSIS SECUNDARIA.

Festum SS. Nominis Jesu,
 Festum Inventionis S. Crucis,
 Festum Pretiosissimi Sanguinis D. N. J. C.,
 Festum Septem Dolorum B. M. V. mense Septembri,
 Solemnitas SS. Rosarii B. M. V.

DUPLICIA MAJORA PRIMARIA.

Dies Octava cujuslibet Duplicis primae classis Primarii,
 Dedicatio Basilicarum Ss. Apostolorum Petri et Pauli,
 Dedicatio S. Mariae ad Nives,

Praesentatio B. M. V.,
 Festum Ss. Angelorum Custodum,
 Decollatio S. Joannis Baptistae,
 Festum S. Barnabae Apostoli,
 Festum S. Benedicti Abbatis,
 Festum S. Dominici Confessoris,
 Festum S. Francisci Assisiensis Confessoris,
 Festum S. Francisci Xaverii Confessoris,
 Festa Patronorum minus principalium.

DUPLICIA MAJORA SECUNDARIA.

Dies Octava cujuslibet Duplicis primae classis Secundarii,
 Exaltatio S. Crucis,
 Apparitio B. M. V. Immaculatae,
 Festum Septem Dolorum B. M. V. tempore Quadragesimae,
 Commemoratio B. M. V. de Monte Carmelo,
 Festum SS. Nominis B. M. V.,
 Festum B. M. V. de Mercede,
 Apparitio S. Michaëlis Archangeli,
 Cathedra S. Petri Apostoli Romae,
 Cathedra S. Petri Apostoli Antiochiae,
 Festum ejusdem ad Vincula,
 Conversio S. Pauli Apostoli,
 Commemoratio S. Pauli Apostoli,
 Festum S. Joannis Apostoli ante Portam Latinam.

ALIA DUPLICIA VEL SEMIDUPLICIA PRIMARIA.

Dies Octava cujuslibet Duplicis secundae classis Primarii,
 Dies Natalitia, vel quasi-Natalitia, cujuscumque Sancti.

ALIA DUPLICIA VEL SEMIDUPLICIA SECUNDARIA.

Dies Octava cujuslibet Duplicis secundae classis Secundarii,
 Impressio Sacrorum Stigmatum S. Francisci Conf.,
 Inventio S. Stephani Protomartyris,
 Festa sive Domini, sive B. M. V. sub aliquo peculiari titulo,
 sive Sanctorum, praeter eorundem Natalem diem, uti In-
 ventionis, Translationis, Patrocinii et hisce similia.

Quando concurrit.

| | | | | | | | | | | | |
|--|--|---|-------------------------|-------------------|----------------------|----------------------|---------------------------------|---------------------------------|-------------------------|-------------------------|---------------|
| Dominica | 4 | 0 | 4 | 4 | 4 | 4 | 4 | 4 | 3 | 3 | 0 |
| Duplex 1 Classis | 2 | 2 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 4 |
| Duplex 2 Classis | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 3 | 4 |
| Dies Octava duplex majus. | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 3 | 1 | 3 |
| Dies Octava duplex minus. | 4 | 4 | 4 | 4 | 4 | 3 | 5 | 3 | 3 | 1 | 3 |
| Duplex majus. | 4 | 4 | 4 | 4 | 4 | 5 | 4 | 3 | 3 | 1 | 3 |
| Duplex minus | 4 | 4 | 4 | 4 | 5 | 3 | 3 | 3 | 3 | 1 | 3 |
| Semiduplex. | 4 | 4 | 4 | 5 | 3 | 3 | 3 | 3 | 1 | 1 | 3 |
| Dies infra Octavam . . . | 4 | 0 | 2 | 3 | 3 | 3 | 3 | 3 | 1 | 1 | 3 |
| 1. Totum de sequenti nihil de praecedenti. | “ Simplici. S. Maria in Sabbato. | “ | “ Die infra Octavam. | “ Semiduplexi. | “ Duplici minori. | “ Duplici majori. | “ Die Octava duplici majori. | “ Die Octava duplici majori. | “ Duplici 2 Classis. | “ Duplici 1 Classis. | cum Dominica. |
| 2. Totum de praecedenti nihil de sequenti. | | | | | | | | | | | |
| 3. Totum de sequenti commemoratio de praecedenti. | | | | | | | | | | | |
| 4. Totum de praecedenti commemoratio de sequenti. | | | | | | | | | | | |
| 5. Totum de nobiliori, commemoratio de alio; in paritate a capitulo de sequenti commemoratio de praecedenti. | | | | | | | | | | | |

NOTANDA IN PRAECEDENTIBUS TABELLIS.

1. Quando in regulis cujusvis Tabellae invenitur Officium de *Nobiliori*, vel Totum de *Nobiliori*, intelligi debet de illo ex duobus occurrentibus aut concurrentibus Festis vel Officiis, quod, sive ratione qualitatis Primarii, sive ratione Dignitatis personalis, aut Solemnitatis externae, aut Proprietatis (haec tamen in concurrentia non attenditur), alteri praeferri debeat.

2. Festa Duplicia I. classis primaria universalis Ecclesiae praeferuntur cuilibet Festo, tam in occurrentia quam in concurrentia. Item Festa Dedicationis et Tituli propriae Ecclesiae, et Patroni loci, cedunt tantummodo praedictis Duplicibus I. classis primariis universalis Ecclesiae.

3. Octavae inter se praeferuntur eadem lege, qua Festa ipsa, ad quae spectant.

4. In die Octava Commemorationis Solemnis Corporis Christi, non fit de aliquo Festo, etiam Duplici I. classis, nisi de occurrenti Festo Ss. Apostolorum Petri et Pauli, cum commemoratione diei Octavae; quae autem omittitur in II. Vesperis, ob concurrentiam Festi SS. Cordis Jesu.

5. Festa Domini eorumque Dies Octavae cujusvis ritus in occurrentia, tam accidentali quam perpetua, et in concurrentia, Dominicae minori praeferuntur.

6. De Octavis Privilegiatis Nativitatis, Epiphaniae et Corporis Christi, fit semper commemoratio in quolibet Officio etiam Duplici I. classis.

7. Quando Festa universalis Ecclesiae, quae cum Octava celebrantur, ob impedimentum perpetuum in die proxime sequenti, juxta Rubricas, sint reponenda, non ideo reponitur eorum dies Octava, quae in universa Ecclesia die sua recolit debet.

Idem dicendum de die Octava alicujus Festi Dioecesis vel Ordinis, quod in aliqua particulari Ecclesia alia die sit reponendum.

Idem servetur de die Octava cujuslibet Festi, quod, ut supra, transferri debeat ob impedimentum accidentale.

8. Quando dies Octava, quae ad Festum Domini non pertineat, incidit in Dominicam, fit de Dominica cum commemoratione diei Octavae; attamen, si in Sabbato praecedenti celebratum fuerit aliquod Festum Duplex majus vel minus, aut Semiduplex, in Vesperis fit commemoratio ipsius Festi, et postea diei Octavae, per Antiphonam et Versum e I. Vesperis Festi; quod si in eodem Sabbato actum fuerit Officium de die VII. infra Octavam, tunc in Vesperis fit commemoratio ipsius diei VII. per Antiphonam et Versum e II. Vesperis Festi, nil vero de die Octava.

9. Quando occurrunt accidentaliter duo Festa, vel duae Octavae, in honorem ejusdem Personae, fit Officium de Festo, vel de Octava nobiliori, sine commemoratione alterius, nisi agatur de mysteriis Domini diversis. Similiter si infra Octavam aliquam non privilegiatam occurrat sive accidentaliter, sive perpetuo, Festum de eadem Persona, fit Officium de Festo sine commemoratione Octavae, dummodo non agatur, ut supra

dictum est, de diversis Domini mysteriis; uti si infra Octavam Dedicationis Ecclesiae occurrat aliquod Festum particulare D. N. J. C., Duplex majus; hoc enim in casu fit de Festo cum commemoratione Octavae.

10. E contra si in die Octava non privilegiata occurrat Festum ejusdem Personae, et ejusdem ritus, diversi tamen mysterii ut supra, in occurrentia accidentali fit de Festo cum commemoratione Octavae, in occurrentia vero perpetua, fit de die Octava, et Festum alia die juxta Rubricas reponitur.

11. Si autem duo Officia ejusdem Personae, simul concurrant (nisi agatur de mysteriis Domini diversis, ut supra), si sint diversi ritus aut nobilitatis, fit totum de nobiliori, sine commemoratone alterius; in paritate autem ritus et nobilitatis fit totum de praecedenti, sine commemoratione sequentis. Attamen in die Octava Corporis Christi, II. Vesperae sunt de ipsa Octava, sine commemoratione sequentis Festi SS. Cordis Jesu.

12. Si Patronus loci praecipuus vel secundarius, aut Titularis Ecclesiae, vel etiam Sanctus cujus in Ecclesia habeatur insignis reliquia, descriptus sit in Calendario cum aliis Sanctis, quibus est ex natura sua conjunctus, scilicet quando inter eos necessaria consanguinitatis aut affinitatis ratio intercedit, non est a Sociis separandus. Si vero illis conjunctus est ex occasione tantum, quia scilicet eadem die obierint, tunc a Sociis separatur, et de eo agitur Festum sub ritu competenti.

Si agatur Festum de Patrono praecipuo vel de Titulari, et Socii sint cum eo descripti in Calendario sub ritu simplici, de Sociis nihil penitus fit; si vero agatur Festum de Patrono secundario vel de Sancto cujus Reliquia insignis habetur, tunc de Sociis fit commemoratio. Quod si inscripti sint in Calendario sub ritu duplici vel semiduplici, tunc Socii alia die celebrantur, juxta Rubricas, sub ritu, quo in Calendario inscribuntur.

13. De Octavis, quae non sunt in Breviario Romano, nihil fit amplius a Feria IV. Cinerum usque ad Dominicam in Albis, a Vigilia Pentecostes usque ad Festum SS. Trinitatis, et a die 17 Decembris usque ad Epiphaniam, semper inclusive.

14. Quando Nativitas S. Joannis Baptistae die 28 Junii obveniat, in Sabbato praecedenti simul occurrunt Vigiliae tum ejusdem S. Praecursoris, tum Ss. Apostolorum Petri et

Pauli; in casu, fit Officium de prima, sine commemoratione de alia.

15. De Feriis Adventus et Quadragesimae, si de eis non fiat Officium, fit semper commemoratio in utrisque Vesperis et Laudibus cujuscumque Festi: de Feriis Quatuor Temporum et II. Rogationum, ac de Vigiliis, in Laudibus tantum. Si vero aliqua Vigilia occurrat in Adventu, Quadragesima, Quatuor Temporibus, vel in Duplici I. classis, de ea non fit commemoratio neque in Laudibus.

(Continuabitur.)

V.

DECRETUM DE QUIBUSDAM FESTIS DIEBUS DOMINICIS HUCUSQUE AFFIXIS.

Quum ex novis Rubricis Festa diebus Dominicis affixa, nisi sint Festa Domini aut Duplicia primae vel secundae classis, amplius in ipsis celebrari nequeant; Sacra Rituum Congregatio, attentis etiam Praescriptionibus Temporariis memoratis Rubricis adiectis, insequentes declarationes evulgare censuit:

1. Festum Commemorationis Omnium Ss. S. R. E. Summorum Pontificum in locis, quibus idem Festum, sub ritu duplici minori vel maiori, pro Dominica prima libera post Octavam Ss. Apostolorum Petri et Pauli iam concessum est, adhuc celebrari licet, die prima mensis Iulii fixe adsignata.

2. Item Festum Commemorationis Ss. Reliquiarum in locis quibus idem Festum pro aliqua Dominica, sub ritu duplici minori vel maiori, iam indultum est, in posterum celebrari adhuc potest, die quinta mensis Novembris fixe adsignata.

3. Si aliquod Festum Ecclesiae Universalis, sive Beatae Mariae Virginis, sive Sanctorum, sub ritu duplici minori vel maiori, alicubi die Dominica concessum fuerit celebrari, amodo in die sua omnino reponendum est.

Atque ita rescripsit die 9 Februarii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

* PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

VI.

DUBIA VARIA.

A nonnullis Rmis locorum Ordinariis insequentia dubia Sacrae Rituum Congregationi, pro opportuna solutione, proposita fuerunt; nimirum:

I. Festa Beatae Mariae Virginis aut Sanctorum, Dominicis affixa, et a locorum Ordinariis in perpetuum simplificada, impediuntne recitationem Suffragii ad Laudes et Vesperas, Precum ad Primam et Completorium, Symboli Athanasiani ad Primam et tertiae Orationis in Missa?

II. Quando in Dominica occurrit Festum Beatae Mariae Virginis perpetuo a locorum Ordinariis simplificatum, conclusiones Hymnorum et Versus Responsorii brevis ad Primam eruntne de ipsa Beata Virgine, ad normam Decreti in una *Romana et aliarum*, diei 30 Decembris 1911 ad I^{um}?

III. Si Festum duplex secundae classis in Dominicam incidat, et memorandum sit Festum aliquod simplificatum, quod per se habeat Praefationem propriam in Missa, vel occurrat infra Octavam aliquam similiter Praefationem propriam habentem, legendane est Praefatio de Trinitate, vel potius Praefatio propria Festi simplificati, aut Octavae?

IV. Quum ex novis Rubricis Primae Vesperae de Dominica infra Octavam Epiphaniae, nisi Epiphania ipsa venerit in Sabbato, integrae amodo de ipsa Dominica dicendae sint, ultimus harum Vesperarum Psalmus eritne *Laudate Dominum*, ut in primis Vesperis, vel potius *In exitu Israël*, ut in secundis Vesperis?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, reque accurato examine perpensa, rescribendum censuit:

Ad. I. Affirmative in omnibus.

Ad. II. Affirmative.

Ad III. Affirmative ad primam partem, negative ad secundam.

Ad IV. Affirmative ad primam partem, negative ad secundam.

Atque ita rescripsit, die 9 Februarii 1912.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

27 February, 1912: The Right Rev. James Duhig, Bishop of Rockhampton, Queensland, Australia, appointed coadjutor with right of succession to the Archbishop of Brisbane, of the same province.

11 March, 1912: The Right Rev. Mgr. Joseph Henry Conroy, Vicar General of the Diocese of Ogdensburg, appointed Auxiliary Bishop to the Right Rev. Henry Gabriels, with the title of Bishop of Arindela (Gharandel), in Palestine.

21 March, 1912: The Rev. William Rojas, C.M., appointed Bishop of Panama.

23 March, 1912: The Rev. Michael Higgins, parish priest of Cummer in the Diocese of Tuam (Ireland), appointed Auxiliary Bishop to the Most Rev. John Healy, Archbishop of Tuam, with the title of Bishop of Temno (Menimen), in Asia Minor.

29 March, 1912: The Very Rev. James E. Cassidy, Vicar General of the Diocese of Fall River, appointed Domestic Prelate.

20 March, 1912: Messrs. James Brennan, James D. Connolly, and Daniel Kelly, of the Diocese of Perth, Australia, made Knights of the Order of St. Sylvester.

26 March, 1912: Mr. Edward Papin, of the Archdiocese of St. Louis, appointed Private Chamberlain of Sword and Cape.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

LETTER OF POPE PIUS X to Cardinal Gibbons on the Catholic University of America, Washington, D. C.

S. CONGREGATION OF RITES: I. Answers two questions regarding the obligation of the Parochial Mass, and the organ accompaniment in liturgical services.

2. Solves a number of difficulties that have arisen out of the new rubrics for the Missal and Breviary.

3. Publishes a decree on Feasts of simple rite that have proper antiphons.

4. Continuation of the decree containing the changes to be made in the Missal and Breviary.

5. Decree on certain feasts which heretofore fell on Sundays.

6. Several doubts in liturgy are solved.

ROMAN CURIA gives list of recent Pontifical appointments.

INADEQUACY OF THE SUNDAY SCHOOL—ITS REMEDY.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Holland deserves well of pastors by calling attention in his timely and admirable paper to certain improvements which, he believes, would increase the efficiency of our Sunday schools. I leave others to discuss the merits of those improvements, while I direct attention to the practical end of the Sunday school and the only adequate means by which that end can be achieved.

We have been making a fatal mistake in confining the object of Sunday school work to the mere knowledge of religion, however lucidly explained to the intellect and deeply impressed on the memory. The mistake would be practically harmless in Catholic countries where the child grows up in a religious atmosphere. In this country it is both fatuous and fatal. Strong language this; but investigate what becomes of our boys and girls who, after Confirmation, leave their

homes and live amid non-Catholic surroundings, and judge the truth of my words. What avail them the theological propositions they memorized then, without interest or attention, against the tide of godless living in which they are immersed? Our Divine Lord illustrates by the parable of a foolish man who built his house upon the sand, the futility of hearing His words and doing them not. The Sunday school wraps His simple teaching in technical and unfamiliar terms, and without saying anything of the doing, insists on the memorizing, as a condition of Confession, Communion, and Confirmation. Of course, the catechetical knowledge is necessary; but I maintain that it is only a part of Sunday school work, only a means to the achievement of its object, only the complement of practical work previously done.

It is a long-standing conviction of mine, that the object of Sunday school work ought to be the formation of an intelligent Christian character in our young people. (By *object* I mean the work done, not its end.) This formation ought to originate in the home by religious and moral acts suitable to children, say from three to five years old; and it ought to originate in *training*, not *teaching*. This is what the instinct of love moves every Christian mother to do. She exercises her child in pious acts and practices long before she begins to teach it their meaning. Afterward, the training is continued in the parochial and Sunday schools, where the basic and other motives of the acts practised are gradually taught in the catechism lessons, by giving each a pointed practical direction. But, as school opportunities of moral training are limited, a "Daily Practice" in one or other child-virtue is given in the Sunday school for each week, and parents are asked to see that it is observed. To stimulate and maintain interest in a lesson, before it is memorized or even read, its bearing (as a motive) on one or other religious or moral act of the child ought to be thoroughly explained.

Hence, I would not have the Sunday school to be the sole agency for the vital teaching of religion. I would make it a member of a confederation consisting of the home, the parochial school, and the Sunday school, associated under the control and direction of the pastor, so as to bring their co-ordinated and harmonized influences to bear on their single

definite object—the formation of an intelligent Christian character in each child. Where there is no parochial school, the other two agencies can do admirable work by themselves. But in this case, should the home be indifferent, I admit that the pastor is face to face with a difficult problem, a solution of which I will offer toward the end of this article.

In the confederation I propose, the home will attend to the practical department of the joint work, while the schools will attend to the catechetical or doctrinal department. Yet in one respect their duties will overlap; for all three have to watch and direct conduct. The pastor sees that home and school do their apportioned work; and he shows in well-graduated instructions how adequately and satisfactorily moral and religious practice is motivated by the lessons learned and memorized. A few words about each of these agencies will suffice to give a general idea of its work.

1. *The Home.* It trains in moral and religious habits suitable to age: obedience, kindness, good temper, truthfulness, honesty, prayers, acts, etc. It enjoins and directs short community prayers morning and evening. It insists on the memorizing of the Sunday school lesson, and the observance of the daily practice. It corrects faults. It holds frequent conference with pastor and teachers about the conduct, character, dispositions, development of the children.

2. *The Parochial School.* The teachers review briefly the last catechism lesson, hear the recitation of the day's lesson and ask questions on the explanation given of it. They explain the next lesson. (See B. below.) They continue the home training in conduct, especially during recreation. They keep children in mind of the daily practice.

3. *The Sunday School:* A. Where there is a parochial school. Some vocal prayers appointed by the pastor are said. A hymn is sung. The school is exercised in congregational singing. The pastor gives a short address, recapitulating his week-day instructions. The service ends with Benediction.

B. Where there is no parochial school. The teachers should be well instructed and trained by the pastor.¹ They should (a) review the last Sunday's lesson, (b) hear the recitation

¹ See *The Catholic Sunday School*, pp. 32 to 77.

of the day's lesson, and (c) explain the next Sunday's lesson. They should hold an examination of conscience on the daily practice.

The work referred to under the heading (c)—explanation of the next lesson—differentiates the new from the old manner of Sunday school teaching. It consists briefly of —(1) making the truths understood, (2) impressing them on the memory, (3) picturing the principal truth of the lesson to the imagination, (4) making it personal, and bringing it in touch with the emotions, and (5) urging it on the will for the guidance of life and conduct.

In this scheme of Sunday school work, I have postulated a pious Catholic home, and two schools (parochial and Sunday), well managed and equipped,—three training and educational agencies, coalescing and acting in perfect unison for the spiritual good of the child, under the control and direction of a zealous pastor. Blessed is the parish so provided. But where there is no material for such coalition of agencies,—no parochial school, no help from the home, and no competent teachers for a Sunday school,—what is the pastor to do? Simply to do without them, and relying on Divine aid, to undertake single-handed both home and school work until the Lord of the harvest sends him helpers. Every Sunday, an hour before the parochial Mass, let him call the children of the parish together, and appoint some one to hear the recitation of the catechism lesson. Let him next bring them in front of the altar, examine them in the observance of the last week's daily practice, and give them another. Lastly, let him explain the next lesson according to the method given above under the headings (1), (2), (3), (4), (5).

As the congregation is required to be present at this exercise, the pastor will remind parents, Sunday after Sunday, of their duty of coöperating with him in the religious education and training of their children. His words will tell sooner or later, if he "make not haste in the time of clouds", but "wait on God with patience".

I am profoundly convinced that until the Sunday school is made, as much as possible, part of a well harmonized system of child training in Christian character, such as I have outlined, no permanent good will be done by it, it will do much

harm to religion by the antipathy to religious teaching it frequently occasions, and the Church will continue to suffer from the ignorance and the indifference of many of her children.

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Holland's article on "How may we increase the Efficiency of our Sunday Schools?" contains suggestions which seem excellent; I would mention especially those regarding the right adaptation of the Sunday school to the day school, and the proper grading of the Sunday school with its textbooks.

Some of his statements, however, seem exaggerated and incorrect; and some of the methods seem inadvisable. One of these, I fear, is productive of evil.

Father Holland states, "There may have been a time when Sunday school lessons were prepared at home. . . . But such a custom is but little observed in these days. . . . In a large number of homes conditions, material and intellectual, are such as to preclude its possibility. Consequently, our children are forced to do whatever studying is done in the Sunday school itself." This condition, unfortunately, may exist in many localities, but to say that it prevails generally appears to be at least an exaggeration. Suppose however that it does. Then is it not better for the Church to remedy this evil than to neglect it and permit it to continue and increase? Can not Catholic parents be educated to have their children memorize thoroughly the Sunday school lesson assigned? Undoubtedly they can; and few if any will deny that they should.

Is it really true to assert that Catholic truth and practice are dry and hard? If they are rightly presented and taught, are they not comparatively easy, or at least interesting and beautiful?

It seems at least an exaggeration to declare that "as a matter of fact our children do not, generally speaking, know their Sunday school lesson". Very often they do not. But

even when such is the case, can this evil be remedied satisfactorily by a brief period of study at Sunday school? Although the children may do their best, how much can be accomplished in so short a time? If they have not learned their lesson, it is due generally to the neglect of the parents. In most cases these parents can be persuaded to do their part of this work. They can be made to see that their children thoroughly memorize the lesson given, and to sign a statement declaring this has been done, and then to have their children present this signed statement to their respective teachers. If this method is not the one best adapted to local conditions, then some other one can be easily devised. Where there is a determined and persistent will, there always can be found an intelligent and successful way.

The advisability of providing the children with lesson books free of charge may be seriously questioned. Doubtless there are many cases in which this should be done. One thing certainly is best: each child should have a text-book of Christian doctrine for its own. If the parents are able to provide this, but refuse or "deem it an unwarranted burden, if not an injustice" to do so, they should receive a little Catholic education which will bring them to know and realize the moral obligation which God has imposed on them of bringing up their children to be good, intelligent and practical Catholics. But if there are some parents who are unable to supply their children with these books, which in most cases cost only a few cents, then the priest with kindly tact can easily have them supplied without wounding the feelings of even the most sensitive.

In some way these catechisms or Sunday school books should be got into the homes where they should be read, referred to, and studied by the parents and older members of the family. We do not realize as we ought the vast good which is being done for the cause of Catholicity by having catechisms and books of religion kept ever at hand in the homes. Moreover, not for a moment should parents be educated or even encouraged to believe that the work of instructing and training their children to live good Catholic lives is solely that of the Church. It is also their work, and they need these text-books for its accomplishment.

It is true the children often forget these, and sometimes dislike to carry them back and forth, and even misuse them in a regrettable manner. Thus they manifest a defective faith and training. This however can be remedied. Forgetful memories can be trained and strengthened; and reverent respect for the books of our holy Religion can be implanted and fostered. If the children have the right kind of living faith, will not a few kind words and a little training make them feel that such books are sacred in the sight of God and of all right-thinking men? If they know the Catholic Religion as it is, will they not learn to glory in these lesson books as a profession of their faith and of their membership in Christ's holy Church?

Well does Father Holland write when he states that every child should have a lesson book at Sunday school. With almost equal truth does he express a generally prevailing fact when he says, "our Sunday school teachers are insufficiently trained". To say, however, that "practically speaking they can not be sufficiently trained," seems unduly pessimistic. Is it really a truth?

It is true they can not be sufficiently trained to do all the work of educating children in their religion. Neither Christ nor His Church expects this of them. For as our Holy Father, following the Council of Trent, says, this is "the first and chief duty of pastors of souls". It seems quite possible however, generally speaking, so to train our Sunday school teachers that they may become qualified to assist the priest efficiently at least by seeing that the children have memorized their lesson. The priest is the one who in some way must do most of the grading and organizing as also the instructing and training in the Sunday school. This "first and chief duty" is to have precedence over others that are secondary and subordinate.

As far as possible, the lesson book should be "adequate in itself". But no book will ever be had that will serve adequately to take the place of the priest's oral instructions and personal training.

As to compelling the children to repeat the words of the question when giving its answer, is this really advisable or helpful to the smaller ones of the first and second grades?

Can not the children be educated to consider the question as one with its answer? From actual experience often repeated, I know that they can, and in many cases with great and lasting advantage. That children should memorize the words of their catechism seems in most cases true. But is not this only a small part of that work which is required for educating them to be intelligent, practical Catholics? The memorizing and understanding of Catholic ideas and the putting into practice Catholic principles of life has always been deemed to be the chief and most important work. Now when this is being really accomplished, do not the children soon learn clearly and with certainty to which question each answer belongs? They gain an intelligent and partial mastery of the subject which generally endures throughout life.

The closing paragraphs of Father Holland's article, referring to the study of Holy Scripture in the Christian Doctrine class, fully repay careful reading and study. They suggest much which can be done to "increase the efficiency of our Sunday schools".

PATRICK J. SLOAN.

Syracuse, New York.

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article, "How may we increase the Efficiency of our Sunday Schools?" names three ways in which this efficiency may be promoted:

1. The catechism lesson should be studied during the session of the Sunday school.
2. Catechisms should be distributed gratis to the children.
3. Catechisms should be arranged to meet present Sunday school conditions. Accompanying these suggestions is the statement that "not only are our Sunday school teachers insufficiently trained, but, practically speaking, they cannot be sufficiently trained."

The first suggestion, it is asserted, follows the practice in the lower grades of the day schools. The second conforms to the custom of free text-books in the day school. The third rests upon the sound pedagogical principle that a text-book ought to suit the needs of those who use it, though rarely is

there a consensus of opinion that a particular text-book fulfills this purpose in any special instance.

In the examination of the merits of these suggestions a doubt arises as to their efficiency, for the reason that the two most important factors in the education of a child—whether in the day school or the Sunday school—the parent and the teacher, are practically eliminated in the consideration of the ways and means to improve the Sunday school. This elimination is not because the responsibility of parents is not recognized, or because the power of teachers is not known, but because it is believed that the parent is not, and in many instances cannot be of service, and because efficient teachers cannot be had. From necessity, therefore, the causes for the improvement of the Sunday school must be looked for in other agencies.

A word of comment might be expressed as to the soundness of this decision, at least as far as the teacher is concerned. That the teachers of the Sunday school are inefficient is only too true. That they cannot be made efficient, or that the efficiency of a Sunday school can be brought about, even without efficient teachers, is not so readily admitted. Indeed, if it be true that the young men and the young women who offer their services as teachers cannot be trained to do satisfactory work in keeping with the opportunities that are afforded by an ordinary Sunday school, it is to be feared that study periods during the session, free books, and books adapted to the needs of the Sunday school will bring forth little fruit.

This conclusion is drawn from the relative parts which the teacher and courses of study, text-books, time schedules, etc., have in the training of children. The teacher is ever the living principle and the dominating force in a school. Courses of study, text-books, etc., are simply instruments in the hands of the teacher. The value of such instruments is absolutely dependent upon the one who uses them. Hence if the teacher is incompetent, it is inevitable that carefully arranged courses of study and scientifically and pedagogically made text-books are of no more avail than courses of study and text-books which have nothing to commend them.

The concrete illustration of this truth may be seen in schools either public or private. Two schools of the same system,

with like grading, with the same text-books, with equal material advantages, and with the same class of children, may be wholly different in scholastic efficiency. The reason for the superior work of one, and the inferior work of the other, is quite intelligible when something is learned of the spirit and fitness of the teachers, especially of the ones who are the directing principals of the schools.

It may be asked, whether the situation is so hopeless that parents and teachers are to be left out of the consideration of the ways to improve our Sunday schools, and all effort is to be concentrated in the perfecting of the mere instruments of education—text-books, time schedules, periods of study, etc.

Before affirmation is given to these questions an investigation should be made of the character and the extent of what has been done to prepare young men and young women to co-operate intelligently, as far as the circumstances permit, in the work of the Sunday school. If an investigation shows that really serious attempts to train young men and young women, and zealous endeavors to enlist the aid of parents in this particular work have been fruitless, then there would be a justification in relying wholly upon other means to make an effective Sunday school. If the experience in one large diocese is indicative of conditions elsewhere, it may be safely asserted that, save in exceptional instances, practically little or no systematic and intelligent effort has ever been made to develop an efficient organization of our Sunday schools, or to train the teachers in the teaching of Christian doctrine.

In view of this fact it is not surprising that the work of the Sunday school is wholly unsatisfactory. But a change for the better cannot be expected unless the right remedies are applied. These efficacious remedies many believe can be supplied by parents and teachers only. To think otherwise, or to contend that other means, text-books, study periods, etc., will accomplish what the living personality alone can do, is to divert attention from essentials to non-essentials, and to stay the reform, which is so badly needed, of our Sunday schools.

The moving force in enlisting parents and teachers in the work of the Sunday school is the priest. In order to co-ordinate the elements of power into fruitful action, the priest must quicken the parental sense of responsibility; he must

have a zeal for the Sunday school work; he must know how to organize; he must understand a few fundamental principles underlying methods of teaching, and he must give to the Sunday school whole-souled, intelligent, and systematic attention. The priest who possesses these qualifications will make the Sunday school, even with its short sessions and its few sessions, an institution of incalculable good, though from the very circumstances under which a Sunday school is conducted, an exacting judgment cannot be pronounced upon its work.

The statement of Father Holland in the closing paragraph of his article seems to strengthen this contention. He says that the scheme which he suggests is no mere fancy, that it has been actually carried out and with satisfactory results. Is it not possible that the results are due to the earnest, intelligent and zealous direction which gives life to the suggestions, rather than to the suggestions themselves?

PHILIP R. McDEVITT.

Philadelphia, Pa.

TOO MANY NEW CATECHISMS AND CHILDREN'S PRAYER BOOKS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The thought of writing to the ECCLESIASTICAL REVIEW to protest against the continuous outpouring of new Catechisms and Children's Prayer Books has been in my mind for some time, and I have refrained only in the hope that some one else might have a similar impulse and do it in literary and pedagogical fashion becoming the subject.

I do not of course wish to say that all these new productions are worthless; but many of them assuredly are.

In the first place, much of this work, presumed to be the result of a real want, rests on the assumption entirely groundless that priests, school Brothers and Sisters, and all other teachers, adhere so closely to the cold text, to the old printed words and traditional forms, that they never or very seldom introduce examples and illustrations from daily life. As a matter of fact all teachers of the young, if they have any fitness for the task at all, do really use a great deal of "baby talk" (if the expression be allowed here) in their daily work, which they are not anxious to see in print or even to have:

overheard by the unsympathetic or inexperienced. It is absurd to suppose that even one in a thousand teachers rests content with stating simply, for instance, that "Our Lord is the Good Shepherd". Without any suggestion from the textbook or conscious application of psychological principles they will, as a matter of instinct, develop the idea by many simple questions and illustrations: "Do you know what a shepherd is? Have you ever seen one? Will a shepherd go after lost sheep?" etc.

Moreover, not a view of the new books seem to think it an essential feature of excellence to stamp some one idea or illustration so deeply upon the mind of the pupil as to make it practically exclusive, especially when the image is developed too minutely. In a text-book before me the attempt is made to bring home to the child's mind the loving Providence of our Heavenly Father by introducing through a bright picture the loving care of birds for their young. There is of course no objection to the use of the illustration, but there is to its insistency and persistence, inasmuch as it thus produces in the child's mind an excessive predominance by reason of its presentation in too strong a light, in too great detail, and by its detachment from similar illustrations. The result of such a process is to leave upon the imagination of the child a too strongly associated idea of God with this particular image or fact which may lead to incongruous and unworthy associations of ideas later on. Experienced teachers would in such cases use a number of apt illustrations without dwelling on any one too exclusively or too minutely. Scripture rather favors this method. The lilies, the sparrows, the sheep, lion, ant, are all used. The Good Shepherd is not isolated, nor are the copies of Him taken from the old Dutch masters always the most apt to impress children with a proper image of His beautiful qualities.

Similar mistakes characterize many of our prayer books for children. Certain "child-like" prayers might serve as hints, sketches, samples to teach children how to pray, to encourage them to use their own words, to develop their thoughts; and they might be used at prayer once in a long while; but that children should repeat them over and over again and fix the ideas associated with these prayers clearly

and indelibly in their minds is a grievous error and one bound to produce ill effects. Here is a prayer from a widely advertised little book from the pen of a writer to whom we are all indebted for many very beautiful and useful pages.

You are called a lamb, dear Jesus, that I may not be afraid to come to you. No one is afraid of a lamb. I could put my arm around its neck and it would not mind. I could not hurt a lamb. But my sins have hurt you, O Gentle Lamb of God. Forgive me, etc.

"Very nice," some may say. Passing over the statement that Christ is called a lamb that we may not be afraid (nothing would be lost by saying that as He is called a lamb we may not fear to draw near Him with love and sorrow), we have in this "prayer" little else than a mere instruction. An excellent way to test a prayer is to have it recited aloud by a number of youngsters for several days. Try this prayer in that manner or try it "all by yourself" and see whether you can get beyond "no one is afraid of a lamb". In the same book a picture of our Lord blessing little children is used as an illustration of little children going to confession. Is it not just as easy, and a little less dishonest to use this beautiful picture by pointing out to the little ones that they need not fear to confess since He knew and loved children so much?

There are, I think, many prayers outside those published for children which are objectionable, not excluding some composed by or attributed to saintly persons. The great advantage in the liturgical prayers and psalms and others which may be styled Biblical, is their universal adaptability. No matter whether the soul be sad or joyful, doubtful or confident, these prayers come not amiss and are always—permit the expression—in good taste. True, we do not sing a "De Profundis" at a Nuptial Mass; nevertheless these prayers have a universality of application, which stamps them as prayers for all minds and ages, and they possess a certain elasticity, so that they can express a saint's ecstatic flight of love or a poor heart's feeble flutterings. Prayers for children, whose minds we know after all so very obscurely, should be taken from the Missal and from approved formulas, the simpler, the more

direct, and the more elastic the better. "I love you, O my God, with my whole heart," is a sample of what is meant. Such prayers should be the usual spiritual exercises of children in common. Figurative language is doubtless excellent in the schools; in prayer let it be confined to the Biblical figures.

These same remarks, *mutatis mutandis*, can be applied to one half or more of the new catechisms which aim at simplicity. When they confine themselves to giving the essential points, say for First Communion, they serve some purpose. Others, with their bald questions and their endless "Yes's" and "No's" are of no account, except possibly to make clear to some extra-hard-knecked teacher how little is really required from first communicants. To give them to children to study, unless it be to beguile them into innocuous quietude, would be a waste of time. If I did not fear that the Editor would rebel, I could scarcely refrain from adding a paragraph or two about catechisms in general concerning which we have been having such useful discussions lately. For one, I am glad that no sweeping change has been made yet.

To sum up: First, the assumption that even the poorest teacher sticks closely to the printed word, and uses no homely terms or illustrations, is a groundless one, and yet it seems to be the only justification for a number of booklets. Secondly, the aids to simplification of teaching religion become a positive evil when examples are worked out so minutely and assiduously as to produce a life-long dubious association of ideas. Finally, prayers should be couched in simple terms and retain the sound form of words.

SACERDOS CLEVELANDENSIS.

ARTISTIC EFFECT IN STAINED GLASS WINDOWS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Having read the admirable article on Stained Glass by the Rev. Leo. I. Sehringer, I only hope that it will be the nucleus of a revival in that important branch of Church decoration, a revival that will mean the steady progression toward the goal of absolute perfection of the truest principles of stained glass.

Father Sehringer's comprehensive handling of this extensive subject in such limited space shows that his knowledge of glass has been cultivated by a longing for the apparent unattainable, as far as good glass is concerned, and an obvious disgust with the superficial chromo-lithograph transparencies executed in our modern factories, (we cannot call them studios).

It is usual to lay the blame on the glass designer or painter. Those poor unfortunates are only meeting the demand, realizing that stained glass is one of the luxuries of life and having been given to understand that the one who pays the piper has the right to call the tune.

Laying blame on anyone is a human weakness. However, now that our most important architects have unanimously determined and are advocating a step in the right direction, it is only right that they should have the proper assistance of the Clergy in such matters, and it is only reasonable to expect that they have a better chance of getting a closer technical knowledge and experience than the pastor who is purchasing stained glass windows once in his lifetime.

Father Sehringer has, like most writers on glass, delivered a decision against canopies. Whilst glass men in general hold no special brief for them, the condemnation of the canopy is carried to a great extreme. We are allowed to caricature the human form, animals or floral objects; why must architectural forms be tabooed? The canopy in the window is not to be compared with the architecture of the church any more than the stained glass lilies in St. Joseph's hand are to be compared to the lilies on the altar.

One thing is evident, before a consistent revival is carried on, we must pluck the beam from our own eyes instead of looking for the mote in our brother's eye.

Painted glass, i. e. glass painted and shaded to a fine degree has got to go, it is universally proclaimed, and the sooner it goes the better. It makes one shudder to think what our present-day windows would look like had they been executed in that manner in the thirteenth century with their centuries of weathering combined with the dust-gathering surface present in the half-vitrified shading color. This fact alone demands that our glass in the future must be designed

and executed with one end in view—beautiful and brilliant color, a proper recognition of the lead, and, whatever paint is used, to be of the simplest line or hatching. By such means modellings of forms are suggested without destroying the translucency.

We have rigorously denounced the Munich glass, the present English glass, and also the newest development in the art of gilding gold, that is matting grisaille patterns on white glass whereby the old effect may be approximately gained. If we condemn a matt put over a piece of glass to stop too much glare, especially when that matt is artistically treated, why should we allow crude matting of grisaille glass when the cross hatching has already been so skillfully designed to gray the tone of the white glass. Further, taking out odd touches of the matt in grisaille with a soft scrub may give a doubtful artistic effect when new; but what will our matt look like after it has collected a few years of dust, and where will the pattern be?

Good brilliant transparent glass is what we want to do, well designed, covered with diapers, if you will, but let us keep it free from pseudo- quaint touches.

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THE POSITION OF BLESSED "JOAN THE OATHOLIC" IN THE CHURCH MILITANT.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Now to the ordinary reader, Jeanne may seem to be maintaining with courage, honor and loyalty, a position untenable, given Catholic ideas of the immunity of the Church militant from error." In these words, Mr. Andrew Lang states a view, to dissipate it; a view which a casual reading of her trial might suggest. Indeed there are Protestants of the present day who claim Joan as their own, because of her attitude toward the right which the Bishop of Beauvais said the Church had to pronounce upon the genuineness of her visions. We would not be surprised to observe some of these men airing their opinions, now that her feast-day is near at hand. St. Patrick has caught their fancy the last few years and they

claim him every March. Why should they not be expected to make similar pretensions in regard to Joan every May, by trying to identify her with pre-Lutheran resistance to the Church of Rome?

"Are you not willing to submit yourself in this [the subject of her visions] to the order of the Church?" she was asked. "I will answer you nothing more about it now." And again: "My words and deeds are all in God's hands; in all I wait upon Him." Again: "I refer myself to God who sent me, to our Lady and all the Saints of Paradise." And when they persisted with the question: "Will you submit to the Church *militant*?" she answered: "I came from God, from the Blessed Virgin Mary and all the Saints of Paradise and the Church victorious above, and by their command. To this Church I submit . . . As to saying whether I will submit myself to the Church militant, I will now answer no more." Again: ". . . as for me and my doings, I submit myself only to the Heavenly Church. In case the Church should prescribe the contrary [to what she said about the genuineness of her visions] I should not refer to any one in the world, but to God alone." These words at least give color to an opinion adverse to her obedience.

But she was obedient, in spite of appearances. First of all, there are several passages in the account of her trial, in which she professed perfect obedience to the Church militant. "Take me to the Pope, and I shall answer him," she says more than once. Secondly, the account of the trial was drawn up under the influence of her enemies, and may have been mutilated by them. Again, in so much as she refused obedience to the Church, she had in mind Cauchon and his churchmen, who impudently claimed rights over her which they did not possess; for Joan was not of the diocese of Beauvais. Moreover the malevolent dialecticians who judged her took unfair advantage of her, by making an absurd supposition—absurd at least to her. "Suppose," they said, "that the *infallible Church* should pronounce against your visions, would you submit?" And Joan, certain of the truthfulness of her visions, said: "No." How could she have said: "Yes"? Some of her defenders explain her position by presuming her to have been ignorant of her duties toward the Church in its

judicial character. But, as Mr. Andrew Lang says, she was so transcendently intelligent in other points, equally difficult, that we may not suppose her ignorant in regard to this.

The same author, in his life of her, represents Joan as acting on the belief that, since the Church was infallible only in regard to Faith and Morals, not in regard to *facts*, she had a right to refuse to submit the supernatural fact of her visions to the Church. "With a firm belief," he says, "in the Church on earth in matters of Faith, in matters of facts she would only be judged by the Church in Heaven." But if Joan had all the knowledge which this author supposes she had, she could not rightly have entertained this view. For she must have known that the Church's infallibility does not extend to Faith and Morals alone, but also to some facts. Dogmatic facts, it was later decreed against the follower of Jansenius, are within the scope of the Church's infallibility.

Another explanation of Joan's conduct was given in her Rehabilitation, by Bouillé, one of the learned doctors of the French party. Joan refused to submit her visions to the judgment of the Church, because, he says, the Church does not pretend to pass judgment upon such *hidden* supernatural facts as her visions were. These are his words: "If Jeanne received revelations from God it was not reasonable to bid her abjure them, especially as the Church does not judge concerning hidden things." "In questions of fact, in the case of a fact which only the percipient knows for certain, no mortal has the right to make him disavow what he knows beyond possibility of doubt." "Even if it be doubted whether her inspiration came from good or evil spirits, as this is a hidden thing, known to God only, the Church does not judge."

That she was perfectly obedient, whatever the explanation of her obedience be, seems to be clear in the light of the beatification honors conferred on her by Pope Pius X. For it is hard, if not impossible, to see how he could have placed her on the altar if she had knowingly refused to acknowledge the rightful authority of the Church in her regard. Hence we may with perfect assurance allow Joan of Arc, among the many other titles which she has to our respect and love, the title of Catholic.

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CALENDAR REFORM, AND A FIXED DATE FOR EASTER.

To the Editor, THE ECCLESIASTICAL REVIEW.

It may be worth while, in connexion with the subject of Easter and Calendar Reform, now somewhat to the front, and ably discussed by the Rev. Dr. Henry in the May number of THE ECCLESIASTICAL REVIEW, to suggest what really seems to be the simplest method of bringing about a year which will have the advantage of making every day of every month fall on an invariable day of the week, in every year; so that the date of Easter Sunday and of all the feasts depending on it could be made invariable, and the distinction swept away between the fixed and the movable calendar. Every feast day, whether religious or secular, would fall every year on the same day of the week.

This plan was suggested by the present writer some years ago in the *Catholic World*. It has precisely the same accuracy as the Gregorian Calendar in the long run.

The Gregorian Calendar, as of course is well known, contains in its cycle of 400 years, exactly 146,097 days. Four hundred tropical years, that is to say years counted from equinox to equinox, contain 146,096.88 days, so that the 400 years of the Gregorian Calendar exceed the true 400 years by only above the eighth part of a day or three hours, and make the date of the vernal equinox, commonly taken as 21 March, only one day out of place in about 3,200 years. The old Julian Calendar, without the Gregorian amendment, caused an error of three and one-eighth days in 400 years.

Any method proposed to secure precisely the same accuracy as the Gregorian Calendar, must, of course, have the same number of days in 400 years; namely 146,097, or just 20,871 weeks.

This can be accomplished by making the normal years to consist of 364 days, or exactly 52 weeks, and making every fifth year to have an additional week, or 371 days; with some modifications, similar to those distinguishing the Gregorian Calendar from the Julian.

Without these modifications, or if we simply make every fifth year to have 53 weeks, we should have, of course, in 400 years, 320 years of 52 weeks, and 80 years of 53, making 20,880 weeks in all. We need, then, just nine weeks less.

This is easily arranged by substituting, in every 400 years, nine years of 52 weeks for nine of those which regularly would have 53. It seems best to do this by making every fiftieth year a normal one of 52 weeks, and putting in one more normal one, twenty-five years before the close of the Gregorian cycle, which would occur in the year 2000. Beginning at the present time, 1915, 1920, 1925, etc. would have 53 weeks; but 1950, 1975, 2000, 2050, etc., would have only 52.

One advantage of this arrangement would be that the leap years of 53 weeks would be easily distinguished by their dates ending in 0 or 5; with the exceptions just mentioned, and easily borne in mind. To distinguish, in our present arrangement, a leap year, we have to find if its date is divisible by 4; but whether it is divisible by 5 is indicated by its last figure.

The question naturally occurs where to place the extra week, and what to do with it. It would be a sort of jubilee week, and it would seem natural to celebrate it in some way. It might be best to put it at the end of April, at which time the weather is perhaps the best, on the whole, all over the world, if we except the Antarctic regions.

As to the occurrence of Easter, this arrangement would give five possible dates for it, that is to say, five Sundays, in the period now assigned, from 22 March to 25 April inclusive, which is exactly five weeks, and always contains just five Sundays. It could be made to fall just the same as now, on the first Sunday after the first full moon following 21 March.

If, however, a fixed date were to be chosen for it, 8 April would seem to be the proper one. It is really the exact middle of the period from 22 March to 25 April inclusive; having just 17 days preceding it, and 17 following, in the whole period of 35 days.

Sunday being 8 April, the year would always begin on Monday; Christmas would always occur on Monday, which is the most convenient day for it. The feast of the Annunciation would always be on Sunday; unfortunately it would be Passion Sunday. Perhaps, on the whole, it might be better to have Easter on 9 April; bringing Christmas and New Year on Sunday, the Annunciation on Saturday, and the feast of St. Joseph on the fourth Sunday of Lent.

It is probably hardly possible to substitute the calendar described in this article, or any other, for the Gregorian at this late day. But it would certainly be very convenient to have a fixed day of the week for every date through the year, and this seems the best way of accomplishing it.

Keeping to the Gregorian calendar, it would seem most convenient, if the moon is disregarded, to have Easter range from the 5th to the 11th of April inclusive.

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THE CATHOLIC DOCTRINE ON "INTERRUPTION OF PREGNANCY".

(A reply to the address of President Dr. F. T. B. Fest, of the New Mexico Society for the Prevention of Tuberculosis, published in the *New Mexico Medical Journal*, December, 1911.)

The attitude of the Catholic Church toward the medical practice called interruption of pregnancy was severely censured in the *New Mexico Medical Journal* for December, 1911, pages 74, 75, and 76, in an article by Dr. F. T. B. Fest. To show that the criticism was not based upon a clear and adequate knowledge of the Catholic doctrine on the question, is the object of the present article.

Let it first be stated that the opinion of Catholic theologians on the present topic has not at all times been unanimous. In the past great latitude was left them, and while the large majority was against the practice in almost all cases, a few eminent divines vigorously supported it in cases of extreme necessity. The Church of Rome is not the intellectual tyrant it is often said to be. Conclusions held forth by her as Catholic teaching are generally the result of centuries of free discussion, enlightened research, and mature deliberation. It is only after a thorough investigation by the most competent authorities that a decision is issued. The decision is then accepted by the contending parties, not merely on account of the prestige enjoyed by the tribunal pronouncing, but because of the conviction that the sentence is based upon the longest study and most conscientious examination.

Coming now to our question—some authoritative Roman decisions of recent date allow no longer any dispute among Catholics. They likewise prove the inexactness of the assertion made in the article in the *New Mexico Medical Journal*, that the "Roman idea is to protect the fruit of conception under all circumstances".

1. All modern theologians agree in establishing the following principles.

(a) If the mother is dangerously ill and her child is supposed to be sufficiently developed to be able to live by itself, as is usually the case after the seventh month of pregnancy, it is entirely lawful to accelerate its birth.

(b) Even before the seventh month the acceleration of childbirth is lawful when the mother is in serious danger, but only indirectly.

By *indirectly* we mean by processes that make accelerated childbirth *unintentional*.

Let the mother's life be in danger—there are remedies which irrespective of her pregnancy are known to afford relief. Such remedies are lawfully administered even if it be foreseen that there is a possibility of their resulting in a premature delivery. What is *intended* by the physician is the mother's health and life. The possible ejection of the fetus he does not *intend*; he foresees it as a possible unavoidable effect.

This is lawful, as it is lawful to deprive a man of the use of his mental faculties by chloroform. What is intended directly by anesthetics is the suspension of sensibility; that of the higher powers of mind will also result, but quite unintentionally. A quack is lawfully arrested and sent to jail, though it is foreseen that his poor wife and children will have to starve in the meantime. An assassin is justly dragged to the scaffold, though his innocent family will be ruined. Cases of an action having a twofold effect, one good, which is intended, the other evil, which is merely permitted because unavoidable, are of daily occurrence in life.

It is therefore inexact to say that "interruption of pregnancy" is condemned by Catholic theologians "under all circumstances."

2. It is an equally inexact statement which declares that the Church's severity on this point springs from the reason that "the soul has only a value in the heavenly market when baptized," as is asserted in the article in the *Journal*.

If that were the reason, the Catholic doctrine could be as broad as that of any modern doctor. A child may be validly and licitly baptized in its mother's womb through a syringe. We might say to our Catholic doctor: "Be sure to baptize the child, and then go ahead."

The Church's reason is the Divine command: "The innocent and just person thou shalt not put to death."

The child is, as its mother, a human being; it has its own right to life: it is entrusted to its mother in all its risks; she, above all others, is to protect that right to life. The child is an innocent little person; it cannot be considered as an unjust aggressor; it is forced by nature to be where it is and how it is. To intentionally destroy an innocent human life in order to save another one, we hold to be criminal, even if the life we aim to save be more valuable and important to society. The command "thou shalt not kill" remains, so long as it is a question of an "innocent and just person".

This is the Catholic Church's position. Her attitude may be contemptuously sneered at as superstitious, but she does not stand alone. Sound medical authority is in accord with sound theology. "I say it deliberately and with whatever authority I possess, and I urge it with all the force I can muster, that we are not justified in destroying a living child," said Doctor James Murphy at the sixty-first Annual Meeting of the British Medical Association in 1893.¹ Dr. Hodge of the University of Pennsylvania says: "Often, very often, must all the eloquence and all the authority of the practitioner be employed; often he must, as it were, grasp the conscience of his weak and erring patient, and let her know in language not to be misunderstood, that she is responsible to the Creator for the life of the being within her."²

The legislation of modern civilized nations is not as loose as the statement in the article in the *Journal* would give us to understand. Though not so severe as in past centuries, "the

¹ *Brit. Med. Journ.*, 26 Aug., 1893.

² Wharton and Stiles *Med. Juris.*, on Abortion, 11.

French law punishes the abortionist with imprisonment, and physicians, surgeons and pharmacists who prescribe or furnish the means with the penalty of forced labor.³ In England, according to Blackstone, modern law looks upon the killing of a child in its mother's womb as a heinous misdemeanor," and in the United States we are not without laws directed against the odious practice.

After the foregoing an appeal to Christianity in favor of infanticide seems to be strangely out of place, to say the least. Yet we read in the article in the *Journal*: "Christianity is the religion of highest love and it is the aim of love to prevent suffering and misery." Such an exponent of Christian love as Saint Paul is loud in condemnation of doing "evil that there may come good" (Rom. 3:7). The end will upon no occasion justify the means.

3. The article thus far commented upon becomes rather amusing when it states: "While the Roman doctrines forbid absolutely interference with the pregnancy of the married, probabilism and casuistry found excuses for the unmarried." In support of this bold affirmation the reader is referred to "authorities on Roman morals, such as Liguori, Busenbaum, Settler, Sanchez . . . P Gury," etc.

Roman morals stand high above self-contradiction. As has been stated above, Catholic opinion on the subject under discussion has not been one and the same at all times. Before Innocent XI (1676-1688), some theologians thought it lawful for the married to procure premature birth in certain cases. They granted the same right to the unmarried. They were consistent. Innocent XI proscribed the following proposition: "It is lawful for a girl to procure abortion before the quickening time, in order to avoid death or infamy." Since then no Catholic moralist has favored abortion or found excuses for the unmarried. Liguori and Gury teach precisely the opposite. As to Vicar General Rabeyrolle, Rousset, H. Dumas, J. Marin (obscure names in moral theology), no means are at hand to ascertain their thought. Sanchez (1550-1610) and Busenbaum (1600-1668) are pre-Innocentian. Besides being consistent with themselves they based their doctrines on the data furnished them by the science of

³ *Catholic Encyclopedia*, on Abortion.

their times, for the question was in regard to the time before quickening.

Modern science by telling us that a spiritual and immortal soul vivifies the fetus from the moment of conception, or shortly after, precludes the possibility of regarding the same in any light but that of an innocent human being, the direct and intentional destruction of whom is nothing less than murder. This is the unanimous doctrine of modern Catholic theologians,—Lehmkuhl, Bucceroni, Noldin, etc.

4. Other remarks occurring in the article under consideration—the invention of dogmas, etc., etc.—coming as they do from an incompetent authority, and having no necessary bearing on the main point at issue, are purposely disregarded.

In concluding, I take great pleasure in acknowledging my indebtedness to the Rev. J. M. Marra, S.J., for his valuable assistance in the preparation of this article.

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THE CATHOLIC BOYS' BRIGADE AND THE SCOUT MOVEMENT.

In my previous articles I have outlined the principle underlying the Brigade movement as practised by the Catholic Boys' Brigade.

There are many who think that the Scout movement which has become so popular nowadays will eclipse the Brigade idea and ultimately extinguish the latter movement. In the first place I would remind those who share this view that the Scout movement has not existed for the number of years that the Brigade has, and consequently it is yet full of novelty and novelty always attracts the impulsive youth. It will take another decade before one is able to judge whether the Scout movement is the lasting movement that the Brigade has been. Readers may at once suggest that they are aware of many who have left the Brigade to join the Scouts. This may be the case and I venture to say that the same thing would happen if another and novel plan were commenced to grapple with the youth of to-day just as many would leave the Scouts to join the new movement. The desertion from the Brigade in favor of the Scouts has been particularly notice-

able in the case of the Church Lad's Brigade, or rather many have joined the Scouts who would not join the Church Lad's Brigade. What is the reason? From my personal inquiries I have found that this is so because the Scout movement offers a lad an attractive uniform and not a part of one. The lad one wishes to attract is not drawn by the offer of equipment to wear over his ordinary clothes, as he has very often no clothes worthy of the name. Give him a full uniform and he looks as well and feels as well as the boy from the best home in the district. This in my opinion is one of the factors which has caused the Scout movement to take on with the poorer class of boys, amongst the Protestants of this country. My personal experience throughout the Salford Diocese is that the majority of lads prefer the uniform of the C. B. B. to the Scout uniform, though I am aware of a Catholic body of Scouts who are as proud of their uniform as any Brigade lad is.

So far I have tried to show one of the factors which have made the Scout movement so popular amongst the poor lads of our great cities, particularly amongst those of religious persuasions other than our own. Another and to my mind the most important factor making for the success of the Scout movement is the active propaganda carried on by those who are working in the interests of the Scout movement.

Scoutmasters are renowned for their strenuous activities on behalf of the cause they have at heart and through the medium of the Press they constantly bring the success of their movement before the public gaze. Almost every despatch run or march-out is recorded in the columns of the Press. Life-saving or attempted life-saving by a boy who happens to be a Scout is given prominence by the newspapers, whereas if the boy did not happen to be a Scout it would pass unnoticed. I am fully aware that the Regulations of the Scout movement forbid a Scout to record his own achievements in such cases, but that is immaterial.

Then again notice how the officials of the Scout movement take every chance offered or which they can secure to push the Scouts into the municipal limelight, while the Brigade officials work quietly without the public at large knowing the work achieved by their movement. The fault is not, in my opinion,

with the Scouts but with the Brigade officials, as they have been too contented to let the movement work quietly instead of bringing their work and the objects of their organization before the public at large. Moreover I do not think that sufficient propaganda has been made to try to push the Brigade movement in the past, with the consequent result that the Scout movement seems as if it were going to oust the Brigade from the field of social labor. In some of our Dioceses Propaganda Committees have been formed and the result has exceeded expectations. Let these Committees set forth the aims and objects of the Brigade movement and take every opportunity to use the Press, in particular the Catholic Press, and the Brigade idea will soon flourish in their midst, as it has to offer the lads an attractive uniform; and the poor lad will rally to the call as well as he will rally to the Scouts. Let this Committee try to secure energetic and enthusiastic young men to take up the duties of Officers and their energies will be soon rewarded. Too many Brigade Officers take the work of the Brigade in a half-hearted fashion instead of being energetic and enthusiastic. Where the Officers are enthusiastic, and I could quote several examples of such Officers, then the Brigade Company is a striking success and the fruit of such success can be testified to by many rectors to-day.

The foregoing remarks may cause the reader to think that I am against the Scout movement. I think, however, that the following lines will show my opinion of this movement, as I personally believe that the two movements can and will work together harmoniously for the common good of the lads of our Faith, the one movement securing the lads of the parish or diocese that the other movement fails to attract. Many think that the two movements are diametrically opposed to each other; but such is not the case, as the one is the complement of the other; and where the two movements are amalgamated into one general Catholic movement, then the Scouts do their work on field days and the Brigade does its work without in any way overlapping or interfering with the other.

The Scout movement is essentially an undenominational institution, whereas the C. B. B. is essentially a Catholic organization and takes its place in the parish as a boys' con-

fraternity. The Officers of the C. B. B. are appointed by the Chaplain of the parish who secures the Officers a Commission from the Cardinal. Throughout the whole movement the idea is unity with the priest of the parish in the first place and unity with the Catholic Hierarchy as a whole.

My suggestion for the formation of a Troop of Scouts where they are thought desirable is for the rector to affiliate the Troop of the Catholic Boys' Brigade and take out Commissions for the Scoutmaster and his assistants and arrange for the lads to wear the Papal Arms on their collars as well as in their caps, instead of the Fleur-de-lys of the Scouts. Also the Troop should be Catholic in its entirety, from Scoutmaster to the tenderfoot, as the undenominational idea is fatal to the Catholic interest. The Troop of course will be forbidden to take part in any Church Parade of the Scouts or Rallies at which anything of an undenominational nature is practised. If however they desire and are permitted to take part in any Scout games of a purely secular nature, they may do so with other Scout patrols belonging to the organization as formed by Major-General Baden Powell. This will entail of course that the Troop be a part of the general national Scout organization and consequently the Scoutmaster will hold the warrant of the Scout organization. I do not see any obstacle to this being done, so long as the Scoutmaster knows that his first duty is to the Commission he holds from the Church in the Brigade interest. This is the procedure obtaining in this country. A Scoutmaster holds the rank of Captain if he holds the warrant of Scoutmaster.

There are many who think that the Scout movement does work that the Brigade could not do; but as far as I see the Brigade boy in his uniform can achieve everything that the Scout does in his. Week-end camping, signaling, ambulance, life-saving, telegraphy, etc., are all useful and in fact necessary adjuncts of the Brigade and Scout movements. The only difference is these are pursued with more zeal in the Scouts than in the Brigade.

One word on the relative practicability of the two movements. In large towns I think that the Brigade is the organization to foster; but in small places where it is impossible to form a Company of the Brigade, a Troop of Scouts may

be organized to fill the want. In small villages it may be possible to form only a single patrol consisting of 6 lads and thus do better work with this patrol on Scout lines than it would be possible on the Brigade lines, as this body of lads would be unable to attempt much of the drill that forms one of the features of the Brigade.

The Scout uniform and methods, or the Brigade uniform and its methods, are, as far as Catholics are concerned, a question of local feeling so long as the atmosphere and control are in Catholic hands and the appointment of those who command the various units are in Catholic hands also. In other words, let a Company of the Brigade or a Troop of Scouts be formed in a parish according to the tastes of the lads in that parish, but let them be controlled by the same Catholic body and derive their powers and authority from the same source. In this way it will be possible to work the two organizations side by side and in perfect harmony.

Perhaps many of my remarks may find those who are not in accord with them, but they are the outcome of close and careful observation of the two movements.

Let the Catholics look at the matter from every standpoint and I am sure that they will admit that the only path to success is the path of unison in Scout and Brigade interests, and if the consensus of opinion of my readers is in favor of the Scout movement, let it be a Catholic Scout movement recognized by the Holy See and the Catholic Hierarchy with its own independent body for the granting of warrants, etc., and then success is certain. If it is desired to join with the recognized Scout organization, let this be done through this body, who will regulate how far the two rival Scout organizations can work in harmony. In conclusion let me hope that these few words of mine may help to stir up the desire to investigate the two movements by those in authority, to form one or other of these organizations.

Salford, England.

J. S. GAUKROGER.

MITIGATION OF THE EUCHARISTIO FAST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Would you kindly allow me a little space in the REVIEW to put down my emphatic endorsement of what the Rev. C.

Pernin, S.J., said about the Eucharistic fast in the May number? In my little country parish alone the number of Communion would be increased by thousands a year if the rigorous law about the fast were sufficiently mitigated. What an immense difference would it not make in the whole country or the whole world!

On Sundays I give Communion to some little groups, mostly of children or young people, who then take their breakfast in the school building and wait for the Mass. Many people, young or old, practically cannot reach the church till Mass time, at half past nine or ten o'clock. But how hard it is to fast till then after getting up early, taking the necessary care of a number of cows, and traveling a long distance in all kinds of weather and over all kinds of roads! How beautiful would it not be, if the fast did not stand in the way, to see every Sunday a large crowd of the parishioners receiving Holy Communion in a body at high Mass!

On week days, if the fast did not prevent, I would give Communion at 11.40 to the children who come to school, either regularly or for a time, to receive the necessary religious instructions. Then there would easily be, at this time of the year, a hundred Communion on schooldays, while now there is perhaps an average of half a dozen. At present some children come on foot, on every school day they are able, from a distance of five or six miles, and certainly they would deserve the benefit of Holy Communion. But as it is, they cannot go to Communion at all except at considerable intervals and under difficulties.

This question of the Eucharistic fast certainly deserves the earnest attention of all who are interested in the spread of frequent and daily Communion.

A. VAN SEVER.

Rudolph, Wisconsin.

ANENT A RECENT CONTROVERSY ABOUT "QUID MIHI ET TIBI?"

To the Editor, THE ECCLESIASTICAL REVIEW.

The last number of the *Theologisch-praktische Quartalschrift* (Linz) discusses the interpretation of the "Quid mihi et tibi est, mulier?" (John 2:4), recently advanced

by a Protestant divine who appears to take little or no cognizance of the principles of historical criticism. This reminds me that I failed to make reply to Father Reilly's answer (Vol. 41, p. 743) to my critique (*ibid.*, p. 598) of Father Weigand's story (*ibid.*, p. 483) à propos of the interpretation of "Quid mihi et tibi est, mulier?" (John 2:4). Illness occasioned the oversight. If not too far a cry from last June, I wish to submit the following.

1. Fr. Reilly makes it clear that the Dominicans are now in Kurdistan. But his summary of their residence therein since 1882, does not make clear a story which appeared in 1877, in the *Katholisches Kirchenblatt* (Freiburg), p. 386. Again, he says "the archbishop of the place need not have had a residence *in* Kurdistan". Quite so, in general; not at all so, in the story of Fr. Weigand, who writes that "two Dominican Fathers, while travelling *in Kurdistan*", heard the words *man bain anta un ana* together with the archbishop's interpretation thereof as the same idiom as "Quid mihi et tibi". Still, it is matter of little moment whether the incident took place in Kurdistan or Mesopotamia.

2. Fr. Reilly defends the expression *man bain anta un ana*, as a mixture of the modern Syriac *man*, "what"; the Aryan *un*, "and"; together with an Arabic remainder. He argues for the possibility, but gives no valid reason, for the fact of such a linguistic hodge-podge in the mouth of a Chaldaic archbishop either in Diarbekir or in Kerkuk,—the only archiepiscopal sees of any rite thereabout.

I may assume that the archbishop in question spoke to the two Dominicans in a language pretty much the same as that used in such intercourse by the clergy of Mesopotamia and Kurdistan of to-day. The far inland Orient changes little in thirty-five years. Now I have spoken with Chaldaic priests from Kurdistan and with the Syriac Patriarch of Antioch, the learned Monsignor Rahmani, who lives in Beirut but is of the patriarchal see of Mardin in the Wilayet of Diarbekir. Their language was Arabic and no jumble of Arabic with Syriac and Kurd. In fact, any one who speaks with people from Tunis, Egypt, Abyssinia, Syria, and Mesopotamia, will be astounded at the uniformity and purity of their vulgar Arabic.

Even admitting Fr. Reilly's defence of the use of *man bain anta un ana*, I fail to see that it is a "presumedly Kurd phrase" (p. 746). The "modern Syriac *man*" might just as well be the Arabic *man*, "who"; or *ma*, "what". And as for the slip of the "presumed Aryan" *un* into the place of an Arabic *we*, may we not blame the Freiburger printer's devil's inner consciousness of the Aryan *und*? At any rate, even though we admit that the archbishop used the Aryan *un*, is the tiny conjunction so mighty in the sentence as to overwhelm the Semitic remainder and to allow us to brand the whole as a "presumedly Kurd phrase"? As it stands, the sentence is presumedly Arabic, if presumedly anything, and means precisely the same as its Palestinian counterpart,—*ma bain enta we ana*,—"What is there between thee and me?",—"Are we not at one, thou and I?"

3. The most important part of my critique, Fr. Reilly has not touched upon. The chief reason why I consider Fr. Weigand's story to be scientifically inaccurate is not the geographical limits of Kurdistan nor the linguistic form of the idiom in question. These two reasons might be waived. The real reason why it seems to me certain that this more than twice-told tale is of no scientific worth in the interpretation of John 2:4, is that the archbishop in question was altogether wrong in telling the two Dominicans that, at the marriage of Cana, our Lord used precisely the same idiom as the one we are discussing. The two idioms are entirely at variance one with the other. Our Lord's words are *τί ἐμοὶ καὶ σοί*. This idiom has nothing in common with the Arabic or "presumedly Kurd" idiom, "What is there between thee and me?" Such an idiom might readily have been expressed by our Saviour in the form *τί μεταξὺ ἐμοῦ καὶ σοῦ* (cf. Lk. 16:26; Ac. 15:9).

To make good his own interpretation, Fr. Reilly cites (p. 196) the usual cases of Old Testament usage of the idiom "Quid mihi et tibi est". In every case save one—and this case is not pertinent—the Septuagint has the form *τί ἐμοὶ καὶ σοί*, and the original text has the form *mah-lli walak*. In not a single instance is there the idiom *τί μεταξὺ ἐμοῦ καὶ σοῦ*, or its Hebrew equivalent. The one case which I said above was not pertinent is Joel 3:4. Fr. Reilly seems to have been misled by the Vulgate "Quid mihi et vobis". The Septuagint

τί ὑμεῖς ἐμοί and Hebrew *mah attem li*, "What are ye to me?", are an idiom not at all the same as John's τί ἐμοὶ καὶ σοί.

It is interesting to note that this same discussion was carried on in 1888 between Fathers O'Brien and Kenny in the *Irish Ecclesiastical Record*. The latter gave, from his notes on Dr. Dixon's lectures, an interpretation of the "Quid mihi et tibi" passages which is not unlike to that which Fr. Reilly speaks of as his own "original solution" of the difficulty (p. 480). Fr. Reilly's "What is to me as distinct from what is to thee?" (p. 200) is not unlike to Dr. Dixon's and Fr. Kenny's "What is there between you and me?" "What cause of complaint is there on your part against me" (*Irish Eccl. Record*, 1888, p. 928).

In this same discussion, Fr. O'Brien had in mind the above Kurdistan story, when he rejected the interpretation "so silly as that Chaldaic one which crops up every now and then, an interpretation not of the text 'What to me and to thee' but of another phrase 'What with me and with thee' (sic), and giving as the meaning 'The same mind to you and to me', which makes absolute nonsense in every other passage" (ibid. p. 1033). In view of this clear difference between the idioms "Quid mihi et tibi est" and *ma bain'ana we enta*, I cannot understand why Fr. Reilly groups this long ago worn out tale with the scientific work of Musil and Father Jaussen, O.P.; nor why he still looks upon the story as providing "a very desirable parallel of the idiom used by St. John".

WALTER DRUM, S.J.

Woodstock College, Maryland.

A CATHOLIC FATHER'S ATTITUDE TOWARD THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The *Ave Maria* publishes an admirably clear and temperate statement of the attitude taken toward the Y. M. C. A. by a Catholic father whose son attends the professional law course at a non-Catholic University in which the Association is represented among professors and students. The statement is in the form of a reply to the Secretary of the Y. M. C. A. who had solicited a contribution to the support of the organization, in order "to bring the young men of the University to Christ."

The following extract indicates the motive and tenor of the argument contained in the letter:

DEAR SIR:—I returned the Y. M. C. A. subscription list to you a few days ago (as I did also last year) without comment and without my name upon it. I regret that I can neither contribute to the Y. M. C. A. nor coöperate with it. I write you this with real sorrow, since the end you propose—"To bring the young men of the University to Christ"—is at one with the broader aim—"To restore all things in Christ"—declared by Pope Pius X, whom I look up to as the Vicar of Christ on earth. I feel, therefore, under a moral compulsion to give a reason for adopting a policy of non-intercourse with an organization seeking an end identical with my own religious aspirations and the most sacred that can be proposed to a Christian. And yet I hesitate, because to give such reason will necessitate an Apostolic plainness of speech, and I have neither the call nor the grace of an Apostle; therefore my language may wound. Yet you ask for such expression of views, and reasons for either sympathy with or divergence from your aim or methods; and I can only hope that you will receive with the respect due to an honest purpose (and such charity as you can) what I believe you ask for with sincerity.

I lived for a time in a city where one of the active officers of the Y. M. C. A. was a Protestant minister, highly esteemed. In his congregation was a woman whose husband's business called him frequently and for long periods away from home. In course of time this woman was divorced, and quickly following her divorce she married her pastor, the minister to whom I refer. He suffered no ostracism on the part of general society or of his church; and he continued an active and prominent leader in Y. M. C. A. work, and frequently addressed the young men of that organization.

Now, I am a Catholic; I believe that Jesus Christ is God, the Second Person of the Blessed Trinity, coequal with the Father and the Holy Ghost. I believe, therefore, that the same Divine Law-giver who, on Sinai, wrote on tables of stone, "Thou shalt not commit adultery," reiterated the commandment, interpreting it for His Church and reëstablishing for all mankind the primal law (mitigated after the Fall on account of the hardness of men's hearts) when he said to the Jews, "Everyone that putteth away his wife and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery." The words could not be plainer or more apt if our Lord were giving a decision on the very case I have used as an instance from my own experience. *So believing, how could I permit my son to sit for*

moral guidance under a man who, I hold, was living in open and persistent adultery?

You may urge that this minister's case is but an instance of human infirmity such as the holiest body of men might show, and that the organization should not be held responsible for the personal sin of one of its members. I forgo the natural rejoinder, that the local organization tacitly approved his course by retaining him in office as a leader and exemplar. Even this, however, I would overlook as the too generous complacency of personal friends, were I not convinced that the attitude of the organization toward him was a logical development of principles inherent in the constitution of the Y. M. C. A.

The writer goes on to show that the Association not only permits its representatives to violate the fundamental law of Christian marriage, but connives at flagrant misrepresentations of and attacks upon Catholics and their teaching, by its members; and that this is sufficient ground to hold it responsible as a sectarian agency, whatever its casual profession may be.

A strong feature of the letter is, in our estimation, the spirit of discriminating justice and charity which allows that "the spirit of God is on many" of the members of the Y. M. C. A. and that Catholics might frequently bow in shame and confusion as they look upon the "manifold good deeds" and the sincerity of many men outside the Church who co-operate with the aims of the Association.

CORRECTION IN THE RUBRICS OF THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I take the liberty to call your attention to a little mistake that crept into an article on the new rubrics of the Breviary, March number, 1912, p. 350. The writer says that "on Thursday of Holy Week the Ant. 3, 'Tu autem Domine', etc. . . ." is to be used. He meant to say, "on Wednesday". The "Praescriptiones Temporariae" say "Feria IV". Many priests will transcribe these antiphons into their old Breviaries, I suppose, and hence will get this one in the wrong place.

E. B.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. HISTORY OF RELIGION.

Though articles and monographs on questions of the History of Religion have been abundant, complete treatises on the subject have been rare. After the appearance of the manuals of Tiele (1876), of Chantepie de la Saussaye (1887-1889), and Conrad von Orelli (1899), ten years elapsed before Solomon Reinach published his *Orpheus* (1909). Among the various appreciations of the last-named work we may mention those of Mgr. Batiffol, Fr. Lagrange, and M. Loisy.¹ The first two writers confronted Reinach's statements with the texts and a catalogue of his inaccuracies and mistakes; the third discussed the fundamental question of method with more bitterness than tact. About this time too (1910) the Catholic Truth Society published four volumes entitled *Lectures on History of Religion* which had previously appeared in pamphlet form. But the most important contributions to the new science have been furnished by J. Bricout² and Joseph Huby.³ Both works are free from controversy and polemics; both are, what they claim to be, manuals of the history of religion.

As to the question of method, Goblet d'Alviella proposed in the Oxford Congress held in 1908⁴ three names for the three different ways of viewing the history of religion; hierography, hierology, and hierosophy. H. Pinard explained the meaning of the three terms in a clearer way: the first describes the facts of each cult; the second defines the general laws of the religious phenomena; the third attempts metaphysical conclusions. The first catalogues, the second classifies, the third philosophises. Which of these three methods is best suited for a Manual of History of Religion?

Reinach believes that such a manual ought to be a general tableau of religions considered merely as natural phenomena,

¹ *A propos d'histoire des religions*, Paris, 1911.

² *Où en est l'histoire des religions?* Paris, 1911: Letouzey et Ané; 2 vols.

³ *Christus*, Paris, 1912: Beauchesne; I Vol.

⁴ *Transactions*, t. II, pp. 365-366.

but his work develops into a biased and aggressive hierology; it is simply anti-religious. Loisy believes that the typical manual ought to be strictly neutral, stating the truth alone, without any epithet, whether Catholic, Protestant, or of any other religious denomination; the strictly historical truth free from all metaphysics and religious creed. If Reinach's work is anti-religious, Loisy's ideal manual is non-religious. But such a work is impossible in the domain of the history of religion; and Loisy grants that it is neither practicable nor desirable in the domain of metaphysics. He himself points out the reason; the essential principle of Christian cults is a primitive revelation, its preservation among the ancestors of Israel, its constant life in the chosen people of God, until it found its definite fulfilment in Jesus Christ, the God-man; the Catholic Church adds to this its own institution by the Christ-God. As according to Loisy none of these items is a matter of history, the historian cannot positively adhere to any of them; at times, he must contradict them implicitly by the very fact that he cannot grant any absolute value to any of these religions, though all claim it for themselves. A claim of neutrality, therefore, implies a disagreement as to principle with all religious denominations. A manual of History of Religion which is not a mere hierography or a brutal collection of facts cannot be neutral. An excess of historicism in the study of the history of religion is like the dissection of a corpse, without any reference to the soul, in the study of man.

Returning to the manuals of Bricout and Huby, the reader will remember that a number of M. Bricout's articles appeared serially in the *Revue du clergé français*, and were referred to in a former number of the ECCLESIASTICAL REVIEW.⁵ Unlike Bricout, Huby has not the advantage of being director of a theological review, but he is professor of this branch in the Scholasticate of Ore Place, Hastings, England. The names of the collaborators of M. Bricout have been enumerated in the January number of the REVIEW; the principal collaborators of M. Huby are such eminent writers as Le Roy, de Grandmaison, Wieger, Dahlmann, Carnoy, de la

⁵ Jan., 1912, pp. 110 ff.

Vallée Poussin, Martindale, MacNeill, Böminghaus, Mallon, Condamin, E. Power, Nikel, Brou, and Rousselot. Hence in both manuals each of the different religions is treated by eminent specialists. Though both works are real manuals of History of Religion, their very titles clearly indicate their different scope: the question *Où en est l'histoire des religions* requires an answer attested by documents, a summary of facts as far as they are known at present, an indication of the incompleteness of our knowledge and of the provisional character of our conclusions; the title *Christus* implies a much more pronounced grouping of the various historical items furnished by the religion of the single races so as to bring out the conclusion that Christ is the true consummation of all religion. Both manuals are not mere hierographies, but also hierologies, and, as far as their scope demands it, hierosophies. The difference in the results of the religious investigations followed in the two manuals is perhaps briefly and clearly expressed in their respective definition of religion. According to M. Bricout, religion always and everywhere has been understood to be the summary of feelings, expressions, and voluntary acts elicited in the individual or in society by the consciousness of personal relations to the higher and sovereign powers which are active in the universe wherein both the individual and society are found. In M. Huby's manual religion is defined by M. de Grandmaison as comprising a body of doctrine, at least in outline, claiming to be obligatory; a summary of rules of conduct, conceived as emanating from a superhuman power; a system of rites and practices intended to bring man into relation with the transcendent powers. This triple element is not added to the soul as something extrinsic, but is a truly higher life by means of which the soul tends to pass out of herself in order to enter into relations with a power conceived as supreme. Briefly, religion is the converse of the individual and social man with his God.

As to the contents of the single chapters, we must refer the reader to the manuals themselves; a detailed review would exceed the limits of this paper. But we must direct attention to the relation of History of Religion to Catholicism as portrayed in the two works. M. Bricout contents himself with the proof that the two are not incompatible; it would have

been better if the editor had more effectively fortified his readers against the danger of a universal relativism and fundamental scepticism, to which this kind of study is apt to lead. In M. Huby's manual, M. de Grandmaison accurately defines the value of a comparative study, and he determines the limits within which its legitimate exercise must be confined. No need to state that such a warning is not only desirable, but even necessary for the readers of such a manual. The student of the History of Religion will return to mother Church after his long and perilous journey through the foreign cults, repeating with a new faith and a new love the words once addressed to the Master by St. Peter: "Verba vitæ æternæ habes." ⁶

II. TEXTS AND VERSIONS.

The Clarendon Press has issued a new edition of the Greek text of the New Testament.⁷ The typographical work leaves nothing to desire; the price renders the edition accessible to a great number of readers. The abbreviations follow the notation of both Gregory and von Soden, and they are duly explained in the Preface. Though the little volume cannot compare with the large critical editions, its choice of variant readings is most commendable, and it offers an enormous amount of valuable critical information. No doubt, some scholars will find it too conservative, while the Catholic reader will not be able to accept all its critical positions. The ending of St. Mark has been kept in the text (Mark 16: 9-20), while the story of the adulterous woman (John 7: 53; 8: 11) has been placed in brackets, and the verses Matt. 17: 21; 18: 11; 23: 14; Mark 11: 26; 15: 28; Luke 17: 36; John 5: 3b-4; Acts 8: 37; 24: 7-8a, etc., are relegated into foot notes. The reader will miss the indication of parallel passages, which is so convenient in Nestle's Greek text.

The Clarendon Press has issued also a critical edition of the New Testament according to the Vulgate.⁸ Up to the end of the Epistle to the Romans, Mr. White follows the text

⁶ Cf. Christian Burdo, *Études*, 20 March, 1912, pp. 799-820.

⁷ Alexander Souter, *Novum Testamentum Græce*, Oxford.

⁸ White, *Novum Testamentum Latine secundum editionem sancti Hieronymi*, Oxford, 1911.

adopted by Wordsworth and White.⁹ As Mr. White has been left alone after the death of Mr. Wordsworth, he provisionally adopts in the other books a text based on the seven principal manuscripts of the Vulgate. Though the importance of the Vulgate text and its number of variations are less than those of the Greek text, their study is most useful and interesting. For instance, the defenders of the genuineness of the text of the three heavenly witnesses were wont to appeal to the testimony of the Vulgate. The study of the manuscripts now shows that St. Jerome did not translate the controverted verse. The best manuscripts read in I John 5: 7-8: "Quia tres sunt qui testimonium dant, Spiritus et aqua et sanguis; et tres unum sunt"; there is no mention of the Father, the Word, and the Holy Ghost, and no antithesis between heaven and earth. Again, the reader will find that in the Epistle to the Romans, e. g., the readings adopted by Wordsworth and White are often more satisfactory as to sense, and more in conformity with the Greek critical text, than the readings found in the Sixtine or Clementine edition of the Vulgate. As it was not the intention of Wordsworth and White to correct the Vulgate, but only to follow the testimony of the best and most ancient manuscripts, their readings are here and there less satisfactory and need caution.

We may add here a notice of two cheap and popular publications of the text in French: one is a new translation of the Gospels and of the Book of Acts, issued by the Society of St. Jerome, at the price of 30 centimes;¹⁰ the other is an abridgement of the Abbé Crampon's translation, intended for the use of laymen and of secondary schools.¹¹ Naturally, the readers will be divided in their opinion on this work: some will find a work of a thousand pages rather lengthy, others will regret that so much even of the New Testament has been omitted. But it is practically impossible to present an abridgement of the Bible that will meet with the approval of everybody.

⁹ *Novum Testamentum D. N. J. C. secundum editionem sancti Hieronymi*, Oxford, 1889 ff.

¹⁰ Lyons and Paris, 1910.

¹¹ *Bible abrégée à l'usage des gens du monde et des maisons d'éducation secondaire*; 1910, Desclée.

III. GRAMMAR AND DICTIONARY.

Catholic Scripture Professors have long felt the need of a Greek Dictionary of the New Testament which can be safely put in the hands of young ecclesiastical students, and which will favorably compare with similar works of non-Catholics. However excellent these latter may be, their authors introduce, without wishing and knowing it, a considerable number of theological prejudices. Fr. Zorell has now given us a Dictionary which surpasses in many respects the works of Grimm,¹² of Thayer¹³ and of Preuschen.¹⁴ The reader will learn how to appreciate the new Dictionary by studying its articles on such words as ἐπιούσιος, ὄνομα, πίστις, κόσμος, νόμος, υἱός, χάρις, and on the particles ἵνα, ἐν (seven columns), ὥς (nearly nine columns). The author's views on μυστήριον and Corban may be questioned, but there can be no doubt as to their correct theology.

M. E. Montet has published a French translation of A. T. Robertson's Grammar of the New Testament.¹⁵ The fact that the Grammar has passed through three American and an English edition, and has been translated into German, Italian, Dutch, Spanish, with a Swedish and Japanese translation under way, guarantees the value of the work. Its author has been long engaged in the study of this subject, and works at present at a complete Greek Grammar of the New Testament, which he hopes to have ready for the press in about two years. The size of the little work already published is apt to deceive the purchaser. It gives too much and too little; too much for the beginner; too little for the advanced student. It supposes a knowledge of the classical Greek and the general principles of Comparative Philology. The questions of Comparative and General Grammar, such as the history of the declensions, the origin of the adjectives, the relation of the verbal and nominal forms, the origin of the definite article, the nature of the pronoun, the origin of the infinitive, etc., should either be omitted or treated more fully. When we are told that in the New Testament the dative is

¹² *Lexicon Græco-Latinum in libros Novi Testamenti*, 1903.

¹³ *Greek-English Lexicon of the New Testament*, 4th ed., Edinburg, 1901.

¹⁴ *Handwörterbuch zum griechischen Neuen Testament*, Giessen 1910.

¹⁵ *Grammaire du grec du Nouveau Testament*, traduite sur la seconde édition, Paris 1911, Geuthner.

not used with prepositions except with ἐγὼς, and that the only cases used with Greek prepositions are the accusative, the locative, the instrumental, the ablative, and the genitive, we may feel bewildered; but then we must bear in mind what has been told us in a previous chapter, that the original eight cases appear under the form of five; the genitive and ablative have the same endings; the locative and the instrumental have the terminations of the dative. Though the author's brevity and concision render his grammar, at times, obscure and, therefore, less practical than the grammars of Winer and Moulton, still it ought to be in the hands of all professors and all priests who endeavor to make a serious study of the New Testament.

In 1906 Thieme utilised the finds of Magnesia for the purposes of a linguistic study;¹⁶ M. Jean Rouffiac has made a similar use of the recent excavations of Priene.¹⁷ Not that Priene can claim the importance of Magnesia, but its ruins are better preserved, and they have been explored most methodically and intelligently by delegates of the Berlin Royal Museum. Th. Wiegand and H. Schrader wrote about the general results of the excavations (1895-98), and Hiller von Gärtringen published the Inscriptions of Priene in Berlin, 1906; but M. Rouffiac is the first to utilize these great works in order to shed new light on the New Testament. Not to mention other items of interest, the language of the imperial worship often closely resembles the Christian language, so that several words hitherto regarded as exclusively Biblical have been found in the Priene inscriptions; e. g., κατέναντι, ὁποθεσία, etc.

IV. CANON OF THE NEW TESTAMENT.

The Abbé E. Jacquier has published a work entitled *Le Nouveau Testament dans l'Eglise chrétienne*¹⁸ which forms, as it were, the crown of his large work called *l'Histoire des livres du Nouveau Testament*. The author here passes in review the preparation, the formation, and the definition of the New Testament Canon. The era of preparation comprises the Apostolic, the sub-Apostolic, and the Apologetic

¹⁶ *Die Inschriften von Magnesia am Mäander, eine sprachgeschichtliche Studie*, Göttingen, 1906.

¹⁷ *Recherches sur les caractères du grec dans le Nouveau Testament d'après les inscriptions de Priène*, Paris, 1911, Leroux.

¹⁸ Paris, 1911, Gabalda.

period, down to 170 A. D. It closes with St. Justin, because in the writings of St. Irenæus the fourfold gospel with nearly all the New Testament writings is received as a matter of course. The era of formation extends to 350 A. D., though after 220 A. D. all the New Testament books were more or less known, and even some non-canonical writings were received by some churches. Still, there was not as yet any official declaration concerning the extent of the Canon; it had developed by a kind of mutual understanding. The third period is called the time of definition of the Canon; it may be said to extend through the century beginning with 350 A. D. Pontifical letters, decrees of the Sovereign Pontiffs and of Councils, together with a consensus of all the Latin writers decide the question of the New Testament Canon. In the East, there still remained some disagreement between Alexandria, Antioch, and Constantinople. M. Jacquier adds a study of the Canon down to the Council of Trent which repeats the canon adopted by the Council of Florence, and also a brief outline of the history of the Canon in the separated churches from the Council of Trent down to our own times.

After his historical survey of the Canon, M. Jacquier endeavors to establish the criterium by means of which the inspiration of a book was decided in the Church. He arrives at the triple test of Apostolic origin of conformity with the traditional teaching, and of reception in the whole Church. Father Prat¹⁹ takes exception to the first element of this criterium. Apostolic origin might be the reason why a book was received as inspired, but lack of Apostolic origin did not exclude a writing from the Canon. If St. Justin and Tertullian insist on Apostolic origin, they view the New Testament writings as historical documents, so that the question of their origin becomes paramount. The early Fathers did not exclude the Epistle of Barnabas, the Letter of St. Clement, and the Pastor of Hermas on account of their lack of Apostolic authorship. No objection was raised against the Book of Acts, though it was not claimed that St. Luke had been inspired by St. Paul in its composition. Origen does not hesitate to regard the Epistle to the Hebrews as canonical, though he says that God alone knows its author. The same is true of St. Jerome and St. Augustine; the former declares expressly: "*nihil interesse cujus sit, cum ecclesiastici viri sit*

¹⁹ *Études*, 20 March, 1912, p. 840.

et quotidie ecclesiarum lectione celebretur". The true test of inspiration seems to have been the question whether or not a book was received as inspired by the Catholic Church. It is another question why such or such a book was first received by one church, and then by all the others. In order that a writing might be received as inspired by a church, it had to be certain that it was the work of an apostle or was published with the approbation and in some sort with the sanction of an apostle. This explains the language of the Muratorian Fragment concerning the Pastor of Hermas. Hence, after the death of the last apostle the Canon could not receive any increase.

V. NEW EDITION OF CORNELY'S COMPENDIUM.

Father Cornely's Compendium has now reached the 31,000 mark. The sixth edition which appeared last summer has been followed by a seventh, edited by Fr. Hagen.²⁰ The opinions of the author have been religiously respected, though a few modifications have been deemed advisable. The reader will find notable additions to I Sam. VIII-XV and to the Book of Psalms; in the question of the Synoptic problem, the literary dependence of the evangelists is no longer denied, though it is subordinated to a dependence on oral tradition; the North-Galatian theory is explained alongside its rival theory, and the editor expresses no preference for either one. These are only examples of modifications adopted in the new edition; it contains twenty-three pages more than its predecessors. All the reviewers of the new edition seem to agree that other changes and modifications are needed in future editions, though they do not agree as to their precise nature. Some suggest an examination and refutation of the latest theories concerning the Canticle of Canticles; others wish for a restatement of the way in which the Council of Trent may be said to have declared the canonicity of Luke 22: 43, 44; John 7: 53; 8: 12; Mark 16: 9-20; others, again, believe that a number of antiquated opinions and of cumbersome details might be omitted so as to give more room for the development of more important questions. But remembering that a human production cannot be above criticism, we do not hesitate to wish the present edition a well-deserved success.

Woodstock College, Maryland.

A. J. MAAS, S.J.

²⁰ Paris, 1911, Lethielleux.

Criticisms and Notes.

THEOLOGIA MORALIS Sancti Alphonsi Mariae de Liguorio Doctoris Ecclesiae. Editio nova cum antiquis editionibus diligenter collata, in singulis auctorum allegationibus recognita notisque criticis et commentariis illustrata, cura et studio P. Leonardi Gaudé, e Congr. SS. Redemptoris. Tomus IV complectens Tract. de Matrimonio, de Censuris, Praxim Confessarii, Examen Ordinandorum ac Indices Generales. Romae: Typis polyglottis Vaticanis. MDCCCXII. Pp. 818.

Among the critical revisions of the monumental works of practical science called forth by the revival of scholastic studies under Leo XIII, the "editio nova" of the "Opera Moralia S. Alphonsi" is one of the most important for the student of moral theology. St. Alphonsus, the last of the great masters in the art of directing souls, had summed up the erudition of the older theologians, and given definite shape to a moral code based on divine authority and embodying the experience of ages. Hence, when in 1871 he was declared *Doctor Ecclesiae*, it was understood that his judgment in questions of moral guidance might be implicitly accepted as that of an authorized spokesman of the Church.

Under these circumstances it became quite necessary that there should be accessible to scholars generally an edition of his works that was free from important textual flaws or misleading references. For, even though disputes about the interpretation of the saintly teacher's mind on particular phases of theological opinion, and based upon variant readings in his authentic works, might never be wholly eliminated, it was yet desirable to know that seeming discrepancies in succeeding editions were not the result of editorial caprice or printer's neglect, but due to the fact that the author changed from a less clear to a more definite view, as his lights and experience taught him to modify former opinions. An even cursory examination of the most approved editions of the "Opera Moralia" showed that there were numerous misquotations and many doubtful references in the work. Moreover, if, as a permanent source of information, the volumes were to be practically useful, they needed to be supplemented by references to decisions, laws, interpretations, and corresponding texts issued as authoritative during the past century, and corroborating or amending the holy Doctor's conclusions.

The work of correction was committed to P. Leonard Gaudé in 1887. The task, important as it was, required not only extraordin-

ary acumen and application but a great deal of research, as many of the sources to which St. Alphonsus had referred could not be easily found in any one of the great libraries on the Continent. What this search of verification implied may be gleaned from the fact, as is stated, that more than eight thousand references had to be written out for the purpose of correction.

In 1905 appeared the first volume of the new edition, simultaneously with the accession to the Papacy of Pius X, who heartily endorsed the new work. Father Gaudé had in the meantime published a dissertation *De Morali Systemate S. Alphonsi*, and he had likewise undertaken a new edition of P. Marc's moral theology, thus keeping himself in touch with the current requirements by which the great *Opus Morale* of the saintly Founder of his Congregation might be brought up to date.

The second and third volumes appeared between the years 1907 and 1909. P. Gaudé was not permitted to see his work completed. He was called to heaven in the summer of 1910, shortly after he had been appointed Consultor of the S. Congregation of the Council. He left the manuscript of the greater part of the fourth volume, a portion of which had in fact been already printed. Some of the Notes, however, of the tracts "De Matrimonio" and "De Censuris" were supplied by the editors who succeeded him. Likewise the two opuscles here added, namely "Praxis Confessarii" and "Examen Ordinandorum."

Of the critical value of this edition it is needless to speak. None of the older editions of the *Opera Moralia S. Alphonsi* can in any sense supply what this present work, with its fine typography, its many minute corrections and additional references to recent decrees, its copious indexes, does for the theologian and the confessor as a practical reference book in moral theology. It is the sole classical edition of the leading classical authority on moral theology.

THE PRICE OF UNITY. By B. W. Maturin. New York: Longmans, Green, & Co. 1912. Pp. 314.

There is a little poem by one of our recent humorists on not "making connexions", in which the writer tells of how when he "was a little kid,

"Not more than three feet high,
He used to try to find the place
The earth hitched to the sky."

And though he kept "a prancin' roun' to find" it and "waltzed aroun' like sin,

An' searched in all directions
He allus foun' the earth and sky
Didn't seem to make connexions."

And so on through sundry other experiences of life, he notices this failure to make connexions. The story finds a like verification in the domain of religious controversy. The controversial argument too often dwells in the sky, whilst his correlate walks the earth, and the two don't seem to make connexions. Or, as Father Maturin puts it, "Theories of how things ought to work, when applied to people, seldom succeed in the way in which they are expected. Arguments that appear to one mind convincing have no effect whatever upon other minds. A man who approaches the difficulties and paradoxes which beset the religious convictions, or lack of convictions, of human beings, with cut-and-dried methods, will find himself baffled by subtle difficulties which do not come within the limits of his methods. A sledge-hammer argument that has been forged for smashing to pieces all that is unreasonable in the belief of man, is found to be surprisingly inadequate for dealing with impalpable spiritual forces, that elude and escape its blows. We must deal with people as we find them. We must meet with all seriousness their difficulties, even though they seem fantastic, and deal with *their* arguments though they appear to have little that is reasonable about them" (p. 34). One perhaps might select from the volume at hand many a passage more eloquent and more penetrating than the foregoing, but none that more signally conveys the author's attitude toward the phenomena of religious experience, especially those involved in "conversion". He realizes personally and therefore profoundly, the hidden and subtle elements that enter into the soul's passage from a religious system which it may have cherished as true, onward through the discovery of its mistake into another system which it has come to realize as alone possessing the fullness of truth and life.

The past sixteen years Father Maturin has spent within the bosom of the Mother Church. The preceding years were passed in the Anglican communion. He has therefore had long and intimate knowledge of the inner, the inmost, life of his former co-religionists, whilst his varied experience as a Catholic and a priest has enabled him to appreciate, as few others can, all that the transition *e tenebris in admirabile lumen* involves. Some account of all this is given in *The Price of Unity*. Not that the book is the story of a conversion, a record of the author's religious experience. Although the personal element indeed illumines and vivifies the style, the work may be called essentially a psychological and spiritual

study of what must be the experience of the average soul that passes from the Anglican communion into the Church Catholic. It is not therefore argumentative, but persuasive. Its appeal is not primarily, much less exclusively, to the head, nor yet solely to the heart, but to the whole man—the thoughts, willings, desires, feelings, the person. It is a beautiful book, full of sympathy, yet robust, virile—the work of a mind of sound judgment, discernment, refinement, knowledge, culture; a book that will profit those who are still without the fold, to show them where alone there are safety and plenty; a book for those who are within, to help them to realize their blessedness, the unspeakable mercy that is theirs, and enable them to understand and to sympathize with the inner life, the doubts, gropings, troubles, hopes, sorrows of those to whom the Truth was not part and portion of their inheritance.

DE PASTORE ANIMARUM. Enchiridion asceticum, canonicum, ac regiminis, juxta recent. SS. Pontificum Encyclicas ac SS.R.R. Congr. novissimas leges digestum. Cum approbatione S.P.A. Magistri. A Fr. A. M. Micheletti. Prostat: Friburgi et S. Ludovici: B. Herder; Romae, Ratisbonae, Neo Eboraci et Cincinnati: Fr. Pustet & Soc. Pp. xxxi—708.

"Parishes, for the most part, are," says Pope Pius X in a letter *Gratiam* of 8 December, 1904, "what their pastors make them." That truth might suffice to silence a pastor who complains of his parochial charge. Our author makes it his text for argument and instruction on the excellence and obligations of the pastoral office. Those who want material on this subject will not, we venture to say, find anywhere else such a storehouse of erudition as this, old and new, to point out the duties of a pastor. The first part, "*De Boni Pastoris Persona ejusque generalibus obligationibus*," deals with the virtues that characterize the true pastor, his humility, regularity, patience, charity, courage, his piety, and habit of prayer. Distinct from this the author treats the virtue of pastoral prudence, its hindrances and its helps; the study and knowledge of men, and those of his flock in particular, as a means to the prudent exercise of the pastoral functions; the art of taking counsel from experience, business talent and tact, discretion, avoiding the extremes of needless or habitual severity and of indifference and the weakness that overlooks wrong. A third chapter is devoted to the virtue of pastoral justice: the duty of correcting, its difficulty, conditions, discretion, and mildness in manner.

The article on "*De Boni Pastoris Scientia*" is terse and to the point in convincing the earnest reader that a pastoral life without

study is like a lamp to which air is denied ; it cannot enlighten and is a failure, even in purely practical matters.

The second and larger part of the work is devoted to an exposition of pastoral work and efficiency in the administration of the Sacraments and the general care of souls. An important feature is the introductory article on the appointment of parish priests, in which the canonical rules and such modifications of the old law as have been introduced by the decree *Maxima cura*, are duly considered as a preliminary to the proper administration of a parish. The relations of a pastor to his superiors, the Ordinary and his representatives, the civil authorities, his brother priests in pastoral office, his assistants, the minor church officials, domestics and others, are discussed from the ecclesiastical and social viewpoints with which we are all familiar. "De Administratione Spirituali" takes in all the functions of divine worship, the administration of each sacrament in detail, the Ten Commandments and the precepts of the Church, spiritual aspects of pastoral administration, preaching, care of the young, control of education and reading, management of confraternities, and the promotion of proper social and popular action.

An important chapter is that which deals with the temporal administration of the parish. It lays down principles valuable for the guidance of pastors, although many of the phases discussed in connexion with the *fabrica ecclesiae* have no application for priests in missionary countries. However, our author is not wholly unmindful of these conditions, as his references to works like Bishop Stang's *Pastoral Theology* would suggest.

The final portion of the volume is devoted to *Tabularia* and *Formulae* which will serve as models for perfect management of pastoral affairs. The work is, from its very nature, one that commends itself to students of pastoral theology who look for solid foundations in knowledge of their special branch.

DEMOCRATIC ENGLAND. By Percy Alden, M. P. New York: Macmillan Co. 1912. Pp. 283.

FROM FREEDOM TO DESPOTISM. A Rational Prediction and Forewarning. By Charles M. Hollingsworth. Washington, D. C.: The Author. 1910. Pp. 245.

The latter of these two books, which was published by its author some two years ago, has but recently been sent to the REVIEW. Its inherent merits justify the consideration here given to it at this late date, the more so that its controlling thought serves to introduce its companion book now under notice.

The controlling thought just alluded to is that the economic conditions and tendencies at present prevailing in this country must inevitably entail the oncoming of a despotic form of government.

There have not been wanting prophets who have foretold the collapse of the American Republic. Professor William Summer, of Yale, is cited by the present author as believing that the Republic will not "last longer than 1950". These prophecies are, however, usually based on moral conditions—the growing luxury and moral indifference and corruption spreading throughout present-day society. Mr. Hollingsworth thinks these moral conditions inadequate to bring about this collapse, since they may equally prevail under a despotic form of government. The reasons which he sees for inferring a not far distant transition from democracy through plutocracy to despotism lie altogether within the economic order. His reading of history has laid for him the broad induction that "eras that have been famed for political freedom were equally marked as eras of economic development, growth, and expansion". Moreover, he finds "it to be a general and unvarying law of political history that free or constitutional systems of government have always had as their basis of origin and maintenance a state of active economic development, and have only endured so long as such development continued; and that under economic fixity, following completion of development, government has always assumed an autocratic or despotic form". Let it be noted here that the term despotism is used by the author, not in an opprobrious sense but as a general term to denote any form of accepted and necessary absolutism or autocracy with little or no constitutional limitations to the arbitrary powers of the individual ruler (p. iv).

The above passage may be said to constitute the major proposition of the author's central argument. The minor proposition runs equivalently thus: The forms, organizations, processes of economic activities in this country are steadily passing from the stage of development to that of fixity. Moreover, just as the developmental stage necessarily produces a democratic type of character, so does the stage of fixity engender a despotic, with a corresponding subservient, type. Therefore it logically follows that the present economic organization, which is becoming more and more settled, must in the not far distant future entail a fixed, despotic political system.

Such in brief is the author's main argument. Each of its several propositions he develops, explains, fortifies, illustrates at length and with considerable ability and plausibleness. It may well be that he attributes too much to the force of economic factors in the shaping both of governmental forms and of national or racial character. Not that he asserts, at least explicitly, the economic in-

terpretation of history in the materialistic sense assigned to it by Socialists. Nevertheless he seems to overestimate economic activity as the principal determinative. It may be questioned whether the traditional democratic spirit inbred in the American people, and asserting itself in public opinion and voicing itself through the press, will not be a more powerful agency against an unconstitutional assumption of arbitrary powers on the part of the executive organ of government, more powerful, that is, than the pressure even of plutocracy, with its correlative subservient class, in the opposite direction. Whatever may be said on this side of the case, it must be confessed that Mr. Hollingsworth has presented a strong plea for his position. His book is one that every thoughtful observer of the drift of affairs political as well as economic should carefully study. Whether one agree with or differ from the author's theories, the views he presents are suggestive: they open out wide horizons and far-reaching vistas. They compel to serious thinking.

If the theory defended in the foregoing work be true, it affords a criterion for estimating the ultimate value of the reformatory measures at present operating in England and described by Mr. Percy Alden in the above volume, *Democratic England*.

The book embodies a clear and succinct account of the social economic conditions actually prevailing in England and the efforts made, being made, and in prospective making by the various governmental bodies to solve the problems thence resulting. Nothing is easier for the outside observer than to decry the iniquitous system in which the direst and most frightfully extensive poverty is suffered to exist in the midst of the most luxurious opulence. London has been for a century the richest city and virtually the financial capital of the world, and yet thirty per cent of her population lives constantly in a state of poverty that verges on want and on an income that will not provide food sufficient to maintain their strength as workers (Hollingsworth, p. 115). The blame for this awful state of things is in large measure justly attributed by Socialists to the present unrestrained competitive system. The real causes, however, are extremely complex—physical and social as well as moral and religious. But whilst it is highly important to know the causes, for without such knowledge little can be done to right the wrongs, the chief thing is the application of the remedies. Much can be and is effected of course by individuals and associations; but the evils are too colossal to be dealt with save by governmental enactments. What has been done and is being done and with what results is systematically and graphically indicated by Mr. Alden in the book at hand.

"The child problem", the problem of "sweating", the problem of the unemployed, state insurance against sickness, the problem of old age, the problem of housing the poor, municipal ownership, the labor movement, the land and the landless—under these topics he has summed up, in a style that relieves the reading of all tediousness, a very large amount of information. This information is most important for those especially who are engaged or are interested in—and who nowadays is not?—the means and methods of social reform. The author is well equipped by long experience in settlement work, as well as by study of social problems in many lands. Moreover, his six years in the House of Commons as Member for a large East End industrial constituency have afforded him actual experience both of the problems and of the attempted solutions, a personal note which lends additional authority to his statements. While the book deals exclusively with conditions and methods existing in England, the solution of the perplexing problem applies equally to our hardly less congested cities in America.

When one surveys the vast spread of governmental paternalism recently effected in England and described by Mr. Alden, one cannot but admire the large philanthropy it implies and wonder at the existing prevalence of such dire pauperism. But setting aside this subjective attitude in face of the problem, one may ask what is to be the outcome of these democratic movements when estimated by the criterion put forward by Mr. Hollingsworth? Or rather, the question might be turned round about—What becomes of the criterion itself in face of these democratic tendencies? Is not "fixity" and consequently plutocracy, with inbred dependency, the present *social economic status* prevailing in England? And yet what do we find to be the *political status*? Despotism and arbitrary administration? Quite the contrary. Never probably before has there been such constitutional flexibility; such manifold and such multiplied legislation looking to the well-being of the masses, and directing the executive organs toward social and industrial reform and relief. Is the democratic current moving on toward Socialism or is it but a sudden gush of emotionalism that will gradually or perhaps quickly disappear to be succeeded by a dictatorship—individual or collective? Who can say?

FRANCISCAN ESSAYS. By Paul Sabatier and Others. Aberdeen: The University Press. (British Society of Franciscan Studies. Extra Series. Vol. I.) 1912. Pp. 122.

Among the noteworthy Franciscana published recently is the above volume. Hitherto the Society appears to have confined itself

to the publication of original codices, such as the treatise *De Paupertate* by Friar John Pecham, Archbishop of Canterbury, or Roger Bacon's *Compendium Studii Theologiae*, in their Latin originals, with erudite notes by the English editors. In the present volume the Society records a departure in favor of a more popular form of publication touching Franciscan affairs, in English.

Seven representative writers contribute to this first volume. Paul Sabatier, in a paper entitled *L'Originalité de Saint-François d'Assise*, interprets the seeming anomaly of the union of absolute submission with perfect liberty of spirit, in the character of St. Francis. The article indicates singular power of realization on the part of a non-Catholic of the principle of dependence in Catholics and especially in the religious life, which is so universally misunderstood outside the Church. Yet the author does not seem to recognize the continuance and universality of that spirit in the discipline of the Church of to-day.

Professor Edmund Garratt Gardner, lecturer on Dante and Franciscan Literature at University College, London, shows remarkably discriminating scholarship in his treatment of "Joachim of Flora." The abbot Joachim was in truth the forerunner of the religious revival wrought by St. Francis. If his strange mysticism caused an almost fatal rupture in the disciplinary unity of the mendicant organization of his time, and brought upon him and his followers the censure of the Church, it is nevertheless true also that he directed the religious activity of his day into spiritual channels which the claims of temporal power and prestige among churchmen had blocked, to the utter loss of the higher aims of ascetical culture. The *Evangelium aeternum* of Joachim de Floris was but an expression, no doubt extravagant and over-severe, of that discontent with worldliness which the sweetness of temper in St. Francis overcome by diviner means, but to which the Cistercian of Flora had directed the minds of reformers.

Father Paschal Robinson, O.F.M., writes, with his usual matchless grace and critical carefulness, on St. Clare, the "little flower of St. Francis" whose life teaches perfection without sacrificing poetry. It is a testimony to the breadth of view and feeling which characterizes the study of Franciscan topics, that, side by side with non-Catholic admirers of the Saint, there should labor Fathers Robinson and Cuthbert, two Franciscan savants, without sacrifice of—we will not say indeed orthodoxy—but of that truly Catholic sentiment demanded by the *pietas fidei*, in connexion with such themes as these in Catholic theology. Father Cuthbert writes on "St. Francis and Poverty." Other papers are "Franciscans at Oxford," by A. G. Little, editor of the present series; "Blessed Angela of Foligno,"

mystic of the thirteenth century, by Evelyn Underhill, and a paper on Ubertino da Casale, a contemporary of Dante, who does not seem to have thought well of this mystic, if we may take the reference to him of the poet in his *Paradiso* as an indication of his true opinion. Recent investigations have shown, however, as Miss Gurney Salter points out, that he was one of the ablest champions of the "spiritual" Franciscans in his day.

IN EXCELSIS. Von Johannes Jörgensen. Autorisirte Uebersetzung von Johannes Mayrhofer. Kempten und München : Jos. Kösel. Pp. 311.

The Danish poet Jörgensen owes his conversion to the Catholic faith mainly, under God's grace, to his appreciation of the love of nature and the refined asceticism which he discovered in the Italian Franciscans, and which are, of course, simply a result of the spirit that the saintly Founders of the Umbrian and the Tuscan region had created by their way of life. He found of course the same spirit in varying forms among the Benedictines and the other Orders; but he had to confess to a certain fascination for the *Poverello*. The Dane's later works, beginning with his translation of the *Fioretti*, to which Björnson wrote the preface, are redolent with the aroma of Assisi.

The present volume is, so to speak, a continuation of his *Life of St. Francis of Assisi*, recently translated into English by O'Connor Sloane (Longmans, Green, & Co.), and gives the biography of three saints, Angela of Foligno, Margaret of Cortona, and Camilla Battista Varani, who were drawn toward the higher life—whence the name of the book, *In Excelsis*—through the example of the Seraphic Master, St. Francis.

In sketching these "Lives" our Danish author has had in mind not so much the painting of three beautiful and heroic portraits of self-sacrifice and service as they should be found in literature: his purpose is rather to open to the view of his countrymen of the North the wondrously enchanting spiritual regions of mystic theology. He wishes to interpret to them the meaning and luminous beauty of those heavenly bodies which ordinarily can be seen at their best only in the limpid atmosphere of southern climes, and which has made the poetry and art of the East and South a world possession to be admired in all ages and countries. His object is to continue this interpretation by the further biographies of a Bonaventure, a Jacopone da Todi, a Catherine of Siena, *vergine serafica*, and the Colombini, Tolomei, Bernardini; next the saintly women of Genoa, Pazzi, Rome, Ricci, Bologna; the Florentines Filippo Benizi, Guiliama Falconieri, Simon da Cascia and their saintly followers.

His plan includes the wide range of the artists of mysticism, painters like Fra Angelico, political reformers like Savonarola, down to the cultured refinement of the mystic lover of youth and innocence San Filippo Neri.

Of the three saints here depicted as examples of the charity that makes life not only precious but beautiful, the holy matrons Angela and Margarita are well known. Both of them had tasted the pleasures of the world and become conscious of the bitterness of the dregs that mingled with the sparkling liquid.

The name of the Venerable Camilla Battista Varani is less familiar to ordinary readers of hagiography. She too seems to have been for a time captivated by the glitter of worldliness, when suddenly the words of a Franciscan preacher caught her heart and left upon it the impress of eternal truth with a consuming desire for the love that it portrays. Saint Philip Neri and Saint Alphonsus have both recorded their admiration of this gifted virgin. Jørgensen in picturing the charming grace that characterized her activity gives us a glimpse of her poetic talent and therein is led to exercise his own gift by what would seem to be an exquisite translation.

We trust this series will soon be rendered into English, for Jørgensen, as he has shown here and in his *Life of St. Francis*, has given a fresh glow of beauty, as though it were the breath of healthy northwind, to these concrete forms of southern spiritual life.

LORETTO. ANNALS OF THE CENTURY. By Anna C. Minogue, author of "Cardome," a Romance of Kentucky, etc. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. New York: The America Press. 1912. Pp. 252.

In following up the three volumes of admirably presented sketches of *Pioneer Priests of North America* by Father T. J. Campbell, S.J., with such publications as the above, the America Press renders a distinctly meritorious service to the Catholic Church in America. To say that the Annals of the Society of Loretto are largely the annals of religious origins in Kentucky, may seem an exaggeration in view of the fact that we have a considerable literature of sources dealing with Catholicity from its beginnings in that State. But if Archbishop Martin John Spalding's sketches of *Early Catholic Missions in Kentucky*, Bishop Maes's edifying biography of *Charles Nerinckx*, and other narratives, such as those by Mr. Webb, Bishop Salpointe, and Dr. Burns, have treated of the same subject, it is largely with an essential reference to the work of Loretto. We know how hard the earlier pioneers, like Fathers Nerinckx, Badin, Kenrick, found it to make any headway in perpetuating the faith and

virtue which they managed to scatter by their evangelizing sacrifices, without the aid of the good nuns who by prayer and labor in school and home at all times sustained the courage and hope of the missionaries, and nurtured the seed of religious education in patient charity and prudent zeal. They taught it to grow in the hearts of the little ones of Christ; they cared for the poor and the needy, the weak and ignorant in every sense. The work of priest and bishop as missionaries is bound up intimately with the work of Loretto as here set forth. We commend this volume. It is edifying no less than instructive, and it is written in an attractive style, so that its reading will profit the learned and the simple-minded alike.

EN LUI. *Portrait de l'âme dévoué au Sacré-Cœur.* Par Felix Anizan, prêtre. Paris: P. Lethielleux. 1912. Pp. 522.

French literature of to-day is so rich in devotional works, above all on the subject of love toward the Sacred Heart, that it is difficult to reconcile the apparent popularity of the production with the infidel attitude of the dominant Frenchman, unless it be on the ground that the "corruptio optimi" simply intensifies the brotherly affection of the many who remain faithful through motive of charity which the above-mentioned devotion inspires. Attention is drawn to an important work on this subject in one of our leading articles in this number; but there are numerous recent publications from the pen of the Jesuit Father Terrien, Canon Lejeune, P. Victor Alet, S.J., Père Ange le Doré, Mgr. Béguinot, the abbé Goedert, and others, who have written beautifully on the subject for French readers. In some cases, as in the present volume, by the abbé Anizan, there is a special unction and a glow in the manner of presenting the subject that captivates the sensitive heart.

En Lui is the second volume of a proposed trilogy of which *Vers Lui* was the first instalment. Like its predecessor, the book is characterized not merely by an attractive style of diction, but as well by a scholastic solidity and depth that are likely to appeal to the theologian. The author takes his stand upon the secure basis of Thomistic doctrine. Withal the aim of the work is entirely practical. It is to study the manifestation of the life of Christ through the devotion of the Sacred Heart in its nature and in its properties; and by the general assimilation of this ideal in practice to express in one's own soul the likeness of Him according to whose image we were originally fashioned. We are thus led to compare our real life with the aspirations suggested by the intimate study of the motives, movements, and circumstances that acted upon the human nature of the God-Man and determined its operations through the Sacred Heart. Step by step, stroke by stroke, in this process of

remodeling according to the standard before us, we eliminate the ugliness and roughness which sin, original and actual, has produced in our soul. This is what the author calls "making the portrait of a soul", first in its outlines, then by filling in the details, the coloring, to which the touch of divine grace adds its perfection and gives permanence. *En Lui* is a study of the actual, in view of the proposed, conditions by which man undergoes a new reformation in the natural and supernatural order through the influence of ascetic and mystic relations to the God-Man.

Literary Chat.

There are many interesting and instructive facts to be learnt from such a book as Mr. Alden's *Democratic England*, reviewed in the present number. The chapter on the Labor Movement contains some things especially worth noting. For instance this: There are about three and a half millions of women wage-earners in Great Britain, exclusive of domestic servants. Only some eight per cent of the combined male and female membership of all trades unions, a total of 207,000, is organized. This accounts in part at least for the fact that the wages paid to women are nearly always less than the wages paid to men for similar work. Hence their lack of organization, together with their natural docility—a quality, however, that suffragism seems recently to be taking care of—renders them almost helpless in the face of the exploiting methods of sweat-shop employers, whilst in home work their remuneration is of the poorest character, and the conditions under which they labor are "discreditable to any civilized State" (p. 227).

Mr. Alden nevertheless is full of hope in the stability of the Anglo-Saxon character as a warranty of progressive remedy. The antitoxin of revolution is evolution, he says, the knowledge that systematic development will bring in the end economic liberty in its train.

The outlook across the Channel is by no means so hopeful. So at least one may infer from Mr. Louis Levine's *The Labor Movement in France*. The book is No. 116 of the Studies in History, Economics and Public Law, edited by Columbia University (New York: Longmans, Green & Co.). It is a study in revolutionary syndicalism. The latter term designates a movement of organized labor in France, partly within and partly independent of the General Confederation of Labor. The Syndicates are aggressive trades unions. Their general tendency is revolutionary if not specifically anarchistic. As one of their leading authorities, M. Yvetot, said at the recent Congress of Toulouse (1910): "I am reproached with confusing syndicalism and anarchism. It is not my fault if anarchism and syndicalism have the same ends in view. The former pursues the integral emancipation of the individual; the latter the integral emancipation of the workman. I find the whole of syndicalism in anarchism." The first weapon at hand to the syndicates, however, is "the general strike"; for it they are preparing. If this necessitates more effective instruments, all the worse for capitalistic society of the approaching future. The menace is not one to be despised, seeing that the syndical membership grew from 150,000 in 1904 to 357,814 in 1910. More recent statistics are not given by Mr. Levine, but the foregoing figures represent much more than one third of the then organized workmen of France.

Mr. Levine has given us a thorough, dispassionate history of the French labor movement in general and of syndicalism in particular,—one which no

student of the social situation can afford to pass by. The author's view of the outlook is well worth considering, since indeed more and more the labor movement is tending to internationalization. "Whatever possibility may become a reality, France seems destined to go through a series of more or less serious struggles. Hampered by the elements which hark back to the past and which have not yet lost all importance, disorganized by the revolutionists who look forward to the future for the realization of their ideal, the republic of France is still lacking the stability which could save her from upheavals and from historical surprises. The highly centralized form of government and the dominating position which Paris still holds in the life of France make such surprises easier and more tempting than would otherwise be the case. The process of social adjustment which is going on all over the world at present, therefore, must lead in France to a more or less catastrophic collision of the discordant elements which her political and economic history have brought into existence" (p. 206).

The Catholic observer, without being an alarmist, will more easily recognize the possibility of such "catastrophic collision" in view of the general disruption of the religious bonds and checks which otherwise might forefend another French Revolution.

Beyond the Rhine the outlook is more encouraging. Notwithstanding the continuous extension of Socialism, the check on revolutionism is proportionally strengthening; not simply by reason of the normally conservative forces of the German character but especially because of the splendid organization and equipment of the Centre party. The educational discipline organized by the Volksverein extends beyond the school and the family, even particularly to the workmen's association. The character of the literature prepared for the latter shows what instruments of strength and breadth of culture are placed in their hands. Here are two recent types of that literature: *Social Democracy and Christian Ethics* (Social-demokratische und Christliche Sittenlehre) and *Ibsen's Sociology and Ethics* (Ibsens Sociologie und Ethik). The former is a neatly printed, well indexed brochure (68 pp.) issued in the *Arbeiter-Bibliothek* by the West German Workingmen's Journal (M. Gladbach). In it the morality or rather the immorality that logically must follow materialistic evolutionism on which Socialistic philosophy is based, is contrasted with the world view on which Christian ethics is grounded. The two philosophies are clearly and solidly exposed within the ability of the average reader.

The other pamphlet just mentioned has about the same compass and is issued by the Volksverein (M. Gladbach, 1912). It contains an interesting analysis and a dispassionate estimate of Ibsen's dramas, showing their moral principles and ideals and their social tendencies. Ibsen is seen to be not the physician but the anatomist, and the exhibitor of social diseases. The realism of passion decadence, pessimism, finds in him its most vivid expression. His sociology is replete with problems for which his principles offer no solution. Dr. Breit's study, though brief, is full of suggestive ideas and viewpoints.

The "syndical" movement has also been treated by Mr. A. Clay in *Syndicalism and Labor* (New York: Dutton & Co.). The author traces the development of the movement in France, Italy, Spain, and the United Kingdom. The main interest centres in the latter country, and the writers aim at directing attention to the new danger resulting from the revolutionary Socialism which syndicalism is injecting into the trades unions. The latter organizations are being diverted from their original policy of collective bargaining to that of class hostility.

Those who are skilled in reading the signs of the times and are familiar with Mr. Hollingsworth's theory as developed in *From Freedom to Despotism*, will probably discern in the book just mentioned what promises to be a veri-

fication of the author's prediction. The policy of the strenuous government at present being so widely advocated lends itself very naturally to the theory that Cæsarism is entailed by economic fixity. Mr. Hollingsworth wrote two years ago, but it might seem as though he had prophesied after the event. Any how it looks as though he may soon enjoy the privilege of "I told you so". *Videbimus autem.*

M. Labauche is well known to students of theology through his excellent work on special dogmatics (*Leçons de Théologie Dogmatique*, 2 vols., Paris, Bloud & Cie.)—which, by the way, is, we believe, in course of translation into English. During 1910-11, he contributed to the *Revue pratique d'Apologétique* a series of papers on the Blessed Eucharist, which by their unique force and lucidity attracted considerable attention. They have recently been united in a small compact volume (pp. 308, Paris, Bloud & Cie.), under the title *Lettres à un Étudiant sur la Sainte Eucharistie*. The letters were written, and are now published in collection, at the request of certain students in view of doctrinal instruction and practical devotion. They combine, as does the author's theology, solidity of thought with sound piety and unction.

Other recent helps toward spreading the practice of frequent Communion are two small pamphlets: *Spoiling the Divine Feast* by the Rev. F. M. de Zulueta, S.J.; and *For Frequent Communicants* by the Rev. V. Roche, S.J. (Benziger).

It is gratifying to know that with the recent appearance of the concluding half of the third volume in its revised form, Father Hickey's *Summula Philosophiæ Scholasticæ* has been completed in a second edition, "aucta et emendata". The speedy demand for this second edition—and indeed a third edition, we learn, is *in fieri*—attests the value of this compendium of scholastic philosophy "in usum adolescentium", as the author modestly designates it. If we might suggest still further improvement, it would be on the line of fuller development of the chapter on civil society, so as to include "the social question", education, etc. We might note likewise that Socialists do not propose to abolish all private property" (pp. 193-4), but only private property in *capital*, productive goods.

The new editor of the official *Acta Apostolica Sedis* is P. Pietro Benedetti of the Congregation of Missionaries of the Sacred Heart of Jesus.

Some time ago a *Vie de la Mère Marie de Sales Chappuis*, which has also appeared in a German translation, was sent to us for review. Although this biography bears the *Imprimatur* of the Ordinary of Troyes, we are informed through the courtesy of Father A. Brucker, S.J., by a letter from the Vicar General of that diocese, that the use of the Ordinary's name has not been authorized, and that the work is largely the outcome of a fervid imagination with scanty facts to substantiate the reality of visions and instructions therein related. As the volume has been highly praised by some of our Catholic journalists, we take this means of informing the unwary reader.

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